Magnum Opus of Mahāmaheśvara Ācārya Abhinavagupta on Kāśmīra Śaivism which includes Trika, Pratyabhijñā, Spanda Kula, Anuttara and Krama Śaiva philosophies

Śrī Tantrāloka

Jayaratha's Viveka Commentary, Śarvesvarī English Commentary, Central Idea of each Śloka and Glossary of Technical Terms

Translator and Editor

Giriratna Miśra

Vol-1
Āhnika-1 to 3

Śrī Tantrāloka

Jayaratha's Viveka commentary, Śarvesvarī English commentar [redacted]
central idea of each Śloka and glossary of technical terms

Giriratna Miśra

164284

About the book

Being Land of Goddess Śrī Śāradā who is also known as Kāśmīrā -the lord of knowledge; Kāśmīra is eternal land of knowledge. Kāśmīra has always played the role of light house for the world. The might of Goddess can be judged by the fact that her abode is known to world as Sarvajña or Omniscient Pīṭha. Such mighty land has always manoeuvred the Indian darśanas.

Amongst various thoughts born in Kāśmīra Trika, Kula, Anuttara and Krama stand tall and are corner stone of Bhārtīya darśana. These thoughts make one realise that the God is no one else but self only. There are various great scriptures which help seeker realise that, however there was a need of one platform which may correlate all of them. This mighty work was done by none other than the Master of Bhārtīya-darśana and father of fresh ideas, Mahāmaheśvara Ācārya Abhinavagupta. He wrote Śrī Tantrāloka which comprises of not only all the thoughts of Kāśmīra Śaiva darśana rather all the darśanas of Indian thought land. His perfection in terms of sādhanā and siddhi is clearly visible in his work where he has arranged all the thoughts in such a way that their hidden links are clearly visible by his grace.

This first volume comprises of Viveka Saṁskṛta commentary and Sarveśvarī English commentary of first three Āhnikas (daily lessons). The first Āhnika is Upodghāta or motto of the work called as Vijñānabheda Prakāśana Āhnika, second Āhnika is Anuttara Prakāśana Āhnika and third Āhnika is Śāmbhavopāya Prakāśana Āhnika. First Āhnika tells us that what are the basic concepts of Anuttara, Trika, Kula and Krama along with various definitions of technical terms to be used in coming Āhnikas. As the name suggests, first Āhnika also calibrates various darśanas of India on the benchmark of liberation, the supreme goal. Best is

Cont..

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महामहेश्वराचार्यश्रीमदभिनवगुप्तपादविरचितः

श्रीतन्त्रालोकः

ŚRĪ TANTRĀLOKAḤ

of

Mahāmaheśvara Ācārya Abhinavagupta

THE
CHAUKHAMBA SURBHARTI STUDIES
25

ŚRĪ TANTRĀLOKAḤ

of

Mahāmaheśvara Ācārya Abhinavagupta

With Viveka Saṃskrta Commentray by
Rājānaka Jayaratha

Sanskrit Text, Transliteration, Sarveshwari English Commentry
With Glossary and Central Idea of Each Śloka

Commentator and Editor

Giriratna Miśra

CHAUKHAMBA SURBHARATI PRAKASHAN
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चौखम्बा सुरभारती ग्रन्थमाला

25

महामहेश्वराचार्यश्रीमदभिनवगुप्तपादविरचितः

श्रीतन्त्रालोकः

राजानकजयरथकृतविवेकाख्यसंस्कृतव्याख्यया आङ्ग्ल लिप्यान्तरः
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व्याख्याकारः सम्पादकश्च
गिरिरत्नमिश्रः

चौखम्बा सुरभारती प्रकाशन
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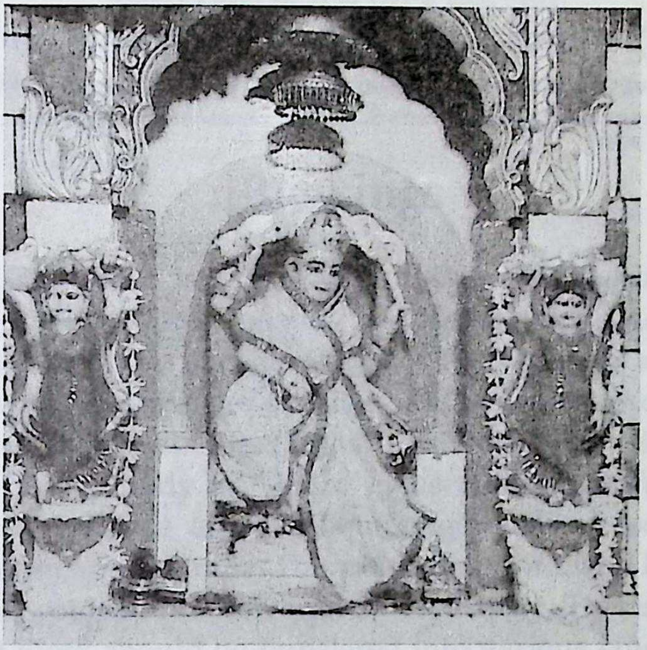

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// śrīguruḥaghoreśvarabhagavanarāmadeśikeṁdracaraṇāraviṁdārpaṇama'stuḥ //

ॐ तत्सत्
फोन नं०: ०७७६३-२२३३८९

श्री सर्वेश्वरी समूह

अध्यक्ष
पूज्य औघड़ गुरुपद संभव राम जी

संस्थापक अध्यक्ष
परमपूज्य अघोरेश्वर भगवान राम जी

(सोसायटीज रजिस्ट्रेशन एक्ट २१ सन् १८६० के अन्तर्गत रजिस्टर्ड)
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प्रधान कार्यालयः- अवधूत भगवान राम कुष्ठ सेवा आश्रम पड़ाव, वाराणसी (उ०प्र०)- २२११०२

क्रमांक... ... ...
दिनांक... ... ...

Blessings

Śrī Tantrāloka is the magnum opus of *Mahāmaheśvara Ācārya Abhinavagupta*, related to *Kāśmīra Śaiva* tradition. In nutshell, this text is encyclopaedia of *Tantra/Āgama* and it also contains the experiences of other Siddhas and seekers of this tradition. Tantra doctrine is that this entire wold is real and resides in the body as *"Yathā Piṇḍe tathā Brahmāṇḍe,"* this doctrine makes it stand tall amongst various schools of darśanas of age old India. This unites the world and hence it is the great contribution towards the humanity. This is why the present work should be translated into various languages of the world.

It is a matter of bliss to English speaking countries that Sri Giriratna, noted scholar of Tantra has translated *Śrī Tantrāloka*. He has also translated and explained in English great works such as: *Uddīśa Tantra, Śrī Kālī Tantra* and *Śrī Rudra Caṇḍī, Bhūtadāmara Tantra* and *Śrī Mātṛkācakra Viveka*.

Let the humanity of the world earn benefit by the knowledge contained in this work.

गुरुपद संभव राम

Gurupad Sambhav Ram,
President,
Shri Sarweshwari Samooh

।।शुभाशंसनः।।

भवद्भक्तिमहाविद्या येषामभ्यासमागता।
विद्याविद्योभयस्यापि त एते तत्ववेदिनः।।12।।

(श्रीभक्तिविलासस्तोत्रः)

भारतीय दर्शनवांग्मयस्य मध्यमणिः महामहेश्वराऽऽचार्य अभिनवगुप्तपादःअस्ति। सः महाचिति स्वरूप महाविद्याया साक्षातकारकर्ताः अस्ति। आचार्य भगवदपादेन स्वयमेव हि नाना तन्त्रागम शास्त्रस्य व्यख्याः एवं रचनाः अकरोत्। तेन समस्तेन भगवदपादस्य श्री तन्त्रालोकः तन्त्र संप्रदयास्य सर्वोत्तमः कृतिः। उक्त ग्रन्थस्य राजानक जयरथ कृत विवेकाख्य टीकायाः शारीरक भाष्य सम तन्त्र वांग्मये स्थापितवान्। इत्यात्यन्त हर्षस्य विषयः यतः तस्य आङ्गलानुवादः भगवत्या चरणायाःआश्रितः गिरिरत्नः करोति।

अनन्तश्रीपीताम्बरापीठाधीश्वरः काश्मीरीय शैव तन्त्र शास्त्रस्य रसिकः तेन स्वयं हि श्रीशिवसूत्रः, श्रीस्पन्दकारिका, श्रीप्रत्यभिज्ञाहृदयम्, श्रीपराप्रवेशिका, श्रीषट्त्रिशततत्व–संदोहः, सटीका श्रीकामकलाविलासः एवं सटीका श्रीमातृकाचक्रविवेकः इत्येति प्रख्यः नाना ग्रन्थस्यभाषा भाष्यः लिखितवान। गिरिरत्नस्य प्रयासः अनन्तश्रीस्वामिवर्यस्य प्रेरणाः तद्भाव सहितेन् गिरिरत्नः निर्विघ्नं निर्विकारं आङ्ग्ल भाष्यः लेखिष्यति इति पराभट्टारिका भगवति श्री पीतम्बरा सम्मुखेन प्रर्थनाः करोमि।

महेश दयाल दुबेः
प्रबन्धकः
श्रीपीताम्बरापीठस्य
दतियाः

Acknowledgement

It is like dream became true by the grace of my great *Guru Aghoreśvara Bhagvāna Rāma Jī* that I am able to present this first volume of *Śrī Tantrāloka Viveka* to you. It is nothing but his grace that this work has reached to this stage. His constant guidance through out book had been great significant. Please note that this is his work only. He only told me what to write. Whatever you find correct, you take that he has written and whatever you find wrong you take it that I was not able to understand what he told me. I am thankful to my *Guru* for awarding me this honour to be part of his mission.

I am thankful to my mother Smt. Padma Mishra and father Mr Raghvendra Mishra both are religious at heart and motivator of mine. Their inspiration is instrumental cause behind this work. I am thankful to Mr Neeraj Gupta of 'Chaukhamba Prakashan for his trust on me. He is very enthusiastic and thoughtful. He arranges rare books for me most of the time free of cost, which is a great help for me.

I thank to my wife Dr Anupama, she never puts any work on me so that I may only write. She is my *Śakti* who has graced me with her *Svātantrya* and has made me free. I am thankful to me little daughters Aparajita and Chiti who are always around me when I write. They are the bliss of my life.

Kārtika kṛṣṇa Ṣaṣṭhī 2073 Vikramī **Giriratna Mishra**

Sitapur (U.P.)

Preface

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ।
तस्यैते कथिता ह्यार्था प्रकाशन्ते महात्मनः।
प्रकाशन्तेमहात्मनः ।।23।।

(श्वेताशतरोपनिषद्-6.23)

The one who is extremely devoted in the feet of Lord *Para* and has equal devotion in the feet of *Guru* and *Para*. These secrets are revealed when it is told to that great one! It is revealed to that great one!!!

The position of *Guru* is supreme in *Sanātana dharma*. No matter whosoever you are, if you are not graced by *Guru* you would earn nothing. It must be understood that Deity and *Guru* are one and there is no difference between them. While commenting on this *Mantra, Jagadguru Ācārya Śaṅkara* says that this equal and consistent devotion in the feet of *Guru* and *Para* (*Śiva*) is only qualification to earn *Brahma Vidyā*. This fundamental principal is accepted by all the streams of *Sanātanadharma* and hence is foundation of excellent *Trika, Kula* and *Krama* traditions also.Those who earned the grace of *Brahma* the *Para Prakāśa Śiva*, they earned it by the virtue of *Guru* only. It is perfectly explained by *Mahāmaheśvara Ācārya Abhinavagupta Jī* in *Śrī Tantrāloka's Āhnika*-1, where he explains five *avāntara* sequences by which this great path of liberation was revealed to us. Also he salutes to *Guru* and Lord and accepts that he earned knowledge from them only, then he begins this mighty scripture.

The knowledge earned from eligible *Guru* only is fruitful. He imparted this to him (pupil) hence nothing is left nothing is left. This is said in C.U. 4.9.3:

श्रुतँ ह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्टं प्रापतीति
तस्मै हैतदेवोवाचात्र ह न किञ्चन वीयावेति वीयावेति।।9।।

Hence it is must that the *Guru* must be qualified and hence eligible. It must be understood that the imperfect *Guru* can't bestow the grace on pupil, if such person would tell anything, it would not be useful. This is mentioned in KA. U. 1.2.8. as:

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः।
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान्ह्यतर्क्यमणुप्रमाणात्।।8।।

However, such knowledge is not bestowed without testing the qualification of seeker. It is mandatory to test the pupil before initiating her/him. Such test is an age old practice and *Yama* tested the *Naciketā* long ago, where he tried to lure him with his attractive offers. *Naciketā* stayed firm in his *sva* due to which his *Guru Yama* was fascinated and he bestowed the *jñāna* of *Brahma*. This incident is mentioned in Ka. U. *Mantra* 1.2.4 where he says that *Vidyā* and *Avidyā* bestow opposite results. I consider that you the *Naciketā* is eligible for *Vidyā*, as you were not attracted by various pleasures.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त।।4।।

Another incident is found in B.U. 2.4.3 to 5. In this *Yājñvalkya* tried to lure his wife *Maitreyī* with wealth but she refused that and expressed her desire to be immortal. This shows how *Guru* tests pupil before initiation. When *Maitreyī* said, "What shall I do with what will not make me immortal? Tell me that only Sir which you know"

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान्वेद
तदेव मे ब्रूहीति।।3।।

Yājñavalkya said, "You say what is after my heart. Come take your seat, I will explain you and you meditate on it."

स होवाच याज्ञवल्क्यः, प्रिया बतारे नः सति प्रियं भाषसे, एहि, आस्स्व, व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ।।4।।

He said, "Not for the sake of husband, wife, son, wealth, *Brāhamaṇa*, *Kṣatriya*, world, Gods, beings and all, this is for the sake of *sva*. You shall realise the *sva* only, through listening (to the sermons, remembering the sermons and meditating up on them)."

न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे दृष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयी, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम ।।5।।

When a pupil qualifies *Guru's* test, *Guru* asks him to recite the below *Mantra*:

ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं
करवावहै। तेजस्वि नावधीतमस्तु।
माविद्विषावहै।
ॐ शान्तिः ! शान्तिः!! शान्तिः!!!

let us (*Guru* and pupil) both protect together. Let us follow together. Let us earn the capabilities to learn together. May thus (whatever we) studied be enlightened. Let us not hate.

ॐ Let the three heats pacify.

This shows that liberation of pupil is joint effort of *Guru* and pupil.

Not only that pupil shall search for a great *Guru*, expert *Gurus* also look for eligible pupil. *Sva* can't be earned by logics as truth shall be adopted. Once *Guru* finds such an eligible pupil he bestows the grace up on her him while being joyous that he got such an eligible pupil. When *Yama* bestowed the *Jñāna* to *Naciketā*, his heart filled with joy. This is mentioned in KA. U. *Śruti* 1.2.9:

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ।।९।।

I have changed my mind after learning the *Krama, Kula* and *Trika darśanas* (*darśana* and philosophy are different) where my mind which had a thought, "The *Tantra* is replacement of *Vedas* in *Kaliyuga*" is now switched to the fact that *Tantra* in itself is a *śākhā* of *Veda*. Though we don't have any evident *Brāhamaṇa grantha* of this *śākhā* however it would not mean that *Tantra* is not the *śākhā* of *Vedas*. The time and date of worship of *Śiva* can be assessed on the basis of the available *Vaidika* literature only, in order to assess that:

- Earlier the *Veda* was taught verbally and hence the *Mantras* of him are called as *Śruti*. This is supported by the statement of *Śrīmat Śri Kaṇṭha* also:

  शैवादीनि रहस्यानि पूर्वमासन्महात्मनाम्।
  ऋषिणां वक्त्रकुहरे तेष्वेवानुग्रहक्रिया।।
  कलौ प्रवृत्ते यातेषु....

- It is well-known fact that the *Vaidika* literature available today are merely the remains of such a great tradition, *Mahābhāśyakāra Patañjalī* said that there are one hundred *śākhās* of *Yajurveda*, one thousand *śākhās* of *Sāmaveda*, twenty-one *śākhās* of *Ṛgveda* and nine *śākhās* of *Atharvaveda*. Now most of the said *śākhās* are not available. Today we have three *śākhās* of *Kṛṣṇa Yajurveda*; two of *Śukla Yajurveda*; eight of *Sāmveda*; two of *Ṛgveda* and one of *Atharvaveda*. Not only is this, the *Saṁhitās* available also are not complete and big part of them are missing. I read in *Veda* special-edition of *Kalyāṇa* that there is some*Vaidika* literature available, though it is not readable at all.
- It is not wise to assess the time line of *Vedas* when it is said that they are immortal. We will see it in detail that how the scriptures incarnate from *Parāvāk* state to *Vaikharī Vāk* in first *Āhnika* of this scripture. It means when the *Śiva* would want, these texts would merge with in him; again. This may not look pragmatic as per todays thoughts. Its

answer is that at any point you would have to believe on some facts then only you would be able to know the truth, as of Course *Sanātana dharma* is *dharma* of investigation and not of faith only. First you will have to accept that zero is zero then only you can use decimal number system and can invent even the rocket, or else if you don't believe on zero, entire number system would collapse.

In the light of these facts, I say that the judgement of time line of *Śaiva* tradition is not proper as incomplete evidences are not evidence at all.

Hence, as it is said that this tradition is eternal, it must be accepted in the same way. While reading the commentary a thought comes in mind that at some point of time this tradition was wide-spread as per the saying of *Rājānaka Jayaratha Jī*, "*Guru* of *Śrī Sumatinātha* was a south Indian":

कश्चिद्दक्षिणभूमिपीठवसतिः श्रीमान्विभुर्भैरवः पञ्चस्रोतसि....

(T.A.V. *Ś*. 1-213)

Not only this, the *Śravaṇa* or listening of *Vivaraṇaprasthāna* also is similar with it, as here it is said that the *nirvikalpa* stage is earned by the virtue of listening to preaches (*Ś*. 1-216).

Though one can do an analysis that whether the principles of his or her believe are found in *Vedas* or not. It is an age old practice of some, to prove that our cult is not approved by *Vedas*. *Rājānaka Jayaratha* also replies to such a question while commenting on *ś*-1.18 of *Śrī Tantrāloka*:

'ननु एवंविधा श्रुतिर्न काचिदुपलभ्यत इति किं प्रमाणम्।'

His great self, answers to it and says that no matter if he has not seen those proves, these are seen by *Gurus* and it is enough for him to believe. Not only this *Mahāmaheśvara Ācārya Abhinavagupta Jī* too accepts that *Para Śiva* only incarnated as *Aitareya Muni* and narrated *Aitareya Upaniṣat* in T.A. *Ś*.3-226.

Liṅga Worship

There are doubts that *Liṅga* and its worshippers are not accepted by *Vedas* and two *Śrutis* of *Ṛgveda* are cited in its favour which are:

नयातवइन्द्रजूजुवुर्नोनवन्दनाशविष्ठवेद्याभिः ।
सशर्धदर्योविषुणस्यजन्तोर्माशिश्नदेवा अपि गुर्ऋतं नः ।।5।।

However, the meaning of *Śiśna deva* as per the *Sāyaṇa Bhāśya* is माशिश्नदेवाब्रह्मचर्या: which means, "the *Śiśna Deva* are those who are indulged in carnal pleasures only." Another citation of it is again given by *Ṛgveda* 10.99.3:

सवाजंयातापदुष्पदायन्त्वर्षातापरिषदत्सनिष्यन्।
अनवार्यच्छतदुरस्यवेदोघ्नञ्छिश्नदेवाँ अभिवर्पसा भूत्

Here again as per *Śrīmat Sāyaṇa's* commentary *Śiśna deva* is empirical soul being dumped by *Ghoratarā Śakti*. He writes किंकुर्वन् शिश्नदेवान् अब्रह्मचर्यान् ....

Hence such doubts are baseless. To understand the meaning of *Liṅga* please look at B.S. 1.3.15. It says that *Liṅga* is representation of *Brahma*. As it is impossible for the seeker to visit to *Brahmaloka* daily a *Liṅga* is taken as a symbolic representation of *Brahma*. Hence, the *Liṅga* is symbolic representation of unfathomable *Śiva* the real *Brahma*:

गतिशब्दाभ्यां तथाहि दृष्टं लिङ्गं च।।

Actually those who are not aware of their *sva*, worship the *Liṅga* with flower or incense sticks. Those who are knower of *sva* know actually what the *Liṅga* is.

Ādi Śaṅkarācārya says that the *Karmakāṇḍa* (rituals) can't be the source to earn the *Brahma* as it is against the realisation of *sva* (K.U. *Vākya Bhāśya* of *Saṁbandhabhāśya*). He himself calls *Liṅga* as *Brahma* in *Vākyabhāśya* of K.U.-3.

The relation between *Karma* and *jñāna* is explained in I.U. *Śruti*-9 where it is said that those who follow *Avidyā* (*Karma*) enter in extreme darkness of illusion and the follower of *Vidyā* enter in the darker vicinity:

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते।
ततो भूय इव ते तमो य उ विद्यायाँरताः।।9।।

This means, anyone of them is not appropriate and the path is from *Karma* to *Jñāna* or from *Āṇavopāya* to *Nirvikalpa Śāmbhavopāya*. This is said in I.U. *Śruti*-11 as,"The one who takes shelter of both, crosses this world (empirical world of you and me etc.) by the virtue of *Avidyā* (*Āṇavopāya*) and liberates by the virtue of *Vidyā*":

विद्यां चाविद्यां च यस्तद्वेदोभयँसह।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते।।11।।

We know that the ॐ is the form of *Brahma* and both *Āṇavopāya* and *Śāmbhavopāya* seekers worship ॐ. Though, the *Vidyā* and *Avidyā* both are different, the worship which is done with *Vidyā*, faith and meditation is more powerful. This only becomes the exposition of that *akṣara* (immortal the *Brahma*; in *Saṁskṛta* individual letter is called *akṣara* which means immortal) ॐ. This is said in C.U. *Śruti* 1.1.10:

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद। नाना तु विद्या चाविद्या य यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति।।10।।

This is approved by M.S. 12.88 also which says that the worshiper of *Sva* is greater than worshiper of *Deva* and the *karma* of *Vedas* are of two types (giver of worldly pleasures and givers of liberation):

आत्मयाजी श्रेयान्देवयाजिनः।
द्विविधं कर्म वैदिकम्

Hence the one who is beyond the stages like *Āṇavopāya*, has certainly worshipped the *Liṅga* which is symbol of *Brahma*.

Bhairava

We say the *Brahma* when gives birth to this world and eats it away he is *Bhairava*. This is said in Ka. U. *Mantra* 1.2.25 as the one who eats away *Brāhamaṇa* and *Kṣatriya* as rice and eats away even death is *Brahma*:

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः।।25।।

That eternal *Sva* is giver of wealth (results as per *Karma*) and the eater of all. The one who knows him like this earns the wealth (merits of *karma*). As per B.U. 4.4.24:

स वा एष महानज आत्माऽन्नादो वसुदानः; विन्दते वसु य एवं वेद।।24।।

Khecarī Sāmya

We know that *Khecarī* is *Śakti* of *Brahma* traversing in *Brahma* only without any discriminations and gives the birth to this world. Here *Kha* means, "Sky or *Brahma*." As defined by *Mahāmaheśvara Ācārya* in his commentary on *Śrī Śrī Parātrinśikā*:

'खे' ब्रह्मणि अभेदरूपे स्थित्वा, 'चरति'-विषयम् अवगमयति, तथा हानादानादिचेष्टां विधत्ते, स्वरूपे च आस्ते- इति 'खेचरी'-...

This *Śakti's* resort *Brahma* is sky, is accepted by *Śrutis* also. As per B.S. 1.3.41 The *Ākāśa* thus mentioned is *Brahma*:

आकाशोऽर्थान्तरत्वादिव्यपदेशात्।।

This is supported by B.S. 1.1.22 also as, "The sky is his symbol."

आकाशस्तल्लिङ्गात्।।

This sky is *Brahma* everything evolves from it and merge in it. This *Śruti* of C.U. 1.9.1 is in line with *Śāmbhava samāveśa*; also here it is said that the everything evolves from *Ākāśa* and merges with in him:

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम्।।1।।

This is supported by C.U. 8.14.1 also which says that the one which is indeed *Ākāśa*, the one who is creator of name and form. The one within whom they are contained is *Brahma* the immortal *sva*. May I attain the assembly hall of *Prajāpati*. May I be the fame. May I be the *Brāhamaṇa*.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतँ स आत्मा प्रजापतेःसभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां...

Liberation

The liberation in this cult is said to be the attainment of *sva*.This state is earned when the individual soul earns the knowledge of her/his supreme being. Knowledge is very crucial here. This is well in line with *Vaidika* line of thought, the same is said in B.S. 1.3.42:

सुषुप्त्युक्रान्त्योर्भेदेर्न ।।42।।

This is supported by the *Bṛhadāraṇyaka Upaniṣat* 4.3.7. During the discussion between *Janaka* and *Yājñavalkya*, when the question is raised that who is *sva*?

कतम् आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योंतिः पुरुषः;

It is said that such *sva* only is bound by evils when it takes over this body. (*ibid* 4.3.8.).

Once the *Brahma* is known the seekers good and bad merits of past and future burn. This is said by B.S. 4.1.13:

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात्।।13।।

The one who liberates, traverses in the *Suṣumnā* while leaving back the *Dakṣiṇa mārga* and *Vāma mārga* and leaves the body via *Brahmarandhra*. This is most famous concept of the liberation and the same is mentioned in B.S. 4.2.17. It says that the heart of intelligent seeker is enlightened by *Prakāśā* and such seeker leaves the body via one hundred and first artery by the grace of *Guru* or Lord and *Brahma Vidyā* which she/he had learned:

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगीतः शताधिकया।।17।।

This is said as per the C.U. *Śruti* 8.6.6: there are one hundred and one arteries in the heart, one of them goes towards the crown of the head. Going upwards through that brings in immortality for the soul. The other nerves spread in diverse direction, become cause of departure, become cause of departure.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका। तयोर्ध्वमायन्नमृतत्वमेतिविष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति।।6।।

Seeker becomes indifferent with *Brahma* as said in B.S. 4.4.4

अविभागेन दृष्टत्वात्।।4।।

This is approved by M.U. *Mantra* 3.2.9 which says that knower of *Brahma* becomes like *Brahma* only. Not only her/him, their entire family becomes knower of *Brahma*:

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवेति नास्याब्रह्मवित्कुले भवति।

Once liberated, the soul never returns. As per B.U. 6.2.15:

.... ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति; तेषां न पुनरावृत्तिः ।।15।।

It is well known fact that the liberated one becomes *Cit* where her/his *Citta* becomes *Citi*, this is said in B.S. 4.4.6 as:

चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः ।।6।।

This is supported by *Ācārya Śaṅkara* also. Not only this, *Maharśī Bādarāyaṇa* also accepts his thoughts. This he mentions in B.S. 4.4.7:

एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायणः ।।7।।

It is very interesting here to see that *Maharśī Audulomī* and his ideas are well in line with our tradition. His connection with our tradition is a subject of research.

There are two ways to earn it; one is *Madhurapāka* and another one is *Haṭhapāka*. In the first one seeker follows instructions of *Guru*, practices the *Mantra* and follows the do's and dont's of cult throughout his life and unites with *Brahma* after death. As the soul follows the rays of Sun to reach to *Brahmaloka*, Sun is worshipped and is requested to open the path of liberation of seeker while removing darkness of illusion and bestowing knowledge. This is said in *Ṛgveda* 3.62.10:

तत्सवितुर्वरेण्यंभर्गोंदेवस्यधामहि धियोयोनः प्रचोदयात्।।10।।

The second one is the preferred way of *Mahāmaheśvara Ācārya Abhinavagupta Jī*. Once the seeker is liberated this way by the grace of *Jñāna* he never transmigrates. Ka. U. 1.3.8. mentions it as:

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते।।8।।

Śiva binds his *sva* himself and becomes empirical living being and liberates when bonds are cut asunder. This is said by *Jagadguru Ācārya Śaṅkara* also in his own style in K.U. *Vākya Bhāśya* 3.2 that once the real knowledge is earned the bonds are cut asunder and seeker earns liberation. This shows the applicability of first two *sūtras* of *Śiva sūtra*.

Actually the *Śiva* himself plays this game of creation, operation and destruction. In reality there is no birth at all then whose liberation? This is said by *Rājānaka Jayaratha Jī* while commenting on T.A.V. *Ś*.1-331.

Trika

Mahāmaheśvara Ācārya says that *Trika* is the ultimate earning. Once the same is earned, the *Yogī* becomes spotless (ref.*Ś*. 3-108).

The life cycle mentioned in T.A. *Ś* 3-226 to 231 is nothing but the evolution happened due to *Trika* of Fire, water and food. This is explained in B.S. 1.4.9. where it is clearly mentioned that the *Prakṛti* of the form of Fire, Water and Food grain, must be called as *Ajā* (the eternal *Śakti*) and not the *Pradhāna*.

ज्योतिरुपक्रमा तु तथा ह्यधीयत एके।।9।।

This eternal *Ajā* only gives birth to various progenies, incarnates as three dots of red, white and black colours. Such *Ajā* is savour of *Aja* (goat or empirical being) and second *Aja* (*Śiva*) doesn't relish her. These three dots are nothing but the *Trika Śaktis*. The one who is not liberated from the world and is empirical soul considers them the merit of *karma* and then falls in dark illusions. The one who knows the real form of these three doesn't treat them as,"The merits of *karma*"and liberates from the world, while acknowledging their real form. This is said in S.U. 4.5:

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः।
अजो ह्येको जुषनोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः।।5।।

A *Trika* of red, white and black is mentioned in C.U. 6.4.1

too. Here red colour of (gross) fire is said to be the colour of fire. The white colour of (gross) fire is colour of (subtle) water and black colour of (gross) fire is (subtle) colour of earth. This way, while transforming in to the said, gross fire losses its fire-hood and the base of this entire transformation is said to be *Vāka*. These three colours only are true. Actually it is shown here that previously the Fire only existed and when three dots evolved, others seized. As per *Jagadguru Ādi Śaṅkara* this is the example of *Trika* process. As per him the fire etc. are false the true is *sva* only.:

यदग्ने रोहितँ रूपं तेजस्तदूपं यच्छुक्लं तदपां यत्कृष्णं तदन्न-स्यापागादग्नेरग्निरग्नित्वं वाचारम्भरणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्।।1।।

Same way the origin from Sun, Moon and Lightening also is shown. It is shown that how the three Gods, Sun, Moon and Lightening only existed early and when they lost their real self, three more evolved from them or they transformed into three more (*ibid* 6.4.2 to 4). This evolution is of *Trika* of Sun, Moon and Fire and/or lightening:

यदादित्स्य रोहितँ रूपं....

यच्चन्द्रमसो रोहितँ रूपं....

यद्विद्युतो रोहितँ रूपं....

When a question is raised in M.S.B. 1.5.6.3.23 that when the results can be earned while worshiping anyone of them then why the *yajña* is too lengthy? It is told that Fire and *Soma* only splendour in various forms like Sun and Moon etc:

यदत एकतमेनैवेदं सर्वमाप्नोति-अथ किमेतावत् क्रियता? इति। अग्निषोमयोर्हैवैतावती विभूतिः-प्रजातिः।।23।।

In M.S.B. 1.5.6.3.24: It is said further, "The Sun is related to fire and Moon is related to *Soma*. Waxing fortnight is related to fire and waning fortnight is related to *Soma*." This is also linked to *Prāṇa Vyāpti* and *Apāna vyāpti*. Here the Fire is *Śakti* and the *Soma* is *Śiva* hence the *Kula prathana* also is cited.

सूर्य एवाग्नेयश्चन्द्रमाः सोम्यः(1)। अहरेवाग्नेयम्, रात्रिः सौम्या(2)। य एवापूर्यते अर्धमासः स आग्नेयोऽपक्षीयते स सौम्यः(3)।

It is said that when these *Agni* and *Soma* etc. left the body of *Vṛttāsura*, he was nearly dead (*ibid* 1.5.6.3.16):

तद्वेव खलु हतो वृत्रः,...

Though as per S.B.G. *śloka* 15.12 these Sun, Moon and Fire are the splendour of *Prakāśa* of *Anuttara*. Hence this *Trika* is the *Śakti* of *Anuttara Para Pramātā*:

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मासकम्।।12।।

It is said in S.B.G. 17.23, ॐ *Tat sat* too is a *Trika* from which *Brāhamaṇa*, *Vedas* and *Yajñas* evolved earlier:

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा।।23।।

Not only this, the food eaten also becomes three-fold, the gross part is waste, medium part becomes flesh and the subtle part becomes mind. As per C.U. 6.5.1:

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्माँसं योऽणिष्ठस्तन्मनः।।1।।

Similarly, in case of water; once drunk its gross part is waste, medium part is blood and subtle part becomes *prāṇa* (*ibid* 6.5.2) and Fire (As per *Jagadguru* butter or oil, for he says that butter and oil strengthens the speech) once eaten, its gross part is bone, medium part is marrow and subtle part is (organ of) speech (*ibid* 6.5.3).

As per C.U. 6.3.1 this entire world has evolved from *Trika* of born of eggs; born of living beings (womb) and born of plants:

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्तयाण्डजं जीवजमुद्भिज्जमिति।।1।।

When the Lord decided to create the world, he entered in the *Trika* of three Gods as the soul of each individual and revealed the name and form (*ibid*-6.3.2) :

> सेयं दैवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरणवाणीति ।।2।।

From those three he produced three more. That Deity entered in the three forms of the Gods thus originated and revealed their names and forms (*ibid* 6.3.3) :

> तासां त्रिवृतं त्रिवृतमेकैका करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत्।।3।।

Hence, the Lord only creates the *Trika* world and himself evolves as living being in it.

Anuttara

We have seen a verse in S.Y.:

।।नमो ऽग्रेवधाय च दुरेवधाय च।।

(S.Y.-16.40)

The *Śiva* is requested here to slay the one situated far and the one situated near. This is not about any worldly enemy this about the discrimination created by him only or *Citi* only. *Mahāmaheśvara Ācārya Abhinavagupta ji* says in *ś*-1.91 that complete soul is the omnipresent and omniscient and that only is situated near. On the other hand, limited soul is present in limited time and space co-ordinates hence is called as situated far. When these two discriminations slay, only the *Anuttara Śiva* resorts.This shows a great connection or proof that *Vedas* support the *Tāntrika* believe. Being nourisher of world and liberator of the world he only is said to be complete. This is mentioned in *ś*-1.101 to 103. It is said that there is no need of any worldly practices once the seeker reaches to this level *Mahāmaheśvara Ācārya Abhinavagupta Jī* has explained this fact in various verses like *ś*.2-12 of T.A. Please note that entire second *Āhnika* is dedicated to this form of Lord.

As per C.U. 6.2.1 Earlier there was only 'one' in the beginning:

सदेव सोम्येदमग्र आसीदेकमेवाद्धितीयम्।

Later he only decided to be many as per C.U. 6.2.3:

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति.

...

Here it must be understood that the said *Anuttara* is neither male nor female or neuter. *Anuttara* is beyond gender discrimination and hence is called as *Anuttara*-the unsurpassable. It is wish of *Anuttara* that how it would reveal itself. When it would want it would be *Śiva* and when it would want it would be *Śakti* (ref. T.A. *Ś*. 3-110). *Anuttara* is beyond he, she and it. It is sometimes represented as *Bindu* because of being limitless and beyond all. There is not even a bit of dualism in *Anuttara*.This is explained meticulously in B.S. 3.2.11:

न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि।।11।।

The form of such *Brahma* is *Cit* or Pure consciousness only. This is said in B.S. 3.2.16:

आह च तन्मात्रम्।।16।।

Śrī Bṛhadāraṇyaka Upaniṣat 4.5.13. throws more light on it where *Maharśī Yājñavalkya* explains that The way lump of salt has no exterior or interior, it is saline alone; the *Sva* too has no exterior or interior, it is *Cit* alone. When *Sva* comes out from the bond of these limited elements and (this discrimination) is destroyed there is nothing but *Sva* as it has no more (empirical) consciousness:

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृतस्नो रसघन एव, एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृतस्नः प्रज्ञानघन एव; एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्यरेब्रवीमीति होवाच् याज्ञवल्कयः।।13।।

Brahma is eternal *Para Prakāśa* and all years and date etc. revolve around it or are dependent on it.All the Gods meditate on him for their longevity. This is given in B.U. 4.4.16:

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते।
तद्देवा ज्योतिषां ज्योतिरायुपासतेऽमृतम्।।16।।

This *Prakāśa* shines beyond the heaven, beyond the creations and beyond everything. (While shining in the highest world which is *Anuttara* excellent or in the *Anuttara* stage), in this world it is the light sleeping within (*antaḥpuruṣe*), this is explained in C.U. 3.13.7:

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पुष्ठेष्वनुत्तमेषु
लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः ।।7।।

It is said that *Brahma* is pure *Bodha*. As per B.U. 4.5.13:

अरेऽयमात्मानन्तरोऽबाह्यः कृतस्नः प्रज्ञानघन एव

It is said that *sva* of mine within heart is smaller than mustard; is smaller than seed of food grain and smaller than even the kernel of seed of food grain. The *sva* within my heart is greater than earth, greater than intermediate space and greater than heaven. This exposition shows that the *Sva* resorting in heart is subtle and infinite. This is representation of *Śāmbhava samāveśa* also. This is said in C.U. 3.14.3:

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा
श्यामाकतण्डूलाद्वैष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षा-
ज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ।।3।।

Such *Brahma* is said to have no hand or feet etc. as these are not real; as the *Brahma* is beyond the forms, it is called as *Anuttara*. As per I.V. *Śruti*-4; that *Sva* doesn't slip from his position. He is one and faster than *mana*. He can't be attained by senses as he is beyond these senses. Although he is still, he surpasses others. Within his existence only *Mātariśvā* does classification of *karmas* of the form of attribute of living being:

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत्।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति।।4।।

Jagadguru Adi Śaṅkara said, "Here word *anejata* is used, as per *dhātu sūtra 'ejṛkampane'* √*ej* means vibration. Hence due to the *Spandana* or vibration *Anuttara* doesn't drop from his position." Hence the *Spanda Śakti* only holds the *Anuttara* on his position.

Bodily forms of him are mentioned for the sake of seekers of the level of *Āṇavopāya*. This is mentioned in B.S. 3.2.33 as:

बुद्धयर्थः पादवत्।।33।।

In S.U. *Mantra* 6.8 to 9, it is said that *Anuttara* doesn't have sense organs there is no one above him and/or equal to him. His *Para Śakti* is of various types which are *Jñāna Śakti* and *Kriyā Śakti* by nature. There is no Lord of him nor any ruler or sign of him. He is cause of all and Lord of empirical soul who owns the senses. No one gives birth to him nor anyone is his Lord:

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते।
परास्य शक्तिर्विविधैव श्रूयते स्वभाविकी ज्ञानबलक्रिया च।।8।।
न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव तस्य लिङ्गम्।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जानिता न चाधिपः।।9।।

It is said by *Mahāmaheśvara Ācārya* that once the *Anuttara* is earned, the seeker shall bestow the grace earned, on others. He is free and is not bound to any *Karma* though he may work for the sake of wellbeing of creatures of world. The same is mentioned in B.S. 3.4.15 as:

कामकारेण चैके।।15।।

Śrīmat Yājñavalkya tells to *kahola* B.U. 3.5.1 the one who knows the *sva* is the *Brāhamaṇa*, he renounces the desire of son, desire of wealth, desire of worlds and he leads the life of mendicant. He shall try to live upon strength which comes of knowledge, due to this he becomes meditative; while knowing about *Sva* he knows about meditation and its opposite, he becomes knower of *Brahma*. How does this knower of *Brahma* work? How so ever he may behave, he is just as such. As everything else is perishable.

अथ हैनं कहोलः कौषितकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्यचक्षेति; एष ते आत्मा सर्वान्तरः। कतमो याज्ञवल्क्य सर्वान्तरः? योऽशनायापिपासे शोकं मोहं जरां मृत्युमित्येति। एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च

वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा स वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः। तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मण केन स्यात्? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम्। ततो ह कहोलः कौषीतकेय उपरराम।।1।।

C.U. also talks about the attribute of earner of *Brahma*. One who worships such *Brahma* becomes *Brahma*

स यो नाम ब्रह्मेत्युपासते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्त्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्न वाव भयोऽस्तीति तन्मे भगवान्ब्रवीत्विति।।5।।

In C.U. only *Śruti* 8.12.3, The calm seeker established in *sva* because of his rise to the *Para Prakāśa* from body, he only is supreme person. They enjoy with women, vehicles or kinsmen but don't remember that they are born of man and woman. That is as a horse is harnessed to vehicle, the soul is joined with body:

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षत्क्रीडन्रमाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनँ स्मरन्निदँ शरीरँ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः।।3।।

Such *Anuttara* can't be perceived by sense organs, as these sense organs act as per the *Brahma* and you can't earn absolute via limited.*Guru* says that he doesn't know, how to bestow the sermon of such *Brahma*. They say they heard like this from those who sermonette it to them. This is nothing but attribute of *Anuttara* which *Guru* bestows on pupil. This is said in K.U. *Śruti*-1.3 as:

न तत्र चक्षुर्गच्छति न वागगच्छति नो मनो न विद्मो न विजानिमो यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि। इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे।।3।।

While commenting on it *Ādi Śaṅkara* writes (*pada bhāśya*) that *Brahma* can only be realised. He says that such *Brahma* can't be earned via worship, fire sacrifice and logics. He can be known by the preaches of *Guru* only for which he uses word *Āgama*.

Śvetaketu is directed by his father in C.U. 6.12.1, "Fetch a fruit of Banyan tree." He says, "It is this O Mighty Lord!" Father says, "Break it." *Śvetaketu*, "Done Sir." Father, "What do you see?" Son, "These are grains, the smaller in size." Father, "Break anyone of them." Son, "Done Sir." Father what do you see, "Nothing Sir."

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्धीति भिन्नं भगव इति किमत्र पश्यसीत्यणव्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्द्धीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव इति।।1।।

This discussion shows the mighty Lord is the source of all. He can't be perceived by the sense organs. This beyond all senses and unsurpassable by anyone only is *Anuttara*, this big Banyan tree stands due to this. Hence have faith (*ibid* 6.2.2):

तँ होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यौषोऽणिन्म एवं महान्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति।।2।।

Hence the realisation of *sva* is subject to the grace of *Guru*. Hence the following K.U. *Śruti* 1.4 says that *Brahma* is not the one worshipped by the world. Hence, one shall know the *Brahma* who can't be revealed by speech though speech is revealed by him:

यद्वाचानभ्युदितं येन वागभ्युद्यते।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदंमुपासते।।4।।

Hence if in case someone says that he knows *Brahma* then actually he doesn't know who the *Anuttara Brahma* is and the one who says I don't know *Brahma*, actually knows who the *Brahma* is, this is mentioned in K.U. *Śruti* 2-3 as:

यस्यामतं तस्य मतं मतं यस्य न वेद सः।
अविज्ञातं विजानतां विज्ञातंमविजानताम्।।3।।

This is earned spontaneously as the *Vidyā* removes the

Bauddha ajñāna and the *Pauruśa ajñāna* is removed when the *sva* is realised. The *Brahma* is one who is seen pervading in *Bodha* (mental articulations). Such experience spontaneously bestows the realisation of *Brahma*. It is already said that this realisation happens by the grace of *Guru* so it is not repeated here. This is said in K.U. *Mantra* 2.4 as:

प्रतिबोधविदितं मतममृतत्वं हि विन्दते।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम्।।4।।

As per B.U. 1.4.9 and 1.4.10 the men think, "By knowledge of *Brahma*, we shall become all." Question is that what does the *Brahma* know? Its answer is that *Brahma* knows that he is *Brahma*. Sage named *Vāmadeva* also realised his *Brahma* being due to this only. Those who worship the God with dualistic thoughts are animals for *Devas*. Hence those *Devas* (Lord of senses) don't want their animals to escape:

तदाहुः, यत् 'ब्रह्मविद्यया सर्वं भविष्यन्तः' मनुष्या मन्यन्ते, किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति।।9।।

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत् अहं ब्रह्मास्मीति। तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति।

Kula dharma

।।यथा पिण्डम् तथा ब्रह्माण्डम्।।

The *Anuttara* is the one and only, he keeps his *Śakti* within himself which continuously vibrates. She only has made the *Brahma* realise that he is *Brahma*. The *prāṇa* who is realised by this vibration only is *Brahma*. This is said in B.S. 1.3.39 as:

कम्पनात्।।39।।

As per ka. U. 2.3.2 It said that this entire world resorting within *Anuttara* only trembles there. Due to this tremble only he is called as *Prāṇa*. It is very interesting that such *Brahma* is very fierce and is like a live *Vajra*. Those who know this become immortal:

यदिदं किं च जगत्सर्वं प्राण एजति निःसृतम्।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति।।2।।

Here again word *ejati* is used, its root word is √*ejṛ* which means *Spandana*.

In Ka. U. 2.3.1 only a verse prior to it, it said that he is immortal and everyone is dependent on him and he is unsurpassable *Anuttara*:

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन।
एतद्वै तत्।।1।।

This *Anuttara Śiva* only splits into two. These two are called as *Akula* the *Śiva* and *Kula* the *Śakti*. They together give birth to the world. This is supported by B.S. 1.4.7.26 also, where it is clearly mentioned that *Brahma* himself incarnated as world:

आत्मकृतेः परिणामात्।

This is supported by T.U. 2.7.1, where the Lord himself says that he incarnated as this world which was *Asat* (it means unreal). From him only this world evolved and that's why he is called as *Sukṛta* (creator of self):

असद्वा इदमग्र आसीत्। ततो वै सदजायत। तदात्मानँस्वयमकुरुत।
तस्मात्तत्सुकृतमुच्यत इति।

A question may be raised that when *Brahma* is objective why to know about his dual form and why to learn about *Śakti*? Its answer is given in K.U. *Śruti* 4.1 as the bestowal of *Brahma* happens by the virtue of his *Brahma Vidyā* the *Śakti* only. She only reveals this fact up on seeker, she must be known:

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार
ब्रह्मेति।।1।।

This *Kula* is couple of *Śaktimāna Śiva* who is called as *Māyāvī* and his *Śakti* who is both *Vidyā* and *Avdiyā*. This entire wold exists because of them only. This is mentioned in S.U. *Mantra* 4.10:

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्।।10।।

This fact is revealed by *Ādi Śaṅkara* also in *bhāśya* of this *Śloka*.

The *Brahma* reveals as an image only. The pleasures of senses reflect in their respective senses only. This is supported by B.S. 1.2.17. also; *Sūtra* says that the one who is seen as reflected in the eyes is none other than *Brahma*, this is because there is no one other than *Brahma* who is eternal. Others reflect till the time they are present in front of eyes. Same is the case with other sense organs and their related objects also. The transient objects don't have qualities like immortality etc. hence the *Brahma* only reflects in that manner.

अनवस्थितेरसभवाच्च नेतरः।।17।।

This world is nothing but *Brahma* only as he only evolves in deceitful forms like Sun, Moon and Fire or various empirical souls, hence the worship of forms etc. is done. As said in B.S. 3.2.15:

प्रकाशवच्चावैयर्थ्यात्।।15।।

Though actually the dualism thus evolved is not something special, it is the grace of Lord only. This is accepted by *Vedas* too. The ultimate thought of completeness of *Veda* is represented by:

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।।

The same is said by *Mahāmaheśvara Ācārya* also in T.A. *ś*. 3-141. Hence this world evolves from *Sva*, resorts in *Sva* and merges in *Sva*.

Caryā krama of *Kula dharma* and *Śrauta Yajña*

The first scripture of *Kula Dharma* is *Yajurveda*; it is called so because of word *yajña*. The root word √*yaj* means, "To unite two." The rituals of *Yajurveda*, greatly emphasise the couple or husband and wife. No *Śrauta yajña* can be done while being celibate or widower, the wife rather the first wife is must for that. An example of primacy of couple is 10 vessels which are kept in couple during *darśa-pūrṇamāseṣṭī*; as the *yajña* is *Virāṭ*, *cchanda* of yajña is *virāṭ* and as *Virāṭ cchanda* has ten letters, the ten vessels are kept. They are kept in couple because the world evolves from couple.

This *Śrautayajña* is done at three levels, this is *Trika* of *yajña*:

1. Universal level

As per S.Y. 31.14 This prime *yajña* is carried out by divine *Śaktis*. In this *yajña* spring season is *ghī*, summer is *samidhā* (raw wooden sticks), autumn is offering.

यत्पुरुषेण हविषः देवा यज्ञमतन्वत। वसन्तोऽस्यासीदाज्य ग्रीष्म इध्मः
शरध्द्वविः ।।14।।

As per S.Y. 31.15 seven metres like *Gāytrī* etc.are seven *paridhīs* the 21 impure elements are *samidhā*, though then the *Devas* desirous of performing the mental *yajña*, tied the *paṣu puruṣa* (empirical soul) in the rules of *dīkṣā* (for the sake of his liberation) (this is as per commentary of *ŚrīmatUvaṭṭa* on S.Y.). Hence all the empirical creatures are part of this *yajña*.

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः। देवा यद्यज्ञं तन्वाना अबध्नन
पुरुषं पशुम्।।15।।

Please note that *Anuttara* the only omniscient only is bound to illusions by his *Śakti* and he becomes *jīva*, as per S.D.S. *Ś* 1.55:

ज्ञानिनामपि चेतांसि देवी भगवती हि सा।।55।।
बलादाकृष्य मोहाय महामाया प्रयच्छति।

This is approved by S.B.G. *Ś* 4.6 also where Lord says, "Though I am beyond birth, undelaying by nature and the Lord of beings, (still) by subjugating my *Prakṛti*; I take birth by the virtue of my own *Māyā*. This is accepted by *Jagadguru Ācārya Śaṅkara* also in his commentary the *Anuttara* Lord only becomes

Jīva by the virtue of his *Śakti*. Please note that his *Śakti* only is *Vidyā* and *Māyā* due to her *Svātantrya*:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया।।6।।

2. *Piṇḍa Yajña*

It is said that a man only is *yajña*. As per C.U. 3.16.1 His first twenty-four years are *prātaḥsavana*. As *Gāyatrī cchanda* has twenty-four letters, it is said that *prataḥsavana* is associated to *Gāyatrī cchanda*. The *Vasus* are Morning *Savana* and associated to *prāṇa* because these make all this abide (living beings survive).As per C.U. 3.16.3 Forty-four years of his life are mid-noon *savanna*, it is associated to *triṣṭupa* metre as it also has 44 letters. The *Rudra* is afternoon *Savana* and associated to *prāṇa*, as it makes all cry. As per C.U. 3.16.6 His forty-eight years are evening *savanna*, it is associated with *Jagatī* metre as this metre has forty-eight letters. The *Adityas* are evening *Savana* and associated to *prāṇa* as they take up (grasps) all his. Following *Śrutis* say that if someone finds that she/he is seizing before time, they shall worship the associated Deities.

This has secrets of *Caryā krama*. As per C.U. Ch. 5. *Khaṇḍa* 7 The man is fire, his speech is verily the fuel, outgoing breath is smoke, the tongue is the flame, the eye is the ember, the ear is the spark.

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः।।1।।

In that fire Gods offer oblation of food. That oblation becomes semen.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः सम्भवति।।2।।

It is said in *ibid* 5.8.1. that O *Gautama*! Women only is fire, her *upastha* (organ of generation) only is *samidhā*, invitation to man is fume, womb is blaze, union is ember and copulation is spark.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तःकरोति तेङ्गारा अभिन्दा विस्फुलिङ्गाः।।1।।

In that fire Gods offer oblation of semen. Due to this oblation woman become pregnant.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः सम्भवति।।2।।

3. *Bhautika* or *Vaikṛta yajña*

As per S.Y. *Śruti* 1.5 the purpose of all the *yajñas* is to earn the true *Sva* while leaving the empirical form of self. This only is the prayer of doer. He requests for the potential to do so.

अग्ने व्रतपते व्रतं चरिष्यामि तच्छ्केय तन्मे राध्यताम्।
इदमहमनृतात् सत्यमुपैमि।।5।।

The various prescribed *Śrauta yajñas* fall in this category. Please note that the *Yajña kuṇḍa* of these extrinsic *yajñas* also are called as *Citi*. The way seeker offers libation in *Mahāciti* during *Viśvamedha*, seeker of extrinsic *yajña* offers libation in extrinsic *Citi*. A few diagrams of those *Citis* are given below:

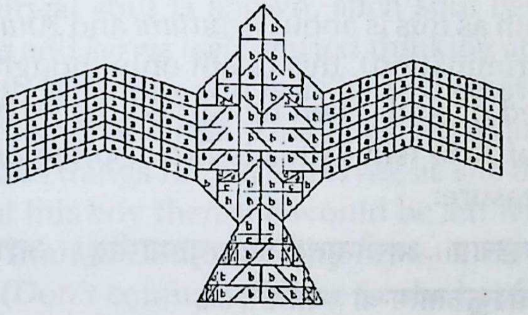

Fig.1: *Śyenaciti*

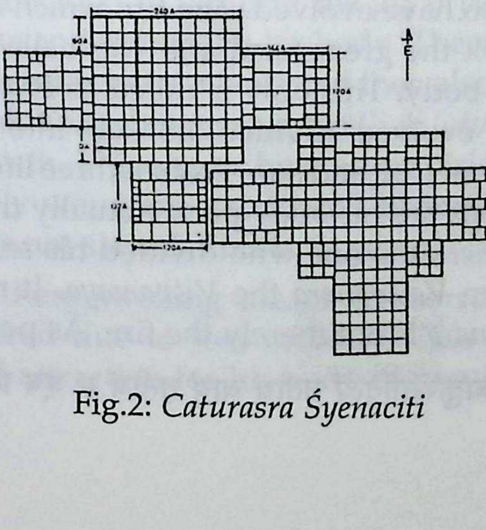

Fig.2: *Caturasra Śyenaciti*

These *Citis* are used in high level *Śrauta yajña* like *Atirātra* and *Kalpa* scriptures describing their design and layout are called as *Śulbasūtras*. Each *Veda* has its own *kalpa Sūtra*. Definitely the relation of *Citi* with *Yantras* exists.

Essence of *Aśvamedha Yajña*

In order to understand the above said exposition, it is must to understand the essence of *Śrauta Yajñas*. For this we will look at the essence of most famous *Śrauta Yajña*, *Aśvamedha*. B.U. Ch.1 first *Brāhmaṇa* known as *Aśvamedha Brāhamaṇa*, tells that this entire world has evolved from *Aśva* (In general *Aśva* means a horse):

ॐ उषा वा अश्वस्य मेधस्य शिरः। सुर्यश्चक्षुर्वातः ....

Second *Brāhamaṇa* is called *Agni Brāhamaṇa*. First *Mantra* of it reveals the secrets of 'क' it is said that earlier there was nothing and everything was covered by death (*Śrī Kālī* or *Śrī Mahākāla* both as this is about *Anuttara* and *Anuttara* is beyond gender discrimination), this death only thought that he must be comprised of soul. Then he earned the क; this is water, as this is gist of *Arka* (sun) (this is fire also)the one who knows this gets pleasure:

नैवेह किञ्चनाग्र आसीन्मृत्युनैवेदमावृतमासीत्। अशनाययाशनाया हि
मृत्युस्तन्मनोऽकुरुतात्मन्वी स्यामिति।....

As per *Jagadguru Ācārya*, when it is said that water is evolved then it means all the elements like earth, water, air and fire etc. also have evolved. The fire which evolved as the gist of Sun took the great form and was called the first one possessing the body. This only is called as *Prajāpati* in *Vedas*. The fire thus evolved divided its self into to three. He trifurcated into air, fire and sun. From it three life-airs evolved. All the directions are his body part. Actually this great fire is called as *Prajāpati*, the one who divided his self into three is none other than *Vaiśvānara* the *Viśvamaya*. It must be noted that the *Vaiśvānara* is not merely the fire. As per B.U. 1.2.3:

स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयं स एष प्राणस्त्रेधा विहितः।

तस्य प्राची दिक्शिरोऽसौ चासौ चेर्मौ। अथास्य प्रतीची दिक्पुछ्मसौ चासौ च सक्थ्यौ। दक्षिणा चोदीची च पार्श्वे द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः। स एषोऽप्सु प्रतिष्ठितो यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान्।।3।।

The fire-basin used during *Śrauta Yajña* are called as *Citi*, which is denoted as Sun here. The eulogies of her thus told earlier are for her worship only. This proves that the *Citi* is immortal. We have already seen this in separate section.

The Lord of death thought she shall now be two. For this she did intercourse with (contemplated upon) *trai* (*Trika* of *Vedas*), semen thus discharged gave birth to *Saṁvatsara*. Prior to this there was no *kāla* at all. The *Prajāpati* or the Lord of death, kept it (*Saṁvatsara*) in the womb till the duration of one *saṁvatsara*. After this she broke the egg. She tried to eat the young boy thus evolved, she opened her mouth for it and thus evolved the *Vāk*-the first sound,"*bhāḍh*". Actually here the life cycle of empirical soul is shown, such soul being bound to *Āṇava, māyīya* and *kārma mala* started thinking about survival. "Lord of death is captured in *mala*", shows that one *Anuttara* Lord only becomes the *jīva*. This is as per *Mantra* 1.2.4. She evolved various things for her survival, as she thought that if she would eat this boy then she would be left with little food. Actually this limited God of death only eats all. This is as per *mantra* 1.2.5. (Don't confuse with he or she here as there is no appropriate word which can be used for *Anuttara*. He or she is used as per the attribute of *Anuttara* shown.)

He later decided to perform the great *yajña*. Due to this *yajña* his fame and semen left his body. These are nothing but his *prāṇa*. His *prāṇa* left the body but then also his mind was in body only, this body then started swelling (*aśva* means swelling also) after death. This shows how an empirical soul involved in doing daily worships etc. doesn't liberate till the time his attachment is not slayed. This is as per *mantra* 1.2.6.

Actually here swelling means his sorrow for his body, which quivered due to loss of body. This shows even the *Prajāpati* had attraction for his body of previous life. Indeed, giving up attachment is not possible without being aware of oneness. This is said in B.U.B.V. 1.1.205 as:

पूर्वदेहेऽभिषङ्गोऽभूदपविद्धतनोरपि ।
सङ्गत्यागो ह्यसंभाव्यो विनैकात्म्यावबोधनात् ।।205 ।।

Thus swollen this way and due to lack of fame (omniscience) and virile (omnipotence) the *Prajāpati* became the horse (empirical soul), *ibid* 1.1.207:

अपविद्धयशोवीर्यं शरीरं कवियोगतः ।
यतोऽश्वयदतोऽश्वोऽसु संवृत्तः स प्रजापतिः ।।207 ।।

Due to lack of virile etc. his body became unfit for offering to fire-sacrifice hence the *Prajāpati* entered in body and body became *medhya*. This means that the empirical soul recognised its *sva* and it became *medhya* for *Aśvamedha*.

Please note that swelling of *Viśvamaya* Lord etc. is discussed in third *Āhnika* too. Swelling means expansion. Here swelling means the expansion of *Prajāpati* and his *Śakti* only. In reality *Aśvamedha* is not the worship of fire, it is worship of *Viśvamaya Prajāpati*. It is worship of Lord of death. It is said that latter he performed the *Aśvamedha* again and offered various fests of the form of animals to other Gods. This shows the one within whom this entire world operates only is *Viśvamaya*. *Śruti* again tells that year is his body, worlds are his soul etc. There is only one Lord, Lord of death. This kind of *yajña* is mentioned as *Viśvamedha* in our tradition.Where the seeker earns the *Śiva*-hood and sees that everything is offered in *Citi* only.

Vaiśvānara* the *Śāmbhava Samāveśa

The *Vaiśvānara puruṣa* of *Veda* who is worshipped in *Puruṣasūkta* is none other than us. Every living being is *Vaiśvanara*. As said by *Mahāmaheśvara Ācārya Abhinavagupta Jī* in *Āhnika*-1:

तत्त्वग्रामस्य सर्वस्य धर्मः स्यादनपायवान् ।
आत्मैव हि स्वभावात्मेत्युक्तं श्रीत्रिशिरोमते ।।82 ।।

Actually this is the fundamental principle here that:

- This world has evolved from my *sva*
- It reflects in *sva*
- The world is indifferent from *sva*.

Mahāmaheśvara Ācārya Abhinavagupta Jī (ref. T.A. *Ś*. 3.268) says that the one who has earned this stage only is *Viśveśvara*. Hence this *Vaiśvānara* form is none other than revelation of *Śāmbhava samāveśa* of ultimate being.This is mentioned in I.V. *Śruti*-6 as the one who sees all living beings in his *sva* and his *sva* in all living beings, doesn't hate anyone:

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते।।6।।

Such person is free from sorrow and passion (*ibid Śruti*-7)as he sees only one (*Anuttara*) resorts all around:

यस्मिन्सर्वाणि भूतान्यात्मैवभूद्विजानतः।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः।।7।।

In T.U. *Bhṛguvalli Anuvāk*-1 also *Varuṇa* tells to *Bhṛgu* that the one within whom this world is, due to whom the living beings are alive and merge after death only is *Brahma*:

भृगुर्वै वारुणिः वरुणं पितरमुपससार अधीहि भगवो ब्रह्मेति। तस्मा एतत्प्रोवाच। अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमीति। तँ होवाच। यतो वा इमान् भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद् ब्रह्मेति।

It is said that the Lord himself is beyond the world and is this world.

विश्वमयं विश्वोतीर्णं

This is supported by B.U. 2.3.1 which says *Brahma* is both with form and formless:

द्वे वाव ब्रह्मणो रूपे-मूर्तं चैवामूर्तं च, मर्त्यं चामृतं च, स्थितं च यच्च, सच्च त्यच्च।।1।।

Such Lord only resorts as the one beyond this world and latter incarnates as this world. This is his reflection, evolved from him; reflecting within him and is indifferent from him.

Seeker who worship that *Viśvaūpa* form of Lord while resorting in his own *sva*, actually worships him (and earns him). This is mentioned in S.U. 6.5 as:

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम्॥5॥

As per C.U. 4.15.3, *Bhairava* the *Para Prakāśa* only splendours in all the worlds. The one who knows this, shines in all the worlds. You understand this:

एष उ एव भमनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद॥4॥

In C.U. 5.18.2 only *Viśvamaya Vaiśvānara* is shown as comprising of various worlds, sun, moon, *gārhpatya* fire etc., within:

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मा
मा सन्देहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं
गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः॥2॥

Once the seeker earns this kind of ascertainment he knows that *Sva* only is all pervasive and attains the abode of *para tattva* which is beyond the splendour of Sun, Moon and Fire though this entire world splendours by his virtue. This is said in M.U. 2.2.10 as:

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥10॥

This is said in S.B.G. *śloka* 15.6 also by *Jagadguru Śrī Kṛṣṇa*:

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥6॥

Evolution of world as letters-the ultimate display of *Kula's* wonder

The world is evolved from *Sat* the *Śiva* and not from unreal as per B.S. 2.1.7:

असदिति चेन्न प्रतिषेधमात्रत्वात्॥7॥

Mahāmaheśvara Ācārya very clearly said that the world is not evolved from *Avidyā* it is the splendour of *Svātantrya Śakti* of *Śiva, Avidyā* etc. are merely the instrumental cause behind the origin of world. This is well in line with B.S. 2.2.19:

इतरेतरप्रत्ययत्वादिति चेन्नोपत्तिमात्रनिमित्तत्वात् ।।19।।

Jagadguru Ācārya Śaṅkara also accepts that first letter अ only is complete *Vāk* which reveals his *sva* as *Sparśa, antaḥstha* and *Uṣma* letters, in his commentary of K.U. *Śruti* 1.4. For this he quotes from *Aitereya Āraṇyaka*2-3-7-13:

'यदब्रह्मवाचा शब्देनानभ्युदितम् स्पर्शान्तःस्थोष्मभिर्व्यंजमाना बह्वी नानारूप भवति'

Hence the *Vāk* of this (limited and unlimited or of the form of *Svara* and truth or lie) *Vāk* is *Vāk* of *Brahma*. (ref. *Pada bhāśya* of same *Śruti*).

It is said that the letters of alphabet, the *Mātṛkās* are not merely letters, they are various displays of *Śakti* of *Śiva*. The divine being of *Mātṛkās* is well in line with *Prātiśākhyagranthas* of *Vedas*. *Mahāmaheśvara Ācārya* says that *Visarga* is beyond vowel and consonant (ref. T.A. *Ś*. 3-146). This is accepted by *Ṛgveda* and S.Y.*Prātiśākhya* also.

As per S.Y.P. *Sūtra* 8.25, these sixty-eight *Brahma Rāśi* (Collection of *Brahma*; 68letters of *Vaidika Saṁskṛta*) are soul of *Vāk*:

एते पञ्चषष्ठिवर्णा ब्रह्मराशिरात्मवाचः ।।25।।

These scriptures discuss in detail about the origin of letter and the presiding Deity. R.V.P. focuses on origin of letters, *Ṛṣis* and metres etc. whereas Deity etc. is found in S.Y.P. Readers may refer to that for the sake of further understanding.

The vowels are called as semen and consonant are called as womb. As per A.U. 2.1.1, till the time semen dwells in body it nourishes the body and when it meets with womb a new life comes into being:

पुरुषे ह वा अयमादितो गर्भो भवति। यदेतद्रेतः तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवात्मानं बिभर्ति। तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म।।1।।

All living beings take birth due to food grains called as *Anna*, they live on it and after death merge in it hence *Anna* is *Brahma*. This is said in T.U. *Bhṛguvalli Anuvāka*-2:

अन्नं ब्रह्मेति व्यजानात्। अन्नाध्देव खल्विमानि भूतानि जायन्ते। अन्नेन जातानि जीवन्ति। अन्नं प्रयन्त्यभिसंविशन्तीति।

The Lord of all such wombs is one, this entire display merges within him and evolves from him. When the seeker worships such Lord he attains the real peace. This is mentioned in S.U. 4.11:

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं स च वि चैति सर्वम्।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति।।

Prāṇa and *Prāṇa Kalā*

It is said that the *Prāṇa kalā* only makes the one alive; or else body having five *Prāṇas* which are *Prāṇa*, *Vyāna*, *Apāna*, *Samāna* and *Udāna* but devoid of *Prāṇa kalā* is said to be in coma. It is called as *Kāma kalā* or *Amṛta Kalā* in T.A. *Ś*.3-170 the letter स. This letter quivers in five stages like *Sītkāra*, *Sukha*, *Sadbhava*, *Samāveśa* and *Samādhi*. Or it resorts eternally in entire cycle of creation, operation and destruction of this world. This is meticulously said in B.S. 2.4.12 which says that it is taught as having fivefold function like mind.

पञ्चवृत्तिर्मनोवद्व्यपदिश्यते।।12।।

This is supported by P.U. 2.3 too where *Prāṇa kalā* itself urges that don't be deluged as it is *Prāṇa kalā* only which incarnates in five forms, in body:

तान्वरिष्ठः प्राण उवाच। मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्दधाना बभूवुः।।3।।

Though the other five *prāṇas* did not believe on *Prāṇa kalā* (and survive like empirical soul).

Various Lord of senses and other deities residing in the body are nourished by this *Prāṇa kalā*. They all look at *Prāṇa kalā* for their share of food. As per B.U. 1.3.18:

ते देवा अब्रुवन, एताद्वा इदं सर्वं यदन्नम्, तदात्मान आगासीः, अनु नोऽस्मिन्नन्न आभजस्वेति; ते वै माऽभिसंविशतेति; तथेति, तं समन्तं परिण्यविशन्त।

It is said that *Prāṇa kalā* is *Aṅgirasa* means essence of body parts. The part, which *Prāṇa kalā* leaves, becomes dead. As per B.U. 1.3.19.:

सोऽयास्य आङ्गिरसः, अङ्गानां हि रसः, प्राणो वा अङ्गानां रसः, प्राणो हि वा अङ्गानां रसः, तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति, एष हि वा अङ्गानां रसः ।।19।।

It is said that this *Prāṇa kalā* only becomes *Sāmaveda* when it meets with *Vāk*a, in B.U. 1.3.22:

एष उ एव साम; वाग्वै सा, अमैषः, सा चामश्चेति तत्साम्नः सामत्वम्।

The हंस (*hamsa*) only preserves this body by the virtue of *Prāṇa kalā* and roams out of it. Though being immortal himself he roams everywhere. As per B.U. 4.3.12:

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा।
स ईयतेऽमृतो यत्र कामं हिरण्यमयः पुरुषः एकहंसः।।12।।

This *Prāṇa kalā* is fourth-foot of *Brahma*. That shines and emits heat through the light of air (soul of air). The one who knows this shines and emits heat through fame and lustre of *Brahma*. This is said in C.U. 3.18.4:

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च कीर्त्या ब्रह्मवर्चसेन य एवं वेद।।4।।

At the time of death also, first the soul departs then *prāṇa kalā*. This is as per B.U. 4.4.2.

'....तेन प्रद्योतेनैष आत्मा निष्क्रामति-चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा शरीरादेभ्यः; तमुत्क्रान्तं प्राणोऽनुत्क्रामति; प्राणमनुत्क्रामन्तं सर्वे प्राणा अनुत्क्रामन्ति....'

Hence it is said that this *Prāṇa kalā* only is supreme amongst all. As when it leaves the body, the body is dead, in B.U. 6.1.7:

ते हेमे प्राणा अहंश्रेयसे विवदमाना ब्रह्म जग्मुः, तद्धोचुः, को नो वसिष्ठ इति; तद्धोवाच, यस्मिन्व उत्क्रान्त इदं शरीरं पापीयो मन्यते स वो वसिष्ठ इति।।7।।

One similar *Śruti* is found in C.U. 5.1.7, here all the *prāṇas* ask to *Prajāpati*, "O Father! Please tell us that who is greatest amongst us?" He said, "The one which when departs, body becomes impure seems to be greatest."

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच उत्क्रान्ते
शरीरं पापिष्ठतरमिव दृष्येत स वः श्रेष्ठ इति ।।7।।

Twelve *Kālikās* as twelve Vowels

The Lord's twelve *Śaktis* which evolve as twelve *svaras* (vowels) are his supreme power. They only strengthen the path of liberation of soul. These are *Śaktis* through whom the *Brahma* is known.

Vāk

As per C.U. 7.2.1 *Vāk* only made *Vedas*, *Purāṇas*, grammar, *Śrāddha karma* (rites of manes), mathematics, astrology, mineralogy, logic, ethics, etymology, *Deva Vidyā* and *Brahma Vidyā* along with many more. Indeed, had it non-existent, there would had been no knowledge of true and false, good and bad, pleasant and unpleasant. Surely *Vāk* only makes all this known hence meditate on *Vak*:

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदँ सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ....

This *Vāk* is no one else but *Brahma* only, hence as per C.U. 7.2.2., the one who worships the *Vāk* as *Brahma* she/he can travel as far as speech travels. The ultimate limit of *Vāk* is *Parāvāk*. This traveling in the space of speech up to her ultimate limit is to travel along with *Parāvāk*. This only is called as *Khecarī Sāmya*.

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो
वाचं ब्रह्मेत्युपासतेऽस्ति भगवो वाच भूय इति वाचो वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ।।2।।

This is supported by *ibid Śruti* 7.25.2, in which it is said that the one who sees *Sva* pervades all the directions; one who reflects in *sva* like this;understands *Sva* like this; is revealed in *sva;* is in union with *Sva* and is full of bliss due to this, is sovereign. He can travel in all the worlds.This again shows that knower of *Brahma* earns the *Khecarī sāmya.*

Attainment of *Śāmbhava Samāveśa* and *Madhu Vidyā*

Mahāmaheśvara Ācārya Abhinavagupta Jī said in T.A. *Āhnika*-3 *Ś*-274 to 276 that seeker shall firmly adopt that the earth-the very first element, has evolved from his *Sva,* resorts within his *Sva* and splendours in his *Sva* without any other mental occupation; then he earns the *nirvikalpa Śāmbhava samāveśa.* Seeker must practice this way, till the last element. One such practice is found in B.U. 2.5 known as *Madhu Vidyā*; from *Śruti* 1 to 19 and C.U. 3.1. Let us have look at first *Śruti* of B.U.:

> **इयं पृथिवी सर्वेषां भूतानां मधु, अस्यै पृथिव्यै सर्वाणि भूतानि मधु; यश्चायमस्यां पृथिव्यां तेजामयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शारिरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम् इदं ब्रह्म, इदं सर्वम्।।1।।**

This earth is honey to all beings and all beings are honey to this earth. The immortal being shinning in this earth and the immortal being shinning in the body of *sva* are one. These are this *sva* only. This (*sva*) is immortal, *Brahma* and all.

Hence the first element mentioned in B.U. also is the earth and its *nirvikalpa* settlement in *Sva* is nothing but the *Śāmbhava samāveśa*.

This may be the reason why C.U. 6.1.4 says that when one knows the earth, he knows all the objects made of earth element:

> **यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातँ स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्।।4।।**

Same practice is done with other elements too:

इमा आपः सर्वेषां भूतानां मधुः,असामपां सर्वाणि भूतानि मधु; 2
अयमग्निः सर्वेषां भूतानां मधु, अस्याग्नेः सर्वाणि भूतानि मधु, ...3
अयं वायुः सर्वेषां भूतानां मधु, अस्य वायोः सर्वाणि भूतानि मधु; 4

अयमादित्यः सर्वेषां भूतानां मधु, अस्यादित्यस्य सर्वाणि भूतानि मधु; 5

इमा दिशः....6

Diśā stands for *Niyati*.

अयं चन्द्रः ...7

This way it said that this *sva* only is honey to all beings and all being are honey to this *sva*.

अयमात्मा सर्वेषां भूतानां मधु, अस्यात्मनः सर्वाणि भूतानि मधु; यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषः, यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ।।14।।

Then happens the final *nirvikalpa* settlement in which seeker perceives that she/he is Lord of living beings, they all are connected to him as spokes of wheel are connected to nave. All the Gods, beings, worlds and all *prāṇa* are attached to this *Sva*.

As per *Jagadguru Ācārya Śaṇkara, madhu* or honey is cause. Earth is honey for all living beings and all living beings are honey for earth. Means, "The way the honey-bees form the bee hive, this earth is created by various living beings. Also the earth is cause of all living beings. Hence both are cause of existence of each other." This way it must be applied to other elements too.

This only is *Śāmbhava samāveśa*. As in *Śāmbhava Samveśa* we see that we are the cause of earth however at empirical level we are deluged that earth is our cause, we live on earth and earth gives food etc.

I accept that this tradition is older than time and eternal like *Vedas*. In that case I don't see that I should enter into numbering the first and second of lineage. Everything lies within *Śiva*-my soul and my *Guru* only, then what to say about first or second. Anant Sri Swami Ji Maharaja of Datia has done beautiful exposition of *Śruti* of S.Y. 17.91. He shows in it that all the streams are associated to one Lord only. Real can't evolve from unreal and there is no difference between action and cause. His exposition is as given below:

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य। त्रिधा बद्धो
वृषभो रोरवीति महो देवो मर्त्या आविवेश।।91।।

Mahādeva has entered in all living being while being a bull who has four horns (*Veda, Purāṇas Tantra* and *Śābara Mantras*), three legs (*Kādi, Hādi* and *sādi Mantras*), two heads (*Sohaṁ* and *Haṁsa*), seven hands (*Vaidika, Vaiṣṇava, Śaiva, Dakṣiṇa, Vāma, Siddhānta* and *kaula*) and is tied at three places (Sun, Moon and Fire) and he continually roars (*Śabda Brahma*).

He says, *Mahā* and *Deva* show the union of *Deva* and *Mantra* and such Lord only enters in living beings as *Parā, Paśyanti, Madhyamā* and *Vaikharī*. The completeness of soul is earned by the grace of *Guru*. If then also someone sees difference between *Vedas* and *Tantras*, then the answer to them is given by *Mahāmaheśvara Ācārya* only in *Āhnika*-1 *Śloka*-332.

Kāśmīra Śaivism and others

Rejection and establishment of own ideas is natural process in India and almost all great erudite have done this. No idea is left without challenge, though there is no rejection or argument or *khaṇḍana* of *Trika, Kula* and *Anuttara* views of *Kāśmīra Śaivism* available. It is not that India was unaware of it. *Jagadguru Ādi Śaṅkara* has written *Dakṣiṇāmūrtistotra* which is based on *Śāmbhava samāveśa* only:

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मैश्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये।।1।।

There is no evidence of any discussion/debate between *Jagadguru Adi Śaṅkarācārya* and *Kāśmīra Śaivāits* when the prior one visited to *Kāśmīra*.Also, *Śrīmat Mādhvācārya* has written an essay on *Pratyabhijñā darśana* in his *Sarva Darśana Saṁgraha*. These are enough evidences that this *darśana* is eternally popular. This is said by *Srimat Śrī kaṇṭha* also (ref. T.A.V. *Ś*.-1.8).

In that case it can be admitted that *Kāśmīra Śaivism* the *Trika*, *Kula* and *Anuttara* are corner stone of religious world.

It may be accepted that it became week during the rise of *Buddhism* which was reformed by Lord only.

The excellence of scriptures of *Kāśmīra Śaivism* is not only in terms of their lucid explanations, the *Tantras* of *Kāśmīra* are *darśana* based whereas *Tantra* of plane primarily deal with rituals though yes these rituals are based on logics. Due to this they stand apart high and are pendent of necklace called as *Bhārtīya Darśana*.

Tantra of plane would certainly talk about six principle exorcisms in general once the prime Deity to whom the *Tantra* is dedicated, is discussed. On the other hand, *Tantra* of *Kāśmīra* in general dosen't talk about exorcism.

Tantra of plane are primarily dedicated to ten *Mahāvidyās* however there is no mention of ten *Mahāvidyās* in *Śakta Tantra* of *Kāśmīra Śaivism*. The answer to it is given by *Mahāmaheśvara Ācārya Abhinavagupta Jī* in T.A. *Āhnikas*-1 as:

तासामपि च भेदांशन्यूनाधिक्यादियोजनम्।
तत्स्वातन्त्र्यबलादेव शास्त्रेषु परिभाषितम्।।109।।

Also the main motive of these scriptures is to bestow *Anuttara* state and hence the focus is on that.

Though when the Tantra of Kāśmīra is looked side by side with other Śaiva traditions, a lot of similarities are found.

Mahāmaheśvara *Ācārya Abhinavagupta*

I don't have enough words for such a great *Guru* accept what *Yama* taught to *Naciketā* in Ka. U. *Mantra* 1.2.7:

श्रवणायापि बहुभिर्यो न लभ्यः श्रृण्वन्तोऽपि बहवो यं न विद्युः।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः।।7।।

The one which is not available for a lot to listen; the one which can't be understood by a lot. Wonderful is such a narrator of this *Ātma tattva*! The one who is perfect, earns this and the one who attained this from perfect *Guru* also is a wonder!!!

Actually in S.B.G. Ch-4 *Jagadguru Śrī Kṛṣṇa* has said that:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मांशं सृजाम्यहम्।।7।।

Whenever there would be the loss of *dharma* O *Bhārata*! I would incarnate partially for the sake of reviving it.

It is not necessary that incarnation may revive the *dharma* via weapons only. It is done while spreading the splendour of *Sva* also. *Mahāmaheśvara Ācārya Abhinavagupta Jī* is such an incarnation only.

Śrī Tantrāloka

The *Śrī Tantrāloka* is magnum opus of *Mahāmaheśvara Ācārya Abhinavagupta Jī*. With thirty-seven *Āhnikas* this great scripture of world, answers all the question of the world. In depth treatment of concepts like origin of world, liberation, seeker's duties, worship practices, fundamentals concepts of worship principles make this scripture crest jewel of all the scriptures written in this line. *Mahāmaheśvara Ācārya Abhinavagupta Jī* has started narration in a manner that a layman like me also can understand what actually he wants to say. Though yes the grace of *Guru* is must prior to study of this scripture. Once the seeker is graced by *Guru* and then takes bath in this elixir of *Maṇidvīpa* (abode of *Brahma*), he would certainly liberate.

This master scripture is adorned with the *Viveka* commentary of *Rājānaka Jayaratha*. I would say that this commentary in itself needs a commentary though it is not possible for an ignorant like me to do so. Hence, I wrote the English commentary as it is. I have tried to write what *Rājānaka Jayaratha Jī* has said. I have added notes though enough notes are not required in it, as the topic once begin is so lucidly explained that no question is left unanswered. If at any point of time you feel that you are not able to understand any topic, then you should not give up and keep studying as the answer would certainly be found.

It is important for the seekers to study it in the guidance of any *Guru* or else, it would become tough to learn it. Basic understanding of concepts is must for the readers.

I have used technical terms as it is; as, they are. To help the readers, I have added a glossary which explains the meaning of terms. Please note that the way laptop would be laptop around the world; *Citi* and *Cit* should be *Citi* and *Cit* around the world, there is no word in any language using which they may be understood, hence readers would have to understand what *Citi* and *Cit* are, instead of using any other word.

I have given central idea of each *Śloka's* commentary, this would be helpful for the readers who are reading it for the first time.

Salient Topics of this Volume

- First *Āhnika* is introduction of this great mighty *Śaiva śāstra*.
- This *Āhinka* starts with tributes to *Śrīmat Parā*, *Śrīmat Aparā* and *Śrīmat Parāparā Devī*.
- Then tribute is payed to *Gurus* of cult and *Mahāmaheśvara Ācārya Abhinavagupta Jī* tells that he learned all this from them only and it is their grace only.
- This *Āhnika* defines what are four *Upāyas* and what are three *malas*.
- He tells how a scripture is written, then he gives details of topics to be covered.
- Second *Āhnika* splendours the *Anupāya* and *Anuttara*.
- *Maharṣi Vedavyāsa* once said,"There is no merit greater than serving to others and there is no sin greater than troubling others."*Mahāmaheśvara Ācārya Abhinavagupta Jī* says in second *āhnika* that once the *Anupāya* stage is earned, seeker settled there must bestow the grace earned, on the mass.
- Third *āhnika* starts with clearing the fundamentals of optical physics and then sound and its relativity which is now a

days called as Doppler effect. This is done to explain Bimba and Pratibimba.

- The world evolves from the union of *Cit* and *Citi* in sequential manner so are the vowel and consonant letters.
- After explaining the origin of letters, he tells that one shall know *Mantra* also in the similar manner and who knows this only is omniscient *Guru* venerable like me. She/he only is *Bhairava* or *Deva*. He shows that such *Guru* can visualise inside *Ahaṁ* deliberation while merely seeing the extrinsic *ślokas*, hymns, scriptures etc. This is because this world is nothing but the expansion of these letters from अ up to ह.
- She the *Anuttarā* only is *Saṁvida* who reveals *Yāmala* of *Śiva-Śakti* from *Mālinīs*. Here the interesting thing is that *Brahma* is ascertained as feminine. This shows the greatness of Indian tradition where male and female are no different. This reflection of letters which is *Viśvarūpa* form of *Yāmala* only is revealed as *Paśyanti, Madhymā* and *Vaikharī*.
- These three again are of three types, the first one which comprises of speech of the form of *alāps* of musical instruments is called as gross *Paśyantī*.
- The first three vowels only reveal their-selves as *Para, Parāpara* and *Apara* forms of *Paśyantī, Madhyamā* and *Vaikharī*. When they become mutually cohesive the twelve vowels evolve which are intelligibly known as twelve *Kālikās* as per *Krama* code of conduct.
- After telling all this he moves to narrate the topic commenced and says that when it is perceived firmly by *Para Bodha* of seeker that this world has dawned from it, is reflection of it and is indifferent from it, seeker earns the *Śāmbhavopāya* stage. He tells this only so that seeker may attain the *Śāmbhavopāya* quickly by the virtue of *Haṭhapāka* and become *Jīvanamukta*. There are other techniques also like *Madhurapāka* etc. though they are slow process and seeker has to practice the rituals while dedicating the self in feet of *Guru* and following his words throughout his life.

Finally, as per B.U. 2.5.15

स वा अयमात्मा सर्वेषां भूतानांमधिपतिः, सर्वेषां भूतानां राजा; तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिताः, एवमेवास्मिन्नात्मनि सर्वाणि भूतानि, सर्वे देवाः, सर्वे लोकाः, सर्वे प्राणाः, सर्व एत आत्मानः समर्पिताः ।।15।।

Hence, "Thou art that!" As per C.U. 6.8.7:

स य एषोऽणिमैतदातम्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ।।7।।

ॐ शम्

Abbreviations

A.P.P.	*Anuttara Prakāśa Pañcāśikā*
A.P.S.	*Ajaḍa Pramātṛ Siddhi*
A.U.	*Aitereya Upaniṣat*
B.S.	*Brahma Sūtra*
B.U.	*Bṛhadāraṇyaka Upaniṣat*
B.U.B.V.	*Bṛhadāraṇyaka Upaniṣat Bhāśya Vārtika*
C.U.	*Chāndogya Upaniṣad*
I.P.	*Īśvarapratyabhijñā*
I.P.V.V.	*Īśvarapratyabhijñā Vivṛtti Vimarśiṇi*
I.V.	*Īśāvāsya Upaniṣat*
K.S.D.K.	*Kāśmīra Śaiva DarṣanaBrihatkoṣa*
K.U.	*Kena Upaniṣat*
Ka. U.	*Kaṭha Upaniṣat*
M.M.P.	*Mahārtha Mañjari Parimala*
M.V.T.	*Malinīvijayottara Tantra*
M.S.	*Manu Smṛti*
M.S.B.	*Mādhyandina Śatapatha Brāhmaṇa*
M.U.	*Muṇḍaka Upaniṣat*
N.T.	*Śrīmat Netra Tantra* (*Mṛtyuñjayabhaṭṭāraka*)
P.A.	*Pāṇinī Aṣṭādhyāyī*
P.H.	*Pratyabhijñā Hṛdayam*
P.P.	*Parā Praveśikā*
P.T.	*Śrī Śrī Parātrīśikā*

P. T.V.	*Śrī Śrī Parātrīśikā Vivaraṇa*
P.S.	*Parmārthasāra*
P.U.	*Praśna Upaniṣat*
R.V.P.	*Ṛgveda Prātiśākhya*
T.A.	*Śrī Tantrāloka*
T.A.V.	*Śrī Tantrāloka Viveka*
T.S.	*Śrī Tantrasāra*
T.U.	*Taittirīya Upaniṣat*
Ś.	*Śloka*
S.B.G.	*Śrīmadbhāgvadgītā*
S.D.	*Śiva Dṛṣṭi*
S.K.	*Spanda Kārikā*
S.T.	*Śrīmat Svacchanda Tantra*
S.T.S.	*Ṣaṭtrinśat Tattva Saṁdoha*
S.T.U.	*Śrīmat Svacchanda Tantra Udyot*
S.S.	*Śiva Sūtra*
S.U.	*Śhvetāśvatara Upaniṣad*
S.Y.	*Śukla Yajurveda*
S.Y.P.	*Śukla Yajurveda Prātiśākhya*

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◆

KEY TO TRANSLITERATION

स्वराः / Svarāḥ / Vowels							
a अ	ā आ	i इ	ī ई	u उ	ū ऊ	ṛ ऋ	ṝ ॠ
	e ए	ai ऐ	o ओ	au औ	aṃ अं	aḥ अः	
Anusvār İ ṁ, ँ m̐				Visarga : ḥ			

व्यञ्जनाः / Vyañjanāḥ / Consonants									
k क्	ka क	kh ख्	kha ख	g ग्	ga ग	gh घ्	gha घ	ṅ ङ्	ṅa ङ
c च्	ca च	ch छ्	cha छ	j ज्	ja ज	jh झ्	jha झ	ñ ञ्	ña ञ
ṭ ट्	ṭa ट	ṭh ठ्	ṭha ठ	ḍ ड्	ḍa ड	ḍh ढ्	ḍha ढ	ṇ ण्	ṇa ण
t त्	ta त	th थ्	tha थ	d द्	da द	dh ध्	dha ध	n न्	na न
p प्	pa प	ph फ्	pha फ	b ब्	ba ब	bh भ्	bha भ	m म्	ma म
	y य्	ya य	r र्	ra र	l ल्	la ल	v व्	va व	
	ś श्	śa श	ṣ ष्	ṣa ष	s स्	sa स	h ह्	ha ह	
		kṣ क्ष्	kṣa क्ष	tr त्र्	tra त्र	jñ ज्ञ्	jña ज्ञ		

ॐ तत्सत्

श्रीमन्महामहेश्वराचार्यश्रीमदभिनवगुप्तविरचित:

।। श्रीतन्त्रालोक: ।।

राजानकजयरथविरचितविवेकाभिख्यव्याख्यासहित:

प्रथममाह्निकम्

यस्मादेषणवित्क्रिया यदुविता ह्यानन्दचिद्भूमयो
यस्यैवोद्धुरशक्तिवैभवमिदं सर्वं यदेवंविधम्।
तद्धामत्रिकतत्त्वमद्वयामयं स्वातन्त्र्यपूर्णप्रथं
चित्ते स्तात् शिवशासनागमरहस्याच्छादनध्वंसि मे ।।1।।

देहे विमुक्त एवास्मि श्रीमत्कल्याण-वारिधे:।
यस्य कारुण्यविप्रुड्भि: सद्गुरुं तं हृदि श्रये ।।2।।

Śrī Tantrāloka's

Jayaratha's Viveka Commentary

First Āhnika

।। मङ्गलाचरण: ।।

नमन्ते पराभट्टारिकां शिवां चित्याकर्षिण्यांगुरुरूपाम्।
अहं महेति वेदितव्यं शुद्धंमहाचिति स्फुटाम्।
इच्छा ज्ञान क्रियेति स्फाराम् नमो भगवती शिवस्पंदनभूताम्।
यो वै जानंति देव्याया: इदं परतत्वस्वरुपाम्।
सद्य: कौलिक सिद्धिं प्राप्त्वा स: खेचरी समतां व्रजेत्।।

The one, from whom *Icchā*, *Jñāna* and *Kriyā* evolved; the one from whom the land of *Cid* and pleasure evolved and the one whose internal elevating power's sovereignty's fanfare only is this world; may the same great light of *advaya Trika* element which is famous due to unending empire of his own sovereign power, be the one who demolishes the layers on the secrets of *Agama* of *Śiva's* kingdom, within me. 1

Being liberated from the body, I establish my great merciful *Guru*-the fortunate ocean of compassion; in my heart. 2

मूर्ध्न्युत्तंस इव क्ष्मापैः सर्वैर्यस्यानुशासनम्।
हृदये भवसंभारकर्कशेऽप्याशु शिश्रिये।।3।।

न ग्रन्थकारपदमाप्तुमथास्म्यपूर्वं,
वाक्कौशलं च न निदर्शयितुं प्रवृत्तः।
किन्त्वेतदर्थ-परिशीलनतो विकल्पः
संस्कारवाँश्च समियादिति वाञ्छितं नः।।4।।

यातायाताः स्थिताः केचिदज्ञा मत्सरिणः परे।
संदिग्धाः केऽपि किं ब्रूयां श्रोतारो यदनागताः।।5।।

तदनाकर्ण्य गूढार्थं स्वादु स्वाशयकौशलम्।
साकूमुक्तमन्यैर्यत्तेन दोलायते मनः।।6।।

अत्र मद्वागशक्ताऽपि यन्निर्यन्त्रणमुल्लसेत्।
तत्पारमेश्वरं श्रीमन्महानन्दविजृम्भितम्।।7।।

The one whose commands are adorned on head like a crown by all mighty kings. I establish such a *Guru* in my heart which is tough due to indulgence in worldly pleasures. 3

I do not want to be an established writer, nor I involved in it to prove the expertise of my language. My motive is that may, my *vikalpa* be purified by touching this scripture. 4

[So is mine.]

A few people come and go; a few stay; a few are sentient and jealous and a few have doubts (regarding the being of this scripture). What should I speak if audiences do not come? 5

While not listening to (this scripture) which is esoteric in nature, is full of flavours and hence wonderful in terms of its expressiveness; I listen to the wanton words of others, due to this my mind is shaking. 6

Although my speech is incapable to disclose the secrets, though it is trying to do so. It is merely the budding of extreme joy of *Parameśvara Paramaśiva*. 7

इह खलु शास्त्रादावलौकिकाशीर्वादमुखेन वक्ष्यमाणषडर्धशास्त्रार्थगर्भीकारेण समुचितेष्टदेवतां शास्त्रकारः परामृशति–

विमलकलाश्रयाभिनवसृष्टिमहा जननी
भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः।
तदुभययामलस्फुरितभावविसर्गमयं
हृदयमनुत्तरामृतकुलं मम संस्फुरतात्।।1।।

'मम' आत्मनो 'हृदयं' जगदानन्दादिशब्दवाच्यं तथ्यं वस्तु, सम्यक् देहप्राणादिप्रमातृतासंस्कारन्यक्कारपुरः सरसमावेशदशोल्लासेन दिक्कालाद्यकलिततया 'स्फुरतात्' कालत्रयावच्छेदशून्यत्वेन विकसतात्–इत्यर्थः।

While keeping the *Trika* scripture in his heart by the virtue of blessings showered from beyond the world; Ācārya remembers (or hails) appropriate (as per *Trika*) favourite Deity:

Vimalakalāśrayābhinavasṛṣṭimahā jananī
bharitatanuśca pañcamukhaguptarucirjanakaḥ/
Tadubhayayāmalasphuritabhāvavisargamayaṁ
hṛdayamanuttarāmṛtakulaṁ mama saṅsphuratāt//1//

The one who always take the abode of pure *kalā*, the one who celebrates a new (*Abhinava*) world is *Jananī* (mother or Supreme mother). *Bharitatanu* the one who is satisfied in all ways; *Pañcamukha*-the one who has five heads and the one who is *Guptaruci* is father.

May my heart which is *Anuttara* and *Amṛtakula* may quiver by *Visraga* state quivered from union of these two.1

'Mama' (mine) *'hṛdaya'* (heart) the one which is also indicated by *jagadānanda* (pleasure of world), may consistently quiver. Consistent quivering means, the thoughts of body and soul of being *pramātā* may diminish and it may quiver beyond the boundaries of directions and time (May *Śaivasamāveśa* or *Śiva*-hood quiver). This quivering must be beyond the past, present and future *'kālatrayaḥ'*-this is the meaning.

तच्चं कीदृक्?–इत्युक्तं 'तदुभय' इति। 'तत्' आद्यार्धव्याख्यास्यमानं च तत् 'उभयं' तस्य 'यामलं'

तयोर्यद्यामलं रूपं स संघट्ट इति स्मृतः'।

इति वक्ष्यमाणनीत्या शक्तिशक्तिमत्सामरस्यात्मा संघट्टः, ततः 'स्फुरितभावः' परानपेक्षत्वेन स्वत एवोल्लसितसत्ताको योऽसौ

'अत एव विसर्गोऽयमव्यक्तह–कलात्मकः।'

इत्युक्त्या कुलाकुलोभयच्छ्यात्मकहकारार्धार्धरूपो 'विसर्गो' बहिरुल्लिसिषास्वभावः स प्रकृतिर्यस्य तत्' अत एवाह 'अनुत्तरामृतकुलम्' इति। 'अनुत्तरं' कतिपयकालदार्ढ्यकार्यमृतान्तरवैलक्षण्याद् उत्कृष्टं च तत्

'यत्रास्ति न भयं किंचिन्न जरा व्याधयोऽपि वा।
न विघ्ना न च वै मृत्युर्न कालः कलयेच्च तम्।।'

Tacca Kīdṛka?

How is that heart? -It was said-it is of both! *'tadubhaya'* indicates their copulation *'yāmala'*

'The *yāmala* state of them is copulation.'

Thoughts quiver due to the coherent union of *Śakti* and *Śiva*. No third person is required in it. Hence it is

'Hence this *Visarga* is *avyakta* (undisclosed) 'ह' ha-*kalā*'

As per this saying, half of the half of *ha* the *visarga* as the splendour of *kula* (*Śakti*) and *Akula* (*Śiva*). That is this *Prakṛti*. Hence it was said, *"Anuttarakulam" Anuttara* is excellent because of being distinguished from other transient immortalities. Hence it is

'Where there is not even a slight fear or diseases related to age'.
Neither any disturbances nor death and movement of time.'

इत्यकालकलितत्वाद् अविद्यमानं मृतं यत्र तत् 'कुलं' शरीरं यस्य तद् अमाख्यकलास्वरूपम्–इत्यर्थः। तदुक्तम्

'कला सप्तदशी यासावमृताकाररूपिणी।'

इति।

किं च तदुभयम्? इत्याह–'जननी जनकश्च' इति। कीदृशी जननी? 'विमलकलाश्रया' इति। विगता 'मला' अवच्छेदका यस्यास्तादृशी या 'कला' परविमर्शैक- स्वभाव- कर्तृतालक्षणा, सा 'आश्रय' आलम्बनं स्वरूपं यस्या सा शुद्धस्वातन्त्र्यशक्तिरूपा–इत्यर्थः।

अत एव 'अभिनवायाम्' आद्यायां 'सृष्टौ' शुद्धाध्वमार्गे

'शुद्धेऽध्वनि शिवः कर्त्ता.............................।'

इति नीत्या शिवस्यैव तत्र साक्षात्कारित्वात् 'महः' पारिपूर्ण्यलक्षणं तेजःस्फारो यस्याः सा- इत्युक्तम्। इहाद्वयनये हि भगवानेव स्वस्वातन्त्र्यमाहात्म्याद् आभासमात्रसारतया स्वाव्यतिरिक्तमपि व्यतिरिक्तत्वेनेव जगद् आभासयति' इत्यनन्यापेक्षिणः स्वातन्त्र्यस्यैव

Unaffected by time that *Amā kalā* which has immortal body is *Anuttara* element. Thus it is said

'That is seventeenth *kalā* of the form of elixir'

What is *'tadubhayam'* It is mother and father. How is mother? She is *Vimalakalāśrayā*. The one who is beyond impurities (or) covers such is *Kalā*. (Covers separate the two, here such a cover is not there.) *Kalā* merely has attribute of *'Paravimaraśa'* (the self-expanded Action power of *Para Śiva* or *Prakāśa*). The one whom it follows is, *'Vimalakalāśryā'*. Thus, it means, "She is of the form of *Śuddha Svātantryaśakati'*."

[Vimalā is name of mother of Mahāmaheśvarācārya Abhinavagupta.]

Thus, *'Abhinava'* the new creation is on the way of *Śuddha adhvā'*

'Śiva only is doer on *śuddha adhvā*......'

As per this policy, while introducing *Śiva*, it is said that he is the one whose expansion of splendour has characteristic full of *mahaḥ*. As per this *advaya* (*Trika*) Lord *Śiva* exposes the world dwelling with in him; as separate, by the virtue of his power

जगद्वैचित्र्यनिमित्तत्वमुक्तम्' अविद्यावासनादीनां भेदाभेदविकल्पोपहतत्वाज्जगद्वैचित्र्यनिमित्तत्वाभिधानानुपपत्तेः, अत एव भगवतश्चिदाद्यनन्तशक्तिसंभवेऽपि तत्स्फुरणमात्रत्वात् तासां तस्या एव प्राधान्याद् इहाभिधाम्। यद्वक्ष्यति

'तेन स्वातन्त्र्यशक्त्यैव युक्त इत्याञ्जसो विधिः।'

इति।

जनकश्च कीदृक्? इत्युक्तं 'भरिततनुः' इति। 'भरिता' सर्वाकाङ्क्षासंक्षयात् पारिपूर्ण्येन पूरिता 'तनुः' स्वभावो यस्य सः, अनन्योन्मुखतया स्वतन्त्र इति यावत्। अत एव 'पञ्चभिः' चिदानन्देच्छाज्ञानक्रियात्मभिः 'मुखैः'

'..........................शैवीमुखमिहोच्यते।'

इत्युक्त्या शक्तिभिः 'गुप्ता' परिपूरिता प्रबन्धेनानुवर्तमाना 'रुचिः' अभिलाषो विशेषानुपादानात् कृत्यपञ्चकविषयो यस्यासौ, सदैव पञ्चविधकृत्यकारीत्यर्थः। तदुक्तम्

of *Svātantrya*. Thus, this independent *Svātantrya* only is the reason behind the multi-coloured world. As *Avidyā* and *vāsanā* (carnal bonds) are struck by *bhedābheda* (discrimination and indiscrimination) it can't be the reason behind such a wonderful world. Hence the primacy of mere vibration of power of Lord *Śiva*, which is beyond the birth and death is said here. Thus it is said:

'He is associated with *Svātantrya* power; it is simple policy'

How is *'Janaka'*? It was said: *'Bharitatanuḥ'*. *Bharita* means, "Complete, as completion is attained because all the wishes have decayed." *Tanuḥ* is the one whose nature is like that. The one who is liberated because of having no inclination towards anyone. Hence, *'Pañcabhiḥ'* is *Cid*, *Ānanda*, *Icchā*, *Jñāna* and *Kriyā* and head is:

'.........are said to be the heads of *Śiva*'

Thus being *'gupta'* means fulfilled; hence fulfilled or satisfied with these five powers or involved in operations (of these five). *'Ruci'* means desire, hence the one who is desirous of doing *pañcakritya* or five actions (creation, operation, destruction, suppression and liberation). Thus said:

'सृष्टिसंहारकर्त्तारं विलयस्थितिकारकम्।
अनुग्रहकरं देवं प्रणतार्तिविनाशनम्।।'इति।

तदेवम्–अत्र विसर्गप्रसरस्वभावत्वेन जगद्वैचित्र्यबीजभूतं शिवशक्तिसंघट्टात्मक-परत्रिकशब्दवाच्यम् अनाख्यात्मकं विघ्नौघप्रध्वंसाय परामृष्टम्। तदुक्तम्–

'तत्रापि शक्त्या सहितः स्वात्ममय्या महेश्वरः।
यदा संघट्टमासाद्य समापत्ति परां व्रजेत्।।
तदास्य परमं वक्त्रं विसर्गप्रसरास्पदम्।
अनुत्तरविकासोद्यज्जगदानन्दसुन्दरम् ।।
भाविवक्त्राविभागेन बीजं सर्वस्य संस्थितम्।
हृत्स्पन्दोद्यत्परासारनिर्नामोर्म्यादि तन्मतम्।।
'एतत्परं त्रिकं सूक्ष्मं सर्वशक्त्यविभागवत्।'

'The one who is creator and destroyer, does concealment and maintenance and the Lord who showers grace. I humbly salute to the Lord so that he may destroy the pains.'

Hence, here the copulation of *Śiva* and *Śakti* which has nature of *visarga* expansion and have the seed of the multi-coloured world and which is synonymous to *Anākhya* word of *Paratrika* is explained, for the sake of destroying the array of troubles.

Thus said:

'Even in that state also, when the *Maheśvara Śiva* copulates with *Śakti* and attains the supreme bliss. Then from that *Parmavaktra* (Supreme head) *Visraga* evolves. Being manifested by the growth of *Anuttara* it is beautiful due to the bliss of world. Being known by names *Hṛdaya* (heart), *Spanda* (Vibration), *Uddyatparāsāra* (gist of *ParāSakti* of awaken state: *uddyata* is discussed in detail latter), *Nirnāma* (Beyond names) and *Urmi* (The ray). This *Paratrika* which is subtle; comprises of all powers absolutely within, along with all those heads which are to be revealed in future.'

इति।

अथ च 'हृदयं'

'हृदय शक्तिसूत्रं तु...........................।'

इत्याद्युक्त्या श्रीसृष्टिकाल्याद्यखिलशक्तिचक्रासूत्रणेन प्रस्फुरद्रूपं श्रीकालसंकर्षणी-धाम 'संस्फुरतात्' तादात्म्येनैकः स्याम्-इत्यर्थः। तच्च कीदृशम्? इत्युक्तम्-'अनुत्तरामृतकुलम्' इति। सृष्ट्यादीनामत्रैव लयाद् अविद्यमानम् उत्तरम् अन्यत् यस्मात्, अत एव 'अमृतं' स्वात्मचमत्कारमात्रपरमार्थम्, अत एव च 'कुलं'

'कुलं पदमनामाख्यं.........................।'

इत्यनाख्यरूपम् इत्यर्थः। अन्यच्च कीदृक्? इत्याह 'तदुभय' इति। तच्च तद् व्याख्यास्यमानं सृष्टिसंहारात्मकम् 'उभयं' तस्य 'यामलं' लोलीभावस्ततः

'चक्रद्वयेऽन्तः कचति लोलीभूता परा स्थितिः।'

इति।

तथा

Now *'hṛdaya'*

'Though Heart is the string of powers........'

Hence it is clear from this saying, "May this heart which quivers due to lacing of Śrī *Sṛṣṭikāli* etc. of *Śakticakra*, unify with quivering of *Śrī Kālasaṁkarṣiṇī*. (It means may I attain the unity with ever quivering *Kālasaṁkararṣini*); this is the meaning. How does it look? He says: *'Anuttarāmṛtakulam' Anuttara* is the one which absorbs creation etc. and hence nothing is beyond that hence *'amṛtaṁ'* or the splendour of *sva*, hence it is *'kulaṁ'*

'*Anākhya* stage only is *Kula*.....'

It means *kula* is of the form of *anākhya*. Then how does it look? (After this stage how does it look?) He says *'tadubhaya'*. Hence it is expressed as of the form of creation and destruction. Their *'yāmalaṁ'* (copulation) is called tremulous:

"That *Parā* stage oscillates between two *cakras* and shines (it ties the *mana* of empirical souls)."

And

'प्रभवाप्यययोरन्तर्लोलीभावात्क्रमोऽवताराख्यः।'

इत्यादिनीत्या स्फुरितसत्ताकः स्थित्यात्मा विविधः सर्गस्तन्मयम्। परैव हि अनाख्या भगवतो संवित् स्वस्वातन्त्र्यात् स्वात्मनि सृष्ट्यादि अवभासयति विलाययति च-इत्यभिप्रायः। यदुक्तम्

'यस्य नित्योदिता ह्येकाभासा कालक्षयंकरी।
राजते हृदयाम्भोजविकासिगगनोदरे।।
सृष्टिस्थित्युपसंहाररूपा तद्भरणे रता।'इति।

तच्छब्दपरामृष्टमुभयं व्याचष्टे-'जननी जनकश्च' इति। जनयति विश्वम् इति 'जननी' परा पारमेश्वरी सृष्ट्यादिचक्राद्या, सा च शुद्धबोधमात्रस्वभावत्वात् 'विमला' येयम्

"As it oscillates between the creation and destruction it is *krama* called as '*Avatāra*' (incarnation)."

As per this rule, existence (of *Anākhya*) is quivered which comprises of sustaining soul and has various types of creations within. *Parā* only is that *Bhagavatī Anākhyā* who creates and destroys the world within her by the virtue of *Svātantrya* (sovereignty) of *Saṁvida*. This is the meaning: (This is the *Kramadarśana*) Thus said:

"*Śiva's Śakti* which is always awaken, can only be experienced (can't be seen by eye) and can eat away even time. She rules over the sky expanded in the lotus-heart of him. Being of the form of creation, operation and destruction she is involved in filling that cavity (sky)."

[This is exposition of Śāmbhavopāya stage. Dwelling in sky stands for the Khecarī sāmya. It is the supreme position.]

From word '*tat*' the couple is explained, the '*jananī*(mother) and *Janaka*'(father) as she gives birth to the entire world, '*Jananī*' is *Parā*, *Pārameśvarī* and the beginning of the *cakra* (cycles) of creation and destruction, having pure *Bodha* only as her nature (means she is free from body and its attribute) she is '*Vimalā*' and *Kalā* of moon, 'which is foundation of all creatures and

आदिभूता चान्द्रमसी 'कला' सा 'आश्रयः' आलम्बनं गर्तियस्याः सा, सकलजगदाप्यायकारिपरामृतमयी–इत्यर्थः। तदुक्तम्

'ऊर्ध्वे तु संस्थिता सृष्टिः परमानन्दरूपिणी।
पीयूषवृष्टिं वर्षन्ती बैन्दवी परमा कला।।' इति।

तथा

'ऊर्ध्वे स्थिता चन्द्रकला च शान्ता पूर्णामृतानन्दरसेन देवी।' इति।

अत एव 'अभिनवायां'

'सदा सृष्टि विनोदाय..........................।'

इत्यादिनीत्या सदा द्योतमानायां 'सृष्टौ' बहीरूपतायां स्वातन्त्र्यलक्षणं 'महः' तेजो यस्याः सा–इत्युक्तम्। जनयति भावसंहारम्– इति 'जनकः' अभिरूपः परः प्रमाता, स च 'पञ्चानां' वामेश्यादिवाहशक्तीनां 'मुखैः' चक्षुरादीन्द्रियवृत्तिरूपैर्द्वारैः

which propitiates entire world'; is her shelter or she follows that. Thus it means, "*Parāmṛtamayī* (full of elixir of immortality of *Parā*) propitiates the entire world. Same is said:

"She the one who is of the form of supreme bliss of entire world is situated above. Such *Baindavī Parmā Kalā* always showers the elixir."

[Here, Paramā Kalā is said to be the one who resides within the Banidava or Bindu or hole of Sahasrāra. She always showers elixir from there.]

And

'The Goddess of absolute immortal bliss, *Śāntā* or *Candrakalā* resides upwards.'

Hence '*Abhinavā*' means:

'The one who always does amusement of creation......'

As per this, the '*sṛṣṭau*' (world) always shines outside and shines due to aura which is like *maha* having *Svātantrya* characteristic. This is said.

'येन येनाक्षमार्गेण यो योऽर्थः प्रतिभासते।
स्वावष्टम्भबलाद्योगी तद्गतस्तन्मयो भवेत्।।'

इत्यादिनीत्या तत्तद्विषयाहरणेन 'गुप्ता' स्वावष्टम्भबलेन परिरक्षिता 'रुचिः' दीप्तिर्यस्यासौ, निखिलभावग्रसिष्णुतया समुद्दीपितपरप्रमातृभाव इत्यर्थः। अत एव 'भरिततनुः' तत्तद्भावसंचर्वणेन निराकाङ्क्षतोत्पादात् स्वात्ममात्रविश्रान्त्या पूर्णः-इत्यर्थः। तदेवम् अत्र ग्रन्थकृता सृष्ट्यादिक्रमत्रयरूपतामवभासयन्त्यपि तदतिवर्तनेन परिस्फुरन्ती क्रमाक्रमवपुः परैव अनाख्या पारमेश्वरी संवित् परामृष्य, इत्युक्तं स्यात्। यदुक्तमस्मत्परमेष्ठिगुरुभिः-

'क्रमत्रयसमाश्रयव्यतिकरेण या संततं
क्रमत्रितयलङ्धनं विदधती विभात्युच्चकैः।'
'क्रमैकवपुरक्रमप्रकृतिरेव या द्योतते
करोमि हृदि तामहं भगवतीं परां संविदम्।।'

इति।

[Mahā is explained by Mahāmaheśvara Ācārya Abhinavagupta in Prātriśikā Vivaraṇa as, "Ma is Śiva, Ha is Śakti and A is secret. This 'mahā' is symbolic to the creation of world and its opposite 'ahaṁ' is destruction of world. Hence, it again emphasises on the fact that this Abhinavasṛṣṭimahā (new world mahā) is the great expansion of the union of Śiva and Śakti.]

The one who does the withdrawal of state is *'janakaḥ'*, while being *Parapramātā*, (he removes the carnal bonds) by the virtue of his five powers like *Vāmeśī* etc. who dwell as doors like mouth, eyes, other senses and habits.

'Yogi enters and unifies with senses while entering within them via subjects related to them; by his valour'

As per this way of entering into subject, *'gupta'* is "Protected on the basis of their valour." *'ruciḥ'* is "The splendour like him." (Hence *"guptaruciḥ"* means,) "The one who splendours the *Paraprāmtṛ*-hood while annihilating all other states of mind." This is the meaning. Hence *"Bharitatanuḥ"* means, "Dwelling in such thoughts when no desire is left and rests in *sva*. (It is the state where the completion is attained.). This way Ācārya remembered *Parā Anākhyā Pārmeśvarī Śrī Kālasaṁkarṣiṇī* who

अथ च ‘हृदयं’ निजबलसमुद्भूतिलक्षणं तत्त्वं विशेषानुपादानात् सर्वस्य सम्यक् प्रख्योपाख्यारोहेण ‘स्फुरतात्’ विकसतात्–इत्यर्थः। तच्च कीदृक्? ‘तदुभय’ इति तद् आद्यार्धव्याख्यास्यमानं मातापितृलक्षणम् ‘उभयं’ तस्य यत् ‘यामलम्’ आद्ययागाधिरूढं मिथुनं तस्य परस्परौन्मुख्येन चमत्कारतारतम्ययोगात् ‘स्फुरितः’ सोल्लासो योऽसौ ‘भावः’ आशयविशेषः, तेन यो ‘विसर्गः’ क्षेपः कुण्डगोलाख्यद्रव्यविशेषनिःष्यन्दः, स प्रकृतिर्यस्य तत्, अत एव च ‘अनुत्तरे’ श्वेतारुणात्मदेवतामयताद्यनुसन्धानेन पशुशुक्रशोणित-वैलक्षण्यादुत्कृष्टे ‘अमृते’ सारे

‘......................कुलमुत्पत्तिगोचरः।’

splendours creation, operation and destruction and beyond that she has *karma* (sequenitial) and *akrama* (un-sequential) (and both *krama* and *akarma*) bodies. As my *Parmeṣṭhi Guru* (Great grand *Guru*) has said:

‘While taking eternal resort in *krama*, *akrama* and *kramākrama* she splendours high while violating these *krama*, *akrama* and *kramākrama*. Although *Krama* only is her body, she splendours like *akrama*. I establish such *Bhagavatī Parā Saṁvida* in my heart.’

Now the *‘hṛdayaṁ’* may the heart of *Abhinavagupta* quiver (*sphuratat*) for the sake of preaching the evident (*prakhyopākhya*) instead of telling any specific thing; by the virtue of experiences attained due to *vimarśa* of their *samvida*. (It is Ācārya’s desire). How is it? It is *‘tadubhaya’* *‘tad’* is mother and father being denoted as *‘ādyayāga’* (the first *yajña* the union of *Śiva* and *Śakti* which results into progenies); *‘ubhayaṁ’* is their *‘yāmalaṁ’* (the copulation), the mutual lookup of them during *mithuna* (sexual intercourse) which is like *‘ādyayāga’* and due to the wonder of this union *‘sphuritaḥ’* quivers the progeny which is the *‘Visraga’*. *‘Visarga’* means *‘kṣepa’* also. *Prakṛti, bīja* and *bindu* of *Āgama* only is explained using words *kuṇḍa* and *golaka*. While interrogating the white and red formed *Devas* in semen and blood, the eternal *‘Anuttara’s* multi-shades are experienced. Due to this the positon of *Anuttara* becomes *amṛta*.

‘....The subject of manifestation is *Kula*’

इत्युक्त्या 'कुलम्' आकारो यस्य तत्। किं तदुभयम्? इत्याह–'जननी जनकश्च' इति। कीदृशी जननी? 'विमलकलाश्रया' इति। 'विमला' इति वर्णकला 'आश्रयः' आलम्बनं यस्याः सा, विमलकलाभिधाना–इत्यर्थः। तथा 'अभिनवसृष्टिमहा' इति। 'अभिनवस्य' श्रीमदभिनवगुप्तस्य 'सृष्टिः' जन्म सैव

'नन्दन्ति पितरस्तस्य नन्दन्ति च पितामहाः।
अद्य माहेश्वरो जातः सोऽस्मान्सन्तारयिष्यति।।'

इत्याद्युक्तेः सत्पुत्रप्रसवेन कृतकृत्यतया चमत्कारातिशयकारित्वेन 'महः' उत्सवो यस्याः सा तथा।

तथा जनकश्च कीदृशः? 'पञ्चमुखगुप्तरुचिः'। 'पञ्चमुखः' सिंहः, सिंहगुप्तेति संज्ञया 'रुचिः' दीप्तिः सर्वत्र प्रथा यस्यासौ

'तस्यात्मजश्चुखुलकेति जने प्रसिद्धश्चन्द्रावदातधिषणो नरसिंहगुप्तः।'

As per this saying, the one whose shape is like *Kula*. What is *'tadubhayam'*? It is said *'Jananī* and *janaka'* How is that *'jananī'*? *'Vimalakalāśrayā'*. *'Vimalā'* is *'varṇakalā'* and *'āśraya'* is shelter. Hence, it means, "The one who is known as *Vimalakalā*" (She is erudite as she has taken the abode of *varṇa kalā* the letters from *a* to *kṣa* the mother power). And *'Abhinavasṛṣṭimahā'* is creation of *Abhinava's*, the creation of *Śrīmadabhinavagupta's*. His birth that is it:

'His father and grandfather become happy and say "Today *Maheśvara* has incarnated (in family) who would liberate us"

As per this saying, as a birth of a wise son (*Srīmat Abhinavagupta* or Śrī *Tantrāloka*) had happened; everyone is grateful due to this and there is zest due to this wonder. How is that father? *'Pañcamukhaguptaruciḥ' 'Pañcamukha'* is lion, and is known to all as *'Siṁhagupta'*.

'His son is famous as *Chukhulaka* amongst people. He is *Narsiṁhagupta* with pure intellect like that of moon.'

इति वक्ष्यमाणदृशा नरसिंहगुप्तसंज्ञया ख्यात इत्यर्थः। अस्य हि ग्रन्थकृतः श्रीनरसिंहगुप्तमिलाख्यौ पितरौ' इति गुरवः।

'सन्ति (न्तो) हि पदेषु पदैकदेशान्प्रयुञ्जानाः।'

इति नीत्या 'भीमो भीमसेनः' इतिवद् अत्रापि नरसिंहगुप्तसिंहगुप्तपदयोः प्रयोगः। 'भरततनुः' इति

'शिवशक्त्यात्मकं रूपं भावयेच्च परस्परम्।
नकुर्यान्मानवीं बुद्धिं रागमोहादिसंयुताम्।।
ज्ञानभावनया सर्वं कर्तव्यं साधकोत्तमैः।'

इत्याद्युक्तनीत्या द्वयोरपि शिवशक्तिसमावेशमयत्वाभिधानस्येष्टेः काकाक्षिन्यायेन योज्यम्। तदेवम् एवंविधसिद्धयोगिनीप्रायपितृमेलकसमुत्थतया

It means, as per above citation, he is famous as *Narsiṁhagupta*. The name of father and mother of the Ācārya of this scripture is *Narsiṁhagupta* and *Vimalā*. As per *Gurus*:

'Complete *pada* is understood when a part of *pada* is used.'

[It is some grammatical statement.]

As per this saying, as *Bhīmasena* must be understood from *Bhīma*, similarly *Narsiṁhagupta* must be understood from the *pada Siṁhagupta*.

[The mother like Vimalākalā or Varṇa kalā, 'Goddess Sarasvatī' and father like 'Narsiṁhagupta' or Siva, would certainly yield some great wonder. This great wonder is Śrī Tantrāloka and of course the Śrīmad Abhinavaguptapādācārya. Here is double entendre.]

Bharitatanu:

Men and women must always think of themselves as *Śiva* and *Śakti*. One should not consider (this body) as of humans which is captured by passion and perplexity. It is duty of excellent seeker to do everything with thoughts of *jñāna*.

As per this saying, the *Śivaśaktisamāveśa* (inclusion of *Śiva*-hood and *Śakti*-hood) of father and mother passes on to the

'तादृङ्मेलककलिकाकलिततनुर्यो भवेद् गर्भे।
उक्तः स योगिनीभूः स्वयमेव ज्ञानभाजनं भक्तः।।'

इत्युक्तनीत्या स्वात्मनि निरुत्तरपदाद्वयज्ञानपात्रतामभिदधता ग्रन्थकृता निखिलषडर्धशास्त्रसारसंग्रहभूतग्रन्थकरणेऽप्यधिकारः कयक्षीकृतः। अत्र च संभवन्त्यपि व्याख्यान्तराणि न कृतानि, ग्रन्थगौरवभयात् प्रकृतानुपयोगाच्च। केषांचिदपि व्याख्यान्तराणामासमञ्जस्यमतीव संभवदपि न प्रकाशितम्। एवं हि–

'......................तस्यै हेतुं न चाचरेत्।'

इति वक्ष्यमाणदृशा स्वात्मनि समयलोपावहं महात्मनाम् महागुरुणां निन्दाबीजमासूत्रितम्,–इति भवेत्, को नाम शान्तिकर्मारभमाणो वेतालोत्थापनं कुर्यात्, इह चास्माभिस्तद्व्याख्यासारोच्चयनस्यैव प्रतिज्ञातत्वात् तदेव क्रियते,–इति तदितरत्

child also and this must be understood. This way, being born of *siddhayoginīmelāpāka* (*Siddha* and *Yoginī's* copulation; this is *Śakti kuṇḍalini* as per *Svamī Lakṣmaṇa Jū Maharaja* in *Kuṇḍalinivijñāna-Rahasyam*):

'The one whose body is formed due to *yāmala kalā* in womb, is known as *Yoginībhū*. He himself is the vessel (or fit or worthy person) of knowledge and devotee.'

As per this policy, Ācārya has indicated his capability to write a scripture which comprises of the complete summary of *Ṣaḍardhadarśanaśāstra* (*Ṣaḍardha* means half of six; it is *Trika and hence this scripture is Trikaśāstra*) while telling that he is the vessel of *Anuttara pada Advaita* knowledge. The other expositions are also possible here but they are not mentioned here because this may lengthen the size of scripture and also they are not primarily useful. There are a few other expositions also which are not mentioned here because of too much indistinctness. This way:

'.....Her reason must not be explored'

As per this policy, this could have led to the criticism of sages and Great *Gurus*. Who would like to provoke the *Vetāla* while performing *śāntikarma* (one of six principle exorcisms)? Here I have taken a pledge to do a summarised description of

स्वयमेव सर्वत्रासारतया चिन्वन्तु सचेतसः–इत्यलमनेनापि वचनेन, प्रस्तुतमिहाभिदध्मः ।।1।।

तदेवं परं त्रिकं परामृश्य परापरमपि पराम्रष्टुमुपक्रममाणः प्रथमं तावत् परां देवीं परामृशति,

नौमि चित्प्रतिभां देवीं परां भैरवयोगिनीम्।
मातृमानप्रमेयांशशूलाम्बुजकृतास्पदाम् ।।2।।

'परां' पुर्णाम्, अत एव भिन्नमपि जगत् स्वात्मनि अभेदरूपतया पालयन्तीम् अनन्योन्मुखतया च प्रकृष्टां

'या सा शक्तिर्जगद्धातुः कथिता समवायिनी।'

इत्याद्युक्त्या 'भैरवयोगिनीं' नित्यमेव परप्रमात्रवियुक्तत्वात् तदात्मभूताम्, अत एव

'इच्छात्वं तस्य सा देवी सिसृक्षो प्रतिपद्यते।'

it. Hence, all intelligent ones should understand that rest everything is useless. This statement also is useless. Now I say what is present. 1

While remembering *Paratrika* in first *Śloka*, here he first of all remembers *Parā Devī* before *Devī Parāpara*:

Naomi citpratibhāṁ devīṁ Parāṁ Bhairavayoginīṁ/
Mātṛmānaprameyāṁśaśūlambujakṛtāspadāṁ //2//

I salute *Devī* who splendours like *Cit* and is *Yoginī* of *Para Bhairava*.She graces the (*Unmanā*) lotus of a trident which has three harps viz. *Pramātā*, *Pramāṇa* and *Prameya*. 2

'Parāṁ' means, one who is complete in terms of form. Hence, though the world appears to be separate, she nourishes it within her indistinctly, she is excellent because she is inclined towards herself.

'The śakti of nourisher of world is inseparable'

As per these sayings, *"Bhairava Yoginī"* is the one who is eternally unified with *Parapramātā* and is of her form only. Hence:

'O *Devī*! You become desire (power of Desire; *IcchāŚakti*) of the one who is desirous of creation.'

इत्याद्युक्त्या चिद्रूपा चासौ 'प्रतिभा' प्रज्ञा ताम् आद्योच्छलत्तात्मकत्वेन बहिरुल्लिलसिषास्वभावाम्, अत एव 'देवीं' प्रमातुरपि विश्रान्तिधामत्वात् प्रमितिरूपतया द्योतमानाम्, अत एव बहिरपि प्रमातृप्रमाणप्रमेयाण्येव 'अंशा' अरारूपा भागा यस्य 'शूलस्य' तत्रा यानि औन्मनसानि अम्बुजानि, तत्र 'कृतास्पदां' तदुत्तीर्णतया भासमानां 'नौमि' देहप्राणादिप्रमातृरूपन्यग्भावेन तत्स्वरूपमाविशामि–इत्यर्थः ।।2 ।।

एवमुक्तेऽपि परास्वरूपेऽपरास्वरूपमनभिधाय, तदुभयमयस्य परापरस्वरूपस्य वक्तुमशक्यत्वात् क्रमप्राप्तां परापरां देवीं परिहृत्य, प्रथमं तावदपरां देवीमभिमुखयति

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृतेः।
प्रावृण्मेघघनव्योमविद्युल्लेखाविलासिनीम् ।। 3 ।।

As per this saying, this "*pratibhā*' (splendour) is of the form of *Cit*. She is *Prajñā* (intellect). While moving *'ucchalana'* for first time, she is of the form of desire (*Icchā Śaktī*) who wants to be revealed in outer world. Hence as the *'Devī'* is the place of rest of *Pramātā*, she splendours like *Pramiti*. Hence she graces (*kṛtāspadāṁ*) the *Unamanā* lotus of a trident which has three harps *Pramātā*, *Pramāṇa* and *Prameya* and appears in her real form while rising above from the lower grade *Deha* (body) and *prāṇa pramātās* etc.

[Here it is told that when the citta experiencer bound to limited pramātā, pramāṇa and prameya world rises to the level of unmanā, his citta becomes Citi the Parā Devi. Ācārya attains this stage and then due to the might of that divinity he attempts to write this.]

After telling about the form of *Parā*, Ācārya now tells the form of *Aparā* as before telling this form of her *Parāparā* form can't be revealed. Hence, he now offers his obeisance to *Aparā* while breaking the sequence:

Naumi Devīṁśarīrsthāṁ nṛtyato Bhairavākṛteḥ/
Prāvṛṇmeghaghanavyomavidyullekhāvilāsinīm //3//

I pay my obeisance to the Goddess who is of the form of lightening of sky which sparks in sky cladded with black rainy dense clouds and is situated in the *sva* of dancing *Bhairava*.

'नृत्यतो' '**नर्तक आत्मा**' (शि० 3 उ० 9 सू०)।

इति शिवसूत्रदृष्ट्या निगूहितस्वस्वरूपावष्टम्भमूलं तत्तद्विश्ववैचित्र्यभूमिकाप्रपञ्चं प्रकाशयतो 'भैरवाकृतेः' पूर्णस्वरूपस्य परमात्मनः 'शरीरस्थाम्'

'एवंभूतमिदं वस्तु भवत्विति यदा पुनः।
जाता तदैव तद्वस्तु कुर्वत्यत्र क्रियोच्यते।।'

इत्याद्युक्त्या तत्तत्प्रमातृप्रमेयाद्यनन्ताभासवैचित्र्यकारितया स्वरूपाविष्याम्, अत एव 'देवीं' जगदुल्लासनक्रीडाकारिणीम् अपरां भगवतीं 'नौमि' इति सम्बन्धः।

अत एव बहिरपि विश्वात्मना द्योतमानत्वेऽपि

'भेदभावकमायीयतेजोंशग्रसनाच्च तत्।
सर्वसंहारकत्वेन कृष्णं तिमिररूपधृत्।।'

इत्याद्युक्तस्वरूपे परप्रमातर्येव विश्रान्तत्वात् कृष्णपिङ्गलरूपाम् इत्युक्तं 'प्रावृण्मेघघनव्योमविद्युल्लेखाविलासिनीम्' इति।।3।।

'nṛtyato' means Dancer self (S.S. 3.9.)

As per vision of *Śivasūtra*, dancing means, "Displaying the multiple forms of universe, while keeping the self at the base of this universe." *'Bhairvākṛte'* means, "*Paramātmā* in his complete form." with *'śaristhām'* it would mean, "The one who resides within that complete *Paramātmā*."

'This object must be like this! When such desire rises, the power which does it is called *Kriyā Śakti*.'

As per this saying, she resorts while exposing this universe into various *pramātās* (empirical souls) and *prameyas* (subjective and objective existents). Hence, the obeisance to the *Devī* Goddess *Aparā* who plays the game which is to create the universe.

Hence while being splendored in the outer world:

'He took over black and dark form because she eats away the splendour of *māyā* which inculcates the discrimination and becomes the destructor of all.'

As she resides in the body of *Parapramātā* whose form is described as above, she is called tawny-black and it is said, *"prāvṛṇmeghaghanavyomaviddulekhāvilasinīm"*. 3

अथ परापरोभयस्वरूपमयीं परापरां देवीं परामृशति

दीप्तज्योतिश्छटाप्लुष्टभेदबन्धत्रयं स्फुरत्।
स्ताज्ज्ञानशलं सत्पक्षविपक्षोत्कर्तनक्षमम्।।4।।

'ज्ञानं'

'एवमेतदिदं वस्तु नान्यथेति सुनिश्चितम्।
ज्ञापयन्ती जगत्यत्र ज्ञानशक्तिर्निगद्यते।।'

इत्याद्युक्तज्ञानशक्तिस्वभावमपि अन्तरासूत्रितेच्छाक्रियात्मकम्, अत एव परापराशब्दव्यपदेश्यम्, अत एव तत्

'लोलीभूतमतः शक्तित्रितयं तत्त्रिशूलकम्।'

Now he remembers *Devī Parāparā* who has dual form of *Devī Parā* and *Aparā.*

Dīptajyotiścchaṭāpluṣṭabhedabandhatrayaṁ sphurat/
Stājjñānaśalaṁ satpaṣavipakṣotkartankṣamam//4//

The splendour of light slays the three bonds (three *malas*). The harp of *Jñāna* is capable of slaying the *satpakṣa* (Universal bliss) and *vipakṣa* (empirical bliss). 4

"jñānam"

'This object is like this only and not otherwise. The one by whom it is perceived is known as *jñāna* in the world.'

The *Jñānaśakti* as mentioned above has laced *Icchā Śakti* and *Kriyā Śakti* within and hence she is called as *Parāparā*. Hence then:

'As when these three powers become active it is called *Triśūla'*

As per the said principle, it is called *'triśūla'* and *'dīptābhiḥ'* means, "unobstructed" and habits of sense-objects are called, *"jyotiścchaṭābhiḥ"*. (Hence the attributes of sense-organs, which provide knowledge are always active and they can't be obstructed.)

इति वक्ष्यमाणनीत्या 'त्रिशूलम्' अत एव 'दीप्ताभिः' अप्रतिहताभिः तत्तदिन्द्रिय वृत्तिरूपाभिः ज्योतिश्छटाभिः

'यत्र यत्र मिलिता मरीचयस्तत्र तत्र विभुरेव जृम्भते।'

इत्यादिनीत्या वक्ष्यमाणस्वरूपस्य भेदप्रधानस्य बन्धहेतुत्वाद् बन्धरूपस्य आणवादिमलत्रयस्य प्लोषकम्, अत एव 'स्फुरत्' शुद्धबोधैकरूपतया स्फुरत्तासारम्, अत एव 'सन्' च असौ 'पक्षो' जगदानन्दस्तस्य 'विपक्षाः' तदप्रथारूपा निजानन्दाद्या आनन्दा अनानन्दाश्च तेषाम् 'उत्कर्तनं' पूर्णप्रथात्मकत्वेन क्षपणं, तत्र 'क्षमं' समर्थं स्यात्, इति वाक्यार्थः। तदुक्तं

'जयन्ति जगदानन्दा विपक्षक्षपणक्षमाः।
परमेशमुखोद्भूतज्ञानचन्द्रमरीचयः ।।'

इति ।।4।।

इदानीमपरमपि त्रिकं परामृष्टुमाह

'Wherever these rays of light meet the Lord is blossomed'

[When these three powers meet, Lord's all three powers unite and enter in him as one, as this union turn into one from two (yāmala) Lord is blossomed or his Anuttara form is revealed.]

As per this principle said above, being primarily discriminative and reason behind bonds, she is the slayer of three bonds viz. *Āṇava, Kārma* and *Māyīya mala* and *'sphurat'* means, "She quivers in the form pure *Bodha* only." Hence the *'sana' 'pakṣa'* or positive side is universal bliss and *'vipakṣāḥ'* or the opponent is contracted form of it, the limited bliss. Hence she is capable or *'kṣamaṁ'* of slaying them or to bring them in the state of absolute. That is said :

'The rays of moon called knowledge, evolved from the mouth of *Parameśvara*, which are capable of slaying down universal bliss and its opponent; are ever winning.' 4

Now he remembers the basic form of *Trika*:

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स्वातन्त्र्यशक्तिः क्रमसंसिसृक्षा
क्रमात्मता चेति विभोर्विभूतिः।
तदेव देवीत्रयमन्तरास्ता-
मनुत्तरं मे प्रथयत्स्वरूपम्।।5।।

‘स्वातन्त्र्यरूपा शक्तिः’ यस्यासौ अनन्तशक्तिर्भगवान् शिवः, ‘क्रमस्य’

‘मूर्तिवैचित्र्यतो देशक्रममाभासयत्यसौ।
क्रियावैचित्र्यनिर्भासात् कालक्रममपीश्वरः।।

(ई० 2।1।5)

इत्याद्युक्तनीत्या देशकालात्मनो विश्ववैचित्र्यस्य सर्गस्य, सम्यग्भेदेन ‘सिसृक्षा’ जगत्सृष्टिनिमित्तं पारमेश्वरी इच्छारूपा शक्तिः, ‘क्रमात्मता’

‘क्रमो भेदाश्रयो भेदोऽप्याभाससदसत्वतः।’ (ई० 2।1।4)

Svātantryaśaktiḥ kramasaṅsisṛkṣā
kramātmatā ceti vibhorvibhūtiḥ/
Tadeva Devītrayamantarā-
stāmanuttaraṁ me prathayatsvarūpam//5//

Svātantrya Śakti (of *Śiva*), Icchā of sequential creation and Discriminative sequences are the powers of the Lord. May the three Goddesses quiver within me while revealing *Anuttara* form of my *sva*. 5

The one who has *'Svātantrya Śakti'* the sovereign power is unlimited powerful Lord *Śiva*; from *'kramasya'*:

'The diverse body forms are due to spatial *krama* and diverse actions are splendored due to time *krama*; of *Īśvara*. (I.P. 2.1.5)'

As per above said principle, the *'sisṛkṣā'* or 'Desire of creation' of diversified universe comprising of space and time is the *'Pārmeśvarī Icchāśakti'* who is there for this creation. Now *'kramātmatā'*

'Krama' always depends on discrimination and discrimination also depends on the transient and eternal forms of experiences. (I.P. 2.1.4.)

[redacted]

इत्यादिनीत्या भेदप्रधानं तत्तदनन्ताभाससंभिन्नं संकुचितात्मरूपं नरत्वम्, इत्येवं येयं नर-शक्ति-शिवात्मिका 'विभोः' भगवतः परस्यानुत्तरस्य प्रकाशस्य 'विभूतिः' तत्तत्स्फुरणात्मत्वेन ऐश्वर्यं 'तदेव' क्रमेण तत्स्फारसारत्वात् समनन्तरोक्तस्वरूपं 'देवीत्रयं' परप्रकाशात्मकत्वात् 'अनुत्तरं' 'स्वं' सर्वकर्तृत्वादेरसाधारणं 'रूपं' 'प्रथयत्' तत्तद्भेददशोदयेऽप्यतिरोदधत् मम आत्मनः 'अन्तरास्ताम्' ऐकात्म्येन स्फुरतात्-इत्यर्थः।।5।।

एवं स्वदर्शनोचितदेवतापरामर्शानन्तरं तत्स्वरूपानुप्रवेशेनैव युगपद् गणेशवटुकावपि अभिमुखयति

तद्देवताविभवभाविमहामरीचि-
चक्रेश्वरायितनिजस्थितिरेक एव।
देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः
सम्यक्समुच्छलयतान्मम संविदब्धिम्।।6।।

As per this principle, the empirical soul, who is splendored by unlimited discriminative experiences is *'nara'* or human being. Thus this *'Śiva, Śakti* and *nara'* is the *'vibhūtiḥ'* or forms of power of *'Vibhoḥ'* or the Lord who is *Para, Anuttara* and *Prakāśa*. The quivering of these powers in him is *'Aiśvarya'* or sovereignty, *'tadeva'* or this *Aiśvarya* is of the form of *'Devītraya'* or three Goddesses who are equally quivered within. Now the request is that may the *'Anuttara'* of the form of supreme light not let drain his extraordinary omnipotence within *'āntaratām'* or *sva* even if he indulges in the discriminative stages of world and may this unity with *Cit* always quiver. 5

After remembering the *Deities* of own *darśana*, Ācārya now worships to *Ganeśa* and *Baṭuka* simultaneously so that he may enter in his own Sva:

Taddevatāvibhavabhāvimahāmarīci-
cakreśvarāyitanijasthitireka eva/
Devīsuto Gaṇapatiḥ sphuradindukāntiḥ
samyaksamucchalayatānmama saṁvidabdhim//6//

The one who is *Cakreśvara* of the rays evolved from the might of aforesaid Deities; who is established within his

एक एव अनन्यापेक्षतया निःसहायो 'गणस्य' करणचक्रस्य

'दिनकरसममहदादिकगणपतितां वहति यो नमस्तस्मै।'

इत्यादिदृशा 'पति' अहङ्काररूपः प्रभुः, अत एव 'तासां' समनन्तरोक्तानां देवानां 'विभवेन' परप्रकाशात्मना स्फारेण

'यत्तत्र नहि विश्रान्तं तन्नभः कुसुमायते।'

इति वक्ष्यमाणनीत्या भवनशीलाः तन्मयतया परिस्फुरन्त्यो या महामरीचयः, तत्तदिन्द्रियदेवताः तासां यत् 'चक्रं' तत्रेश्वरवदाचरन् निजस्थितिर्यो 'मम' आत्मनः 'संविद्' एव अनवगाह्यत्वात् 'अब्धिः' 'सम्यक्' विषयकालुष्यविलायनेन समन्तात् सर्वत एव तत्तदिन्द्रियप्रसृतसंविद्द्वारेण 'उच्छलयतात्' विकासयतात् तदेकमयतामुत्पादयतात्-इत्यर्थः।

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own *sva* and who shines like the splendour of moon may such son of *Devi* the *Gaṇapati* shake and raise my ocean of *Saṁvida*. 6

Being independent of others needs no help such *'Gaṇasya'* means, the group of *karaṇas*.

'Salutations to the one who bears *Gaṇapati* (Lord) of group of elements like *Mahat* & *Prakṛti* etc. which are as great as Sun.'

As per this *'pati'* stands for the great Lord, hence he is due to splendour of *paraprakāśa* of above mentioned *Devas* (three *Śaktis*).

'Which does not rest there is not sky, it is flower.'

As per above mentioned principle, the one who behaves like *Cakreśvara* (Lord) of the group of Deities of sense-organs the *'mahāmārīci'* (great rays) which evolve from him only and are established within him only, may enter in my *'saṁvida'* ocean, slay the impurities of carnal bonds and enlighten *saṁvida* as those sense-organs only, which means establish the unity with *Cit*.

अब्धिसमुच्छलनसमुचितत्वाच्च 'स्फुरदिन्दुकान्तिः' इत्युक्तम्। वस्तुतो हि अपानव्याप्तिरस्यास्ति इत्येवं निर्देशः।

अथ च 'देवीसुतो' वटुकोऽप्येवंविधः, किन्तु शरीरस्य धवलिम्ना 'स्फुरदिन्दुकान्तिः'। अस्य हि प्राणव्याप्तिरस्ति इत्येवं निर्दिशन्ति गुरवः। 'देवीसुत' इत्युभयोरपि कुलशास्त्रोचितोऽयं व्यपदेशः। तदुक्तम्

'देवीपुत्रोऽत्र वटुकः स्वशक्तिपरिवारितः।'

इति।

'गणेशो विघ्नहर्तासौ देवीपुत्रः ....।'

इति च।।6।।

When there are shakes in the ocean waves moon's beauty is experienced, hence *'sphuradindukāntiḥ'* or shaking like the shimmer of moon is said. This in reality is *'apānavyāpti'*. This is the instruction.

The *'Devīputra' Baṭuka'*(*Baṭuka* another son of *Devī*) also is like this. As his body is fare *'sphuradindukāntiḥ'* is said. This only is *'prāṇavyāpti'* as directed by *Gurus*. While saying *'Devisuta'* both are indicated as per the sayings of *Kulaśāstra*. Thus said:

'Here the son of *Devī* is *Baṭuka* surrounded by his powers.'

'The remover of troubles *Gaṇeśa* is the son of *Devī*....'

[Here the Ācārya salutes both sons of Devī. Gaṇeśa is Lord of Mūlādhāra Cakra. Being first Cakra it is the place from where the seeker rises up and attains the supreme bliss. Hence he is worshipped first.

Karmendriya of Mūlādhāra Cakra is anal and jñānendriya is nose however rays of all senses have its gist only. This is below heart till Mūlādhāra and is called as Apāna vyāpti. This will be covered in detail in chapter 6 hence it is not elaborated further. (K.S.D.K.)

As per Paramahaṁsa Miśra in T.A. Prāṇa is the Lord of all senses and lives in cells of body. It is son of Goddess Saṁvida also. This way, it is independent like Cakreśvara and associated with Soma element also. The duty of son called Prāṇa is to shake Saṁvid-ocean

इह खलु शास्त्रादौ

.....................स्त्रोतोभेदं सख्यानमेव च।
प्रवर्तयेद् गुरुं स्वं च स्तेयी स्यात्तदकीर्तनात्।।

इत्याद्युक्तदृशा अवश्यमेव शास्त्रकारैः स्वगुर्वादैः कीर्तनं कार्यम्, अतश्च वक्ष्यमाणशास्त्रस्य कुलतन्त्रप्रक्रियात्मकत्वेन द्वैविध्येऽपि

'नभःस्थिता यथा तारा न भ्राजन्ते रवौ स्थिते।
एवं सिद्धान्ततन्त्राणि न विभान्ति कुलागमे।।
तस्मात्कुलादृते नान्यत्संसारोद्धरणं प्रति।'

इत्याद्युक्त्या कुलप्रक्रियायाः प्रक्रियान्तरेभ्यः प्राधान्यात्

'भैरव्या भैरवात्प्राप्तं योगं व्याप्य ततः प्रिये।
तत्सकाशत्तु सिद्धेन मीनाख्येन वरानने।।
कामरूपे महापीठे मच्छन्देन महात्मना।'

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and this only is the Prāṇa vyāpti. This will also be covered later at the time of studying about adhvāśodhana.] 6.

At the beginning of scripture only:

'.........(While writing scriptures) Links of source refrence along with description and the name of Gurus of self must certainly be given. Whosoever hides it is thief.'

As per this saying, writers must certainly name their *Gurus*. Hence in spite of the fact that this scripture comprises of *Kula* and tantrika rituals both:

'As the stars don't shine when the Sun is present in sky, same way *Siddhānta tantras* don't shine in the presence of *Kula Āgama*. Except *Kula śāstra* no other scripture can liberate from the world.'

As per this saying, due to primacy of *Kula* rituals with respect to other rituals :

'O Dear! While experiencing the *Yoga* which *Bhairavī* attained from *Bhairava* the great *Siddha* Known as *Mīna* (fish) the sage *Macchanda* established this sight at *Kāmarūpa Pīṭha*.'

इत्यादिनिरूपितस्थित्या तदवतारकं तुर्यनाथमेव तावत् प्रथमं कीर्तयति

रागारुणं ग्रन्थिबिलावकीर्णं
यो जालमातानवितानवृत्ति।
कलोम्भितं बाह्यपथे चकार
स्तान्मे स मच्छन्दविभुः प्रसन्नः।।7।।

'स' सकलकुलशास्त्रावतारकतया प्रसिद्धः

'मच्छाः पाशाः समाख्याताश्चपलाश्चित्तवृत्तयः।
छेदितास्तु यदा तेन मच्छन्दस्तेन कीर्तितः।।'

इत्याद्युक्त्या पाशखण्डनस्वभावो मच्छन्द एव परमेश्वरसमावेशशालित्वात् 'विभुः' मम प्रसन्नः 'स्तात्' स्वात्मदर्शन- संविभागपात्रतामाविष्कुर्यात् इत्यर्थः। यो 'जालं' मत्स्यबन्धनम्, इन्द्रजालप्रायां च मायां 'बाह्यपथे चकार'

As per the situation mentioned above, he now praises the *Turyanātha* who brought this (*kula dharma*) first:

Rāgāruṇaṁ granthibilāvkīrṇaṁ
yo jālamātānavitānavṛtti/
Kalombhitaṁ bāhyapathe cakāra
stānme sa macchanadavibhuḥ prasannaḥ//7//

The one who revealed holes and bonds reddened due to passions and are spread in length and breadth by the virtue of *kalātattva* and has thrown them out; may such a mighty *Macchanda* be pleased with me. 7

'saḥ' or he is famous as the creator of all *Kula śastras*:

'Maccha' means a rope, unsteady behaviour of *citta* only is that rope. The one who cuts such rope is famous as *Macchanḍa.'*

As per this saying, the nature of *Macchanda* is to cut the rope (bond), Being unified with *Parameśvara* he is *'vidbhu'*-mighty, Ācārya says he must be *'prasanna'*-pleased with Ācārya and reveal his capability to do *'svātmadarśana'*-to perceive his *sva*. He only threw out this *'jāla'*-web of the form the *matsyabandhana* or *Indrajāla* the *māyā* out of Ācāryas enlightened periphery-*'bāhyapathe cakāra'*.

‘अष्टौ सिद्धा महात्मानो जालपृष्ठाः सुतेजसः।’

इत्याद्युक्त्या तुरीयतास्वरूपावहितत्वेन संकोचापहस्तनादनवधेयतां च निन्ये इत्यर्थः। तच्च ‘रागेण’ गैरिकादिद्रव्येण रागतत्त्वेन च ‘अरुणं’ लोहितीकृतम् इयर्ति गच्छति इत्यर्थानुगमात् तत्तद्भेददशाप्रसररूपं च, तथा ‘ग्रन्थिभिः’ बन्धनैः ‘बिलैः’ च सलिलनिर्गमनस्थानैः ‘ग्रन्थौ’ मायाया द्वितीयस्मिन् भेदे ‘बिलैः’ बिलाकाराभिः भगसंज्ञाभिर्भोगभुमिभिश्च ‘अवकीर्णं’ व्याप्तम्, तथा ‘आतानवितानवृत्ति’ आयामपार्श्वमानयुक्तं विश्वाकारत्वात् सर्वतः प्रसरद्रुपं च, तथा ‘कलया’ विच्छित्तिविशेषेण कलातत्त्वेन च अर्थात्क्षितिपर्यन्तेन ‘उम्भितम्’ आरब्धम्। यदुक्तम्

‘मायारूपं भवेज्जालं दारयेत्कुलचिन्तकः।
विश्वाकारं महाजालं नाडीसूत्रनियोजितम्।।

‘There are eight *Mahātmās* who are *jālapṛṣṭha* and have wise aura.’

It is clear from this saying that he only has established in *Turīya* state and threw out contractions (relieved from *āṇavamala*) and made Ācārya alert. That *‘rāgeṇa’*- (double entendre is used) he used to colour die and turn *raga* elements (one of thirty-six elements causing passion) into *‘aruṇam’*-red or it means, “He made us view the passions.” *‘granthibhiḥ’*-bonds and *‘bila’*-hole, from where the water is released, *‘granthi’*- the second form of it is *māyā*, *‘bilaiḥ’* the womb of the form of hole, *avikīraṇa*-pervading, *‘atānavitānavṛtiḥ’*-(throughout the) length and breadth of world and as expanded everywhere and *‘kalayā’*-the *kalātattva*(the element by which discrimination is perceived) up to earth (the last element or the discriminations perceived in impure *adhvā*) *‘umbhitam’* started. (Means *Guru* reddens all the illusions, holes (of net, which capture the empirical souls) and bonds (of net due to which the empirical soul can’t escape), throughout length and breadth of the world. This net only is cause of discriminations perceived up to last element earth. This is the might of *Guru* who makes one understand what are the hurdles on his path.). Thus said:

The *jāla* (web-display of world) is illusion, it is

भुवनाक्षसमोपेतं तत्त्वग्रन्थिदृढीकृतम्।
कलारागयुतं चैव..........................।।'

इत्यादि।।7।।

'श्रीमच्छ्रीकण्ठनाथाज्ञावशात्सिद्धा अवातरन्।
त्र्यम्बकामर्दकाभिख्यश्रीनाथा अद्वये द्वये।।
द्वयाद्वये च निपुणाः क्रमेण शिवशासने।
आद्यस्य चान्वयो जज्ञे द्वितीयो दुहितृक्रमात्।।
स चार्धत्र्यम्बकाभिख्यः सन्तानः सुप्रतिष्ठितः।
अतश्चार्धचतस्त्रोऽत्र मठिकाः सन्ततिक्रमात्।।'

इति वक्ष्यमाणस्थित्या श्रीसन्तत्यामर्दकत्रैयम्बकार्धत्रैयम्बकाख्यासु सार्धासु तिसृषु मठिकासु मध्याद् वक्ष्यमाणतन्त्रप्रक्रियायाः त्रैयम्बकमठिकाश्रयणेन आयातिक्रमोऽस्ति इति सामान्येन तावद् गुरूनभिमुखयति–

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relinquished by the knower of *Kula tattva*. This great web of the form of world is made up of thread of hollow stalks. It comprises of *bhuvanas* and senses of organs and is strengthened by (*kalā*) *tattvagranthi*. This comprises of *kalā* and *rāga* (the *kañcukas* or the dye which highlights these bonds).... 7

'*Siddhas* incarnated due to the directions of *Śrimat Śrīkanṭhanātha*. *Tryambaka*, *Āmardaka* and *Śrīnātha* were experts of *Advya, Dvaya* and *Dvayādvaya* (recensions) of *Śiva śāstra* respectively. The family of *Trayambaka* continued the *Advya*. His daughter's family also continued, which was established as *Ardhatrymbaka* family. This way three and half *maṭhikās* were commenced due to succession of progenies.'

As per above mentioned situation, amongst the three and half *maṭhikās* (monasteries) of *Śrīsantati*, *Āmardaka*, *Tryambaka* and *Ardhatryambaka*, this *Tāntrika* process belongs to the *Tryambaka* monastery's lineage, hence Ācārya now faces towards the *Gurus* of that cult.

त्रैयम्बकाभिहितसन्ततिताम्रपर्णी-
सन्मौक्तिकप्रकरकान्तिविशेषभाजः।
पूर्वे जयन्ति गुरवो गुरुशास्त्रसिन्धु-
कल्लोलकेलिकलनामलकर्णधाराः।।8।।

'त्रैयम्बक' इति 'अभिहिता' 'सन्ततिः' मठिका इत्यर्थः।।8।।

एव

शैवादीनि रहस्यानि पूर्वमासन्महात्मनाम्।
ऋषीणां वक्त्रकुहरे तेष्वेवानुग्रहक्रिया।।
कलौ प्रवृत्ते यातेषु तेषु दुर्गमगोचरम्।
कलापिग्रामप्रमुखमुच्छिन्ने शिवशासने।।
कैलासाद्रौ भ्रमन्देवो मूर्त्या श्रीकण्ठरूपया।
अनुग्रहायावतीर्णश्चोदयामास भूतले।।

Tryambakābhihitsantatitāmraparṇī-
sanmauktikaprakarakāntiviśeṣabhājaḥ/
Pūrve jayanti Guruvo Guruśāstrasindhu-
kallolakelikalanāmalakarṇadhārāḥ //8//

I salute senior most *Gurus* who splendour like the pearls of *Tāmraparṇī* river which is *Tryambaka* family. They play with the waves of ocean of deep scriptures and remove the impurities of others while being liberator. 8

'Tryambaka' named *'Santati'*-family means, (*Tryambaka*) *maṭhikā*. 8

This way

The secrets of *Śaivāgama* used to be narrated orally by the sages of great soul, as an act of liberating the pupil. As the time moved on, it became rare and *Śaivāgama* was remained in the *Kalāpi* village only. Once while roaming outside *Kailāsa*-the Lord who incarnated as Śrī *Kaṇṭha* for the sake of showering grace on creatures of earth,

मुनिं दुर्वाससं नाम भगवानूर्ध्वरेतसम्।
नोच्छिद्यते यथा शास्त्रं रहस्यं कुरु तादृशम्।।
ततः स भगवान्देवादादेशं प्राप्य यत्नतः।
ससर्ज मानसं पुत्र त्र्यम्बकादित्यनामकम्।।
(शिव० 107-111)

इत्याद्युक्त्या कलिकालुष्याद्विच्छिन्नस्य निखिलशास्त्रोपनिषद्भूतस्य षडर्धक्रमविज्ञानस्य त्रैयम्बकसन्तानद्वारेण अवतारकत्वादाद्यं कैलासस्थं श्रीश्रीकण्ठनाथख्यं गुरुं प्रसङ्गाद् मठिकान्तरगुरुँश्चोत्कर्षयति

जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि प्रथितः।
तदपरमूर्तिर्भगवान् महेश्वरो भूतिराजश्च।।९।।

'एक एव गुरुः' इत्यनेन अस्य अवतारकत्वं सूचितम्। 'महेश्वर' इति यः श्रीसन्तत्यर्धत्रैयम्बकाख्यमठिकयोर्गुरुतया अनेन अन्यत्रोक्तः परमेश इति ईश इति च। यदाह

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directed celibate *Muni Durvāsā* to do something so that this esoteric *Śāstra* may not disappear. Being directed by the Lord this way, he created the mental son named *Tryaṁbakāditya*. (S.D.-7.107 to 111)

As per these sayings, the gist of all scriptures and *Upaniṣads* and the slayer of fouls of *Kali* the *Ṣaḍardhavijñāna* was brought to earth by *Tryambaka maṭhikā*. This way, he first of all tells the might of *Śrīśrīkaṇṭhanātha* and then the *Gurus* of other *mathikās* also.

Jayati Gurureka eva Śrīśrīkaṇṭho bhuvi prathitaḥ/
Tadaparamūrtirbhagavān Maheśvaro Bhūtirājaśca//9//

Salutations to Supreme *Guru* who incarnated as *Śrī Śrīkaṇṭha* on the earth. Then I salute his second form *Bhagavāna Maheśvara* and *Bhūtirāja*. 9

While saying *'Ek eva Guruḥ'* it is informed that *Bhagvāna Śrī Śrīkaṇṭha* is an incarnation. By *'Maheśvara'pada Gurus* of *Śrīsantati* and *Ardhatryambaka maṭhikas* are indicated who are indicated as *Prameśa* and *Īśa*. As said:

'भट्टारिकादिभूत्यन्तः श्रीमान्सिद्धोदयक्रमः।
भट्टादिपरमेशान्तः श्रीसन्तानोदयक्रमः।।
श्रीमान्भट्टादिरीशान्तः परमोऽथ गुरुक्रमः।
त्रिकरूपस्त्रिकार्थे मे धियं वर्धयतांतराम्।।'

इति 'तदपरमूर्तिः' इत्यनयोर्भगवदावेशमयत्वं दर्शितम्। यद्यपि

'यो यत्र शास्त्रेऽधिकृतः स तत्र गुरुः ....।'

इति। वक्ष्यमाणनीत्या मठिकान्तरगुरूणां त्रिकार्थे गुरुत्वाभावाद् इह नमस्काराप्रस्ताव एव। तथापि

'तस्य मे सर्वशिष्यस्य नोपदेशदरिद्रता।'

इत्यादिदृशा सर्वत्रैव गुरूपदेशस्य भावाद् आत्मनि भूयोविद्यत्वं दर्शयता ग्रन्थकृता अस्य ग्रन्थस्यापि निखिलशास्त्रान्तरसारसंग्रहाभिप्रायत्वं प्रकाशितम्। यद्वक्ष्यति

'From *Bhaṭṭārikā* up to *Bhūtirāja* is *Śrīmān Siddhyodaya krama*. From *Bhaṭṭārikā* up to *Prameśa* is sequence of evolution of *Śrīsantāna*. From *Śrīmān Bhaṭṭārikā* up to *Īśa* is *parama Guru krama*. May these *Gurus* of the form of *Trika* elevate my intellect for the sake of *Trika*.'

While using '*tadparamūrti*' effect of God (*Śrī Kaṇṭha*) on Lord *Bhītirāja* is shown.

Though:

'The one who masters any scripture is *Guru* of that....'

As per this policy, the *Gurus* of *Maṭhikās* which are other than *Trika* can't be the *Guru* of *Trika*, hence they must not be saluted. Thus:

'I the one who makes pupil to all, has no scarcity of teachings'

As per this, while saying that all is teaching of *Guru* only and showing his excellence in terms of knowledge, Ācārya shows that this scripture is gist scripture of all sects. As he says:

अध्युष्टसन्ततिस्त्रोतः सारभूतरसाहृतिम्।
विधाय तन्त्रालोकोऽयं स्यन्दते सकलान् रसान्।।

इति।।9।।

'पूर्वे जयन्ति गुरवः' इति सामान्येन कृतेऽपि नमस्कारे योगाङ्गत्वेन समानेऽपि

'.......................तर्को योगाङ्गमुत्तमम्।'

इत्याद्युक्त्या परमोपादेयस्वप्रकाशस्वात्मेश्वरप्रत्यभिज्ञापनस्य तर्कस्य कर्तारो व्याख्यातारश्च परं नमस्कर्तव्या इति विशेषप्रयोजकीकारेण गुरु-परम-गुरु-परमेष्ठिनः पुनरपि पराम्रष्टुमाह

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः ।
जयन्ति संविदामोदसन्दर्भा दिक्प्रसर्पिणः।।10।।

तदास्वादभरावेशबृंहितां मतिषट्पदीम्।
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः।।11।।

'While staying in the monasteries, I fetched the gist of them and made this *Tantrāloka* from which the pollen of monasteries trickle.' 9

Although he saluted all *Gurus* generally while saying *'pūrve jayanti Guruvaḥ'* and though as all the components of *Yoga* are equal.

'....Tarka is best component of *Yoga*.'

As per this saying the (*Gurus* who are) giver of *tarka*(logics), by which most useful *Īśvara Pratyabhijñā* is perceived, which enlightens *sva*; must be saluted first. Due to this special necessity, he salutes to his *Guru*, *Paramaguru* and *Parmeṣṭhiguru* again:

Śrīsomānandabodhaśrīmadutpalviniḥsṛtāḥ /
Jayanti saṁvidāmodasandarbhā dikprasarpiṇaḥ//10//

Tadāsvādabharāveśabṛṁhitāṁ matiṣaṭpadīm/
Gurorlakṣmaṇaguptasya nādasaṁohinīṁ numaḥ//11//

The fragrance of heap of knowledge is spread everywhere which came out from *Śrī Utpaladeva* who is

इदानीम्

उपाध्यायाद्दशाचार्य आचार्याणां शतं पिता।

इत्याद्युक्त्या तस्याचार्यादपि गौरवातिरेकस्मृतेर्निजमपि पितरमाशीर्वादमुखेन परामृशति

यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः।
स श्रीचुखुलको दिश्यादिष्टं मे गुरुरुत्तमः।।12।।

'चुखुलक' इति लोकप्रसिद्धमस्य नामान्तरम्। 'गुरुरुत्तम' इति उत्तमत्वस्य आचार्यगौरवातिरेकस्मृतिरेव निमित्तम्, अत एव अन्यत्रापि

'गुरुभ्योऽपि गरीयांसं जनकं चुखुलाभिधम्।'

इत्याद्युक्तम्।।12।।

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evolved from the intellect of *Śrī Somānanda*. I salute such an intellect bee of my *Guru Lakṣamaṇagupta*, the *nāda* (buzz) of whose increases once it eats the pollen and (then it) mesmerises everyone. 10 to 11

Now

'*Ācārya* is ten times venerable than *upādhyāya* and father is hundred times to that of *Ācārayas*.'

As per this saying, he remembers his father whose might is more than that of his teacher, for the sake of his blessings:

Yah pūrṇānandaviśrāntsarvaśāstrārthapāragaḥ/
Sa Śrīcukhulako diśyādiṣṭaṁ me Gururuttamaḥ//12//

The one who is expert of all scriptures and rests in the complete bliss that great *Guru Śrī Cukhulaka* may fulfil my desire. 12

'*Cukhulaka*' is his another name famous in town amongst folks. Use of '*uttama*' or excellent in '*Guruttamaḥ*' is for the sake of remembering that his pride is more than that of preceptor. That's why at other places also:

'Father *Cukhulaka* is acknowledged as greater than teachers'

All this is said. 12

एवं च तन्त्रप्रक्रियोपासन्नगुर्वभिमुखीकरणानन्तरं विश्रान्तिस्थानतयाकुलप्रक्रियागुरुमपि उत्कर्षयति

जयताज्जगदुद्धृतिक्षमोऽसौ
भगवत्या सह शंभुनाथ एकः।
यदुदोरितशासनांशुभिर्मे
प्रकटोऽयं गहनोऽपि शास्त्रमार्गः।।13।।

भगवत्याख्या अस्य दूती, कुलप्रक्रियायां हि दूतीमन्तरेण क्वचिदपि कर्मणिनाधिकार इत्यतस्तत्सहभावोपनिबन्धः।

'योक्ता संवत्सरात्सिद्धिरिह पुंसां भयात्मनाम्।
सा सिद्धिस्तत्त्वनिष्ठानां स्त्रीणां द्वादशभिर्दिनैः।।
अतः सुरूपां सुभगां सुरूपां भाविताशयाम्।
आदाय योषितं कुर्यादर्चन यजनं हुतम्।।'

This way, while paying salutations to the *Guru* of *Tantra* rites, he now pays the salutations to *Gurus* of *Kula* rites—the place of rest :

Jayatājjagaduddhṛtikṣamośau
Bhagavatyā saha Saṁbhunātha ekaḥ/
Yadudoritaśāsanāṁśubhirme
prakaṭo' yaṁ gahano'pi śāstramārgaḥ//13//

I salute to one and only *Saṁbhunātha* along with *Bhagavatī* who is capable of liberating the world. Whose rays of sermons have revealed up on me this esoteric scriptural way. 13

Named as *Bhagavati* is his *dūti*, there are no rights in *Kula* tradition without *dūti*, this is why her company is mentioned here.

'The *siddhis* which fearfull males attain in the period of one year, a lady settled in tattva can attain in twelve days. Hence worship, *yajña* and *havana* must be done along with young, fortunate, beautiful and thoughtful lady.'

इति।'शास्त्रमार्गो' विमलो जातः इत्यनेनास्य त्रिकाद्यागमव्याख्यातृत्वमपि प्रकाशितम्। यदुक्तमनेनैव

'इत्यागमं सकलशास्त्रमहानिधाना-
च्छ्रीशंभुनाथवदनादधिगम्य सम्यक्।
शास्त्रे रहस्यरससंततिसुन्दरेऽस्मिन्
गम्भीरवाचि रचिता विवृतिर्मयेयम्।।'

इदानीं स्वप्रवृत्तिप्रयोजनादि आचक्षाणो ग्रन्थकारो ग्रन्थकरणं प्रतिजानीते

सन्ति पद्धतयश्चित्राः स्त्रोतोभेदेषु भूयसा।
अनुत्तरषडर्धार्थक्रमे त्वेकापि नेक्ष्यते।।14।।

न चात्र अन्यथा संभाव्यम् इत्यात्मन्याप्तत्वं प्रख्यापयन्नेवं प्रतिज्ञाकरणे सामर्थ्यं दर्शयति

While saying *'śāstramārgo'*, Ācārya has mentioned his capability to preach upon the *Trika* and *Āgama* due to having purity with respect to scriptural way.

As he has said elsewhere:

'I have properly learned all the scriptures of *Āgama* from the reservoir of all scriptures *Śrī Śaṁbhunātha*. The secrets of scriptures are very beautiful (by that learning) I wrote the indepth *Vivṛiti* (on *Iśvarapratyabhijña*).'

After telling about his origin and need (for writing) Ācārya pledges to write this scripture:

Santi padhatyaścitrāḥ srotobhedeṣu bhūyasā/
Anuttaraṣaḍardhārthakrame tvekāpi nekṣyate//14//

Though there are various rites due to various origins. There is no rite which looks like rites of *Anuttara Trika* tradition. 14

One should not take it otherwise; for this he shows his capability to take this pledge, while revealing his command on the subject:

इत्यहं बहुशः सद्भिः शिष्यसब्रह्मचारिभिः।
अर्थितो रचये स्पष्टां पूर्णार्थां प्रक्रियामिमाम्।।15।।
श्रीभट्टनाथचरणाब्जयुगात्तथा
श्रीभट्टारिकांघ्रियुगलाद्गुरुसन्ततिर्या।
बोधान्यपाशविषनुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति।।16।।

तस्य गुरुपरम्परागतस्य ज्ञानस्य 'उपासनं' पुनः पुनः चेतसि विनिवेशनं तत उत्थितो योऽसावुपदेष्टव्यविषयो 'बोधः' साक्षात्कारस्तेन 'उज्ज्वलः' सम्यगवगतधर्मा सन् 'इदं' गुरूपदेशात्संशयविपर्यासादिरहितत्वेनाधिगतमनुत्तरत्रिकार्थप्रक्रियालक्षणं परान्प्रति चिख्यापयिषया 'करोति' उपदिशति इत्यर्थः। 'अभिनवगुप्त' इति सकललोकप्रसिद्धनामोदीरणेनापि आप्तत्वमेव उपोद्वलितम्। उक्तं हि

Ityahaṁ bahuśaḥ sadbhiḥ śiṣyasabrahmacāribhiḥ/
Arthito racaye speṣṭāṁ pūrṇārthāṁ prakriyāmimām//15//
Śrībhaṭṭanāthacaraṇābjayugāttathā-
Śrībhaṭṭārikāṁghriyugalādgurusantatiryā/
Bodhānyapāśaviṣnuttadupāsanotha-
bodhojjvalo'bhinavagupta idaṁ karoti//16//

I was requested various times by pupils along with celibates. For this reason, I write this lucid and complete scripture. I *Abhinavagupta* whose intellect splendours because of worshipping the lineage of Gurus which started from the couple of feet of *Śrī Bhaṭṭanātha* and *Śrī Bhaṭṭārikā* the slayer of the bonds of illusion; writes this. 15to16.

While depositing the knowledge acquired from *Guru's* lineage, in *Citta* again and again-*'upāsanaṁ'*. *'Bodha'*-Remembering teachings this way and attaining the consistency in terms of duties-*'ujjvala'* *'idaṁ'*-This, *Anuttara Trika's* expertise is attained by the blessings and preaches of *Guru* which slays the doubt and contrariety, (he) now desires to tell it (to) others *'karoti'*. While saying *'Abhinavagupta'*-this world famous name, Ācārya shows his completeness only (He could have used half name only but he did not, this is done to show his full capability). That's why it is said:

'साक्षात्कृतधर्मा यथादृष्टस्यार्थस्य चिख्यापयिषया प्रयुक्त उपदेष्टा चाप्तः।'

इति। तच्छब्दपरामृष्टं व्याचष्टे 'या गुरुसन्ततिः' इति, 'गुरुसन्ततिः'

गुरुपारम्पर्यमविच्छिन्नतया स्थितं तदुपदिष्टं ज्ञानमित्यर्थः, सा च कीदृक्? इत्युक्तं–'बोधान्यपाशविषनुत्' इति

'यत्किञ्चित्परमाद्वैत–संवित्स्वातन्त्र्यसुन्दरात् ।
पराच्छिवादुक्तरूपादन्यत्तत्पाश उच्यते।।'

इत्यादिवक्ष्यमाणनीत्या 'बोधात्' पराच्छिवाद्यदख्यात्यात्मभेदप्रथात्मकम् 'अन्यत्' तदेव 'पाशः' स एव मोहकत्वात् 'विषं' तद् नुदति या सा। तथा 'श्रीभट्टनाथः' इति श्रीशम्भुनाथः। 'श्रीभट्टारिका' इति भगवत्याख्या अस्य दूती। यदुक्तमनेनैव

'भट्टं भट्टारिकानाथं श्रीकण्ठं दृष्टभैरवम्।
भूतिकलाश्रिया युक्तं नृसिंहं वीरमुत्कटम्।।
नानाभिधानमाद्यनतं वन्दे शंभुं महागुरुम्।

'That man only is complete who has known the elementary knowledge of subject. That complete one becomes preacher for the sake of telling his learnings to others.'

While saying *'tat'* in *'tadupāsana'* the *Guru's* lineage only is meant. The knowledge in the preaches of consistent *Guru's* lineage means *'Gurusantatiḥ'*. How is it? It is said-*'bodhānyapāśaviṣunat'*-the one which slays the bonds of the things other than intellect.

'Whatever is other than the sayings of *ŚivaParādvaita*-the beautiful *Saṁvidasvātantrya*, is bond.'

As per this policy whatever is other than *Śiva* the *'Bodha'* which is of the form of *akhāyti* and develops the discrimination in soul is called *'pāśa'*-bond and the same is passionate *'viṣa'*-poison. The one who removes this poison is *'ŚrīBhaṭṭanātha'*-*Śrī Śambhunātha'* and *'Śrī Bhaṭṭārikā'* is his *dūti* named *Bhagavatī*. As he has mentioned elsewhere:

'*Bhaṭṭa* the Lord of *Bhaṭṭārikā* the *Śrīkaṇṭha* is the real *Bhairava* and is associated with *Śrī* of *Bhūti kalā*. He is

इति।

स्त्रीमुखे निखिपेत्प्राज्ञः स्त्रीमुखाद्ग्राहयेत्पुनः।'

इत्याद्युक्तेः कुलप्रक्रियां दूतीमूखेनैव शिष्यस्य ज्ञानप्रतिपादनाम्नायाद् इह गुरुतद्दूत्योः समस्कन्धतया उपादानम्।।16।।

ननु सामान्येन त्रिकदर्शनप्रक्रियाकरणं प्रतिज्ञाय, संभवत्यपि तदर्थाभिधायिनि शास्त्रजाते किमिति श्रीमालिनीविजयोत्तरमेवाधिकृत्य तन्निर्वाहयिष्यते? इत्याशङ्क्याह

न तदस्तीह यन्न श्रीमालिनीविजयोत्तरे।
देवदेवेन निर्दिष्टं स्वशब्देनाथ लिङ्गतः।।17।।

'श्रीमालिनीविजयोत्तरे' इति नादि–फान्ताया मालिन्या 'विजयेन' सर्वोत्कर्षेण उत्तरति सर्वस्त्रोतोभ्यः प्लवते, साभूततवात्सर्वशास्त्राणाम्।।17।।

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mighty, he is *Nṛsiṁha* and is adorned with various decorations, I salute such great *Guru Śrī Śaṁbhunātha.'*

'Wise must put sermons in the mouth of lady and make (pupil) get it from her.'

As per this saying, the sermon to pupil is given via the mouth of lady under *Kula* rite. Thus the *dūti* and *Guru* are of equal level. 16

Question is, when the declaration was to write a *Trika* scripture, in general and there are various other relevant scriptures to tell about Trika, why only *Śrī Mālinivijayottara* is used majorly to do so? He answers:

Na tadastīha yanna Śrīmālinivijyottare/
Devadevena nirdiṣṭaṁ svaśabdenātha liṅgitaḥ//17//

There is nothing which is not mentioned in *Śrī Mālinivijyotara* (*Tantra*). This was said by Lord of Lords *Śiva* in his own words and indictions. 17

Letters from *na* to *pha* are *mālinī*, which pervade all-*'vijyena'* such is the meaning of *'Śrīmālinīvijyottare'*. As it is flooded by all the streams, it is gist of all *śāstras*. 17

एतदेवाह

दशाष्टादशवस्वष्टभिन्नं यच्छासनं विभोः।
तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम्।।18।।

इह खलु परपरामर्शसारबोधात्मिकायां परस्या वाचि सर्वभावनिर्भरत्वात्सर्वं शास्त्रं परबोधात्मकतयैव उज्जृम्भमाणं सत्, पश्यन्तीदशायां वाच्यवाचकाविभागस्वभावत्वेन असाधारणतया अहंप्रत्यवमर्शात्मा अन्तरुदेति, अत एव हि तत्र प्रत्यवमर्शकेन प्रमात्रा परामृश्यमानो वाच्योऽर्थोऽहन्ताच्छादित एव स्फुरति, तदनु तदेव मध्यमाभूमिकायामन्तरेव वेद्यवेदकप्रपञ्चोदयाद्भिन्न वाच्यवाकस्वभावतया उल्लसति। तत्र हि परमेश्वर एव

He says the same:

Daśāṣṭādaśavasvaṣṭabhinnaṁ yacchāsanaṁ vibhoḥ/
Tatsāraṁ Trikasāraṁ hi tatsāraṁ Mālinīmatam//18//

The gist of teachings of *Śiva* which are ten *Śiva Tantras*, eighteen *Rudra Tantras* and sixty-four *Bhairava Tantras*, is *Trikaśāstra* and its gist is *Śrī Mālinīvijayottara*. 18

[The translation of above kārikā is as per the translation Rājānaka Lakṣmana Jū's translation. This clarifies the meaning very well.]

Parāvāka Stage

The intellect, which is the gist of the reflection of *Paratattava* (which in itself is complete in terms of its existence within *Parāvāka*), gleams as all the *śāstra-Parabodha* (supreme intellect of the *śāstra*). [This *Bodha* or intellect of *Śiva* (or Śiva himself is *Bodha*) only gleams as supreme intellect of *śāstra*.].

Paśyantīvāka Stage

There is a rise of (*śāstra* as) extraordinary *Ahaṁpratyavamarśa* (reflection of *sva*) only, which comprises both the speaker and listener within. Due to this, reflected *vācya*, *artha* (or *śāstra*) is spread while being pervaded by '*aham*'.

Madhyamāvāka Stage

When the display of *Vedya* (to be known) and *Vedaka* (knower) is revealed under the stage of *Madhyamāvāka*, the teller and listener become distinct. In that stage *Parameśvara*

चिदानन्देच्छाज्ञानक्रियात्मकवक्त्रपञ्चकासूत्रणेन सदाशिवेश्वरदशामधिशयानस्तद्वक्त्रपञ्चकमेलनया पञ्चस्त्रोतोमयम् अभेद-भेददशोट्टङ्कनेन तत्तद्भेदप्रभेदवैचित्र्यात्मनिखिलं शास्त्रमवतारयति, यद्वहिर्वैखरीदशायां स्फुटतामियात्, तथा हि- प्रथममीशान-तत्पुरुषसद्योजातैरेकैकस्य उद्बुभूषुभिः सद्भिर्भेदत्रयमुल्लासितम् उद्भूतैश्च-इत्येकैकभेदाः षट्, त्रिभिरप्येभिः संभूय उल्लासित एको भेदः, ईश-तत्पुरुषौ ईश-सद्योजातौ सद्योजात-तत्पुरुषौ इति द्वयात्मना संभूयापि एभिः त्रिभिर्भेदत्रयं समुल्लासितम्-इत्येते भेदप्रधाना दश शिवभेदाः। तदुक्तम्-

'ईशतत्पुरुषाजातैरुद्भूतैरुद्बुभूषुभिः ।
एककैः षड्भिरेकेन त्रिकेण द्वयात्मकैस्त्रिभिः।।
तदित्थं शिवभेदानां दशानामभवत्स्थितिः।'

puts on five heads *Cit, Ānanda, Icchā, jñāna* and *Kriyā*. Then being established in *Sadāśiva* and *Īśvara* stage, he bestows *Abheda, Bhedābheda* and *Bheda śāstras* comprising of five streams (*āmnāyas*), on the basis of permutation and combination of these heads and by the virtue of diverse indiscrimination and discrimination which leads to evolution of all *śāstras*.

These heads when reach to the level of *Vaikharīvāka*, they reveal ten, eighteen and sixty-four *Tantras*.

Vaikharī Stage

Ten *Tantras* of *Śiva*

This only is revealed clearly in *Vaikharīvāka*. First of all, *Īśāna, Tatpuruṣa* and *Sadyojāta* become desirous of being revealed, '*Udbubhūṣu*'. In that case, three bhedas are evolved. This way one form of each is revealed and they are called *udbhūta*. Three *Udbubhūṣus* and three *udbhūtas*, together become six. The union of all the three also manifests the one *śāstra*. Hence they become total seven. They are also revealed as three separate coupples 1 *Īśa-Tatpuruṣa, Īśa-Sadyojāta, Sadyojāta-Tatpuruṣa*. Due to this total ten stages of *Śiva* are revealed. That is said:

'One *Udhūta* and *Udbubhūṣu* each of *Īśāna, Sadyojāta* and *Tatpuruṣa* total six. Then one *Trika*, and three couples. This way there are *Śiva's* ten forms.'

इति। एषामेव च वामदेवाघोरमेलनया अष्टादश रुद्रभेदा भवन्ति। तथा च तत्रैककेन वामदेवाघोरात्माभेदेन भेदद्वयमेव, पञ्चविधत्वेऽपि ईशादेर्वक्त्रत्रयस्य शिवभेदेषु उक्तत्वात्, उक्तस्य च पुनर्वचनानुपपत्तेः, तथा द्व्यात्मकत्वेन भेदत्रयस्य, तेन पञ्चानां त्र्यात्मकत्वेन भेदत्रयस्य शिवभेदेषु उक्तत्वात्। तत्पुरुष-सद्योजातयोस्तु एवं स्वभावाभावात्, ताभ्यां सह असङ्गतेर्भेदचतुष्टयाभावादीशवामौ, ईशघोरौ, अघोर-वामौ इति द्वयात्मकं भेदत्रयमेव अवशिष्यत-इति त्रयो द्विकभेदाः। तथा पञ्चानामपि ईश-तत्पुरुषाजातवामाघोराणां त्र्यात्मकत्वेन संमीलनायामीशानस्य क्रमेण इतर-वक्त्रसंभेदे षट, तत्पुरुषस्य त्रयः, तथा सद्योजातस्य तदवशिष्टवक्त्रसंभेदेऽपि एक एव-इति दशविधत्वेऽपि ईशतत्पुरुष-सद्योजातात्मनः प्रथमत्रिकस्य शिवभेदेषु उक्तत्वात् ईश-वामाघोरात्मनः शिष्टस्य त्रिकस्य व्यापारान्तरेण नियोक्ष्यमाणत्वाच्च त्र्यात्मकभेदाष्टकमेवावशिष्यते-इत्यष्ट्यवेव त्रिकभेदाः। अत एव एककथनं चिन्त्यमिति न वाच्यम्,- तत्पुरुषजात-वामाघोराणां हि द्व्यात्मकतया

Rudra Tantras

Their union with *Aghora* and *Vāmadeva*(two other heads *Śiva*) make total eighteen forms of *Rudra*(*Rudra Tantras*). Like Aghor and *Vāmadeva* together form two types. In spite of the fact that *Śiva* has five heads, *Īśa*, *Sadyojāta* and *Tatpuruṣa* only are mentioned as the types of *Śiva* (This is because these three faces reveal ten *Śiva Tantras*), there is no need to repeat it. On the basis of this, classification of two *yāmalas* into three types or classification these five heads are also said to be three only, these three types are said to be that of *Śiva* only.

The nature of *Tatpuruṣa* and *Sadyojāta* is mutually opposing. As they do not sync with others, there can't be four types. This way, *Īśāna-Vāmadeva*, *Īśāna-Aghora* and *Aghora-Vāmadeva* three *yāmala* types only are possible. The ten types are formed as follows: *Īśāna*, *Tatpuruṣa*, *Sadyojāta*, *Vāmadeva* and *Aghora* make six types when they associate one by one with other head; three of *Tatpuruṣa*; one from *Sadyojāta*. Even then also due to special mention of *Īśāna*, *Tatpuruṣa* and *Sadyojāta* and due to involvement of *Īśāna*, *Vāmadeva* and *Aghora* in other works, there can be only eight types of these three each. The use of *'ekaka'* in *pada* also has some meaning. *Tatpuruṣa*, *Sadyojāta*, *Vāmadeva* and *Aghora* don't produce *jñāna* when the two of them or four of them come together. Even their Trika also can't

चतुरात्मकतया वा ज्ञानजनने संयोगनिषेधो विवक्षितः, त्र्यात्कमतायामपि तथाभावे हि बहूनां भेदानां निषेधः प्रसज्यते-इति भेदसप्तककथनमपि। न्याय्यं न स्यात्- इत्यलं बहुना। तथा पञ्चानामप्येषां चतुरात्मकत्वेन संमीलनाया पञ्चविधत्वेऽपि नराजातवामाघोराणामुक्तयुक्त्या सङ्गत्यभावाच्चत्वारश्चतुर्भेदाः, सर्वेषामप्येषां संमीलनायां पञ्चकभेद एक एव-इत्येवम् 'अष्यदश' भेदाभेदप्रधाना रुद्रभेदाः। तदुक्तं

'यदा त्रयाणां वक्त्राणां वामदक्षिणसंगतिः।
तदा सप्त द्विकभेदा अष्टौ चैव त्रिकात्मकाः।।
चतुष्काश्चापि चत्वारः पञ्चकस्त्वेकरूपकः।
इति विंशतिमध्यात्तु नराजातावसंगतिम्।।
वामघोरद्वये यातः स्वातन्त्र्यात्पूर्वपश्चिमौ।
ज्ञानं भजेते नैवेति भेदषोडशके स्थितम्।।
तत्रापि वामदेवीयमेकं तदुपरि स्थितम्।
स्वरूपं भैरवीयं च तेनाष्टादशधा स्थितिः।।
रुद्रभेदस्य शास्त्रेषु शिवेनैवं निरूपिता।'

come together. Hence it would not be good to consider, there are seven types. This way, here the analysis given for establishment of five forms due to primacy of the three types; this is enough. This way, when the four types of combination of these five is made, five forms are developed. As their is no association between *Tatpuruṣa* and *Sadyojāta* and between *Vāmadeva* and *Aghora* as per above mentioned formula, there are total eighteen *bheda-abheda* primal *Rudra Tantras* accepted even when *Sadyojāta, Vāmadeva, Tatpuruṣa* and *Aghora* have four types each and one type of these five exists together. The same is said:

'When the left and right unions of three heads are formed, then there evolves seven types of (union of) two and eight types of (unions of) three. There are four types of (union of) four and one type is evolved from (union of) all five together. Amongst these twenty, there is dissent between *Tatpuruṣa* and *Sadyojāta* and between *Vāmadeva* and *Aghora* and due to their sovereignty, they don't attain *jñāna* of both east and west. This way there are

इति। एतच्च श्रीश्रीकण्ठ्यामभिधानपूर्वं विस्तरत उक्तम्, तद्यथा

‘स्त्रोतस्यूर्ध्वे भवेज्ज्ञानं शिवरुद्राभिधं द्विधा।
कमजं योगजं चिन्त्यं मौकुटं चांशुमत्पुनः।।
दीप्त.................................न्तरं पुनः।
शिवभेदाः समाख्याता रुद्रभेदांस्त्विमाञ्छृणु।।
विजयं चैव निःश्वासं मद्गीतं पारमेश्वरम्।
मुखबिम्बं च सिद्धं च सन्तानं नारसिंहकम्।।
चन्द्रांशुं वीरभद्रं च आग्नेयं च स्वयम्भुवम्।
विसरं रौरवाः पञ्च विमलं किरणं तथा।।
ललितं सौरभेयं च तन्त्राण्याहुमहेश्वरि।
अष्टाविंशतिरित्येवमूर्ध्वस्त्रोतोविनिर्गताः ।।’

अत्र चानेनैव

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only sixteen types and with one form of *Vāmadeva* and one of *Bhairava* there are total eighteen types established. These types of *Rudra śāstras* are mentioned by *Śiva* only.’

This is mentioned in detail in *Śrī Śrīkaṇṭhī*, as:

‘In this tradition two types of *jñāna Śiva* and *Rudra* are found. *Kāmaja, Yogaja, Cintya, Maukuṭa, Aṅśumāt, Dīpta*.....(missing) are the types of *Śiva*. Now listen to the types *Rudra*: *Vijaya, Niḥśvāsa, Madgīta, Pārameśvara, Mukhabimba, Siddha, Santāna, Nārasiṁha, Candrānśu, Vīrabhadra, Āgneya, Svāyambhuva,Visara, Vimala, Kiraṇa, Lalita* and *Saurabeya* these are eighteen *Tantras*. Oh *Māheśvarī*! All these have originated from *“Urdhvasrotasa* (firmament or sky of the form of *Śiva*).’

There he only said:

‘....*Tantras* preached by *Śiva* are *Śiva Tantra* and the *Tantras* preached by *Rudra* are *Rudra Tantra*. This way classification is mentioned’

'..........................शिवैरुक्तः शिवाभिधः।
भेदो रुद्रैश्च रुद्राख्य इति भेदो निरूपितः॥'

वसुभिः अष्टभिर्गुणिता 'अष्टौ' चतुःषष्टिर्भैरवभेदाः। तथा च अद्वयस्वभावे स्वरूपे शिवशक्तितत्संघट्टाख्ययोगिनीवक्त्रात्मनि दक्षिणवक्त्रे प्रत्येकमुद्बुभूषूद्भूत-तिरोधित्सु-तिरोहितात्मकतया चतूरूपत्वेन भेदषोडशात्मकमितरद्वक्त्रचतुष्टयं यदा युगपदन्तर्लीनतामेति तदैषां परस्परमेलनया चतुःषष्टिरद्वयप्रधानाभैरवभेदाः। तदुक्तं

'यच्चान्ते दक्षिणं हार्दं लिङ्गं हृत्परमं मतम्।
तदाप्यन्तः कृताशेषस्य (सृ) ष्टभावसुनिर्भरम्॥
सर्वसंहारकत्वाच्च कृष्णं तिमिररूपधृत्।
भेदभावकमायीयतेजोंऽशग्रसनात्मकम् ॥

Bhairava Tantra

'vasubhiḥ' means eight which when multiplies with *'aṣṭau'* or eight, becomes sixty-four. In monistic stage southern *Yoginivaktra* which is named as the union of *Śiva-Śakti* is accepted. In that *Udbubhūṣu, Udbhūta, Tirodhitsu* and *Tirohita* these four have sixteen types each. When these four are not revealed extrinsically, then their manifests sixty-four monastic *Bhairava Tantras*. Same is said:

'The *liṅga* (symbol) of heart which is in south is called *Parma hṛt*. The same is creator of universe (in womb). As it is slayer of all it is of black colour and of the form of darkness. It swallows the splendour of illusions formed due to discrimination. Four heads named *Udbubhūṣu, Udbhūta, Tirodhitsu* and *Tirohita* merge within it. This way it simultaneously becomes of sixteen types. They enter in southern*Visarga* heart and sovereign *Śiva*. This *Bhairava Āgama* of sixty-four types can be obtained by *Guru's* grace only.'

This is explained in detail in *ŚrīŚrīkaṇṭhī saṁhitā*. That is as:

तत्रान्तर्लीनतां याति यावद्वक्त्रचतुष्टयम्।
उद्बुभूषुस्तथोद्भूतं तिरोधित्सु तिरोहितम्।
इत्त्थं युगपदेवैतदभेदषोडशकात्मकम्।
दक्षे वैसर्गिके हार्दे स्वतन्त्रेऽथ शिवे विशत्।।
अष्टाष्टाकात्म तच्छास्त्रं युगपद्भैरवाभिधम्।'

इति। एतच्च श्रीश्रीकण्ठ्यामभिधानपूर्वं विस्तरत उक्तम्। तद्यथा

'अन्यत्संक्षेपतो वक्ष्ये गीतं यत्परमेष्ठिना।
तच्च भेदैः प्रवक्ष्यामि चतुःषष्टिं विभागशः।।
भैरवं यामलं चैव मताख्यं मङ्गलं तथा।
चक्राष्टकं शिखाष्टकं बहुरूपं च सप्तमम्।।
वागीशं चाष्टमं प्रोक्तमित्यष्टौ वीरवन्दिते।
एतत्सादाशिवं चक्रं कथयामि समासतः।।

'*Parmeśṭhi* has said that there are eight *Sadāśiva cakras Bhairava, Yāmala, mata, maṅgala, cakrāṣṭaka, śikhāśṭaka, Bahurūpa* and *Vāgīśa*. *Svacchanda, Bhairava, Caṇḍa, Krodha, Unamatta Bhairava, Asitāṇga Bhairava, Mahocchuma* and Kapāliśa these eight are *Svacchanda Bhairava*. *Brahamayāmala, Viṣṇuyāmala, Svacchanda, Ruru, Ātharavaṇa,* seventh is *Rudra* and *Vetāla*. O *Devi* now listen to the further classification of them (classification of eight *Bhiaravas* of *Svachanda Bhairava*). Types of *Caṇḍa Bhairava* are *Caṇḍa, Rakta, Lampaṭa, Śrīmata, Avilaṅga, Piṅgala, Utphullaka* and *Viśvādya*. As per statement of *Picutantra Bhairavī* are of eight types *Khyātā, Brāhmī, Kalā, Vijayā, Candrā, Maṅgalā, Sarvamaṅgalā*. *Mantracakra, Varṇacakra, Śakticakra, Kalācakra, Binducakra, Nādacakra, Guhyacakra* and eighth *Khacakra* these are preached by *Asitāṅga Bhairava*. *Andhaka, Ruru, Aja, Mūla, Varṇabhanṭha, Viḍaṅga, Jvālī* and *Matṛrodana* these eight are preached by *Ruru Bhairava*. *Bhairavī, Citrikā, Haṁsā,*

स्वच्छन्दो भैरवश्चण्डः क्रोध उन्मत्तभैरवः।
असिताङ्गो महोच्छुष्मः कपालीशस्तथैव च।।
एते स्वच्छन्दरूपास्तु बहुरूपेण भाषिताः।
ब्रह्मयामलमित्युक्तं विष्णुयामलकं तथा।।
स्वच्छन्दश्च रुरुश्वैव षष्ठं चाथर्वणं स्मृतम्।
सप्तमं रुद्रमित्युक्तं वेतालं चाष्टमं स्मृतम्।।
अतः परं महादेवि मतभेदाञ्छृणुष्व मे।
रक्ताख्यं लम्पटाख्यं च मतं लक्ष्म्यास्तथैव च।।
पञ्चमं चालिका चैव पिङ्गलाद्यं च षष्ठकम्।
उत्फुल्लकं मतं चान्यद्विश्वाद्यं चाष्टमं स्मृतम्।।
चण्डभेदाः स्मृता ह्येते भैरवे वीरवन्दिते।
भैरवी प्रथमा प्रोक्ता पिचुतन्त्रसमुद्भवा।।
सा द्विधा भेदतः ख्याता तृतीया तत उच्यते।
ब्राह्मीकला चतुर्थी तु विजयाख्या च पञ्चमी।।
चन्द्राख्या चैव षष्ठी तु मङ्गला सर्वमङ्गला।
एष मङ्गलभेदोऽयं क्रोधेशेन तु भाषितः।।
प्रथमं मन्त्रचक्रं तु वर्णचक्र द्वितीयकम्।
तृतीयं शक्तिचक्रं तु कलाचक्रं चतुर्थकम्।।
पञ्चमं बिन्दुचक्रं तु षष्ठं वै नादसंज्ञकम्।
सप्तमं गुह्यचक्रं च खचक्रं चाष्टमं स्मृतम्।।
एष वै चक्रभेदोऽयमसिताङ्गेन भाषितः।
अन्धकं रुरुभेदं च अजाख्यं मूलसंज्ञकम्।।
वर्णभण्ठं विडङ्गं च ज्वालिनं मातृरोदनम्।
कीर्त्तिताः परमेशेन रुरुणा परमेश्वरि।।

Kadambikā, *Hṛllekhā*, *Candralekhā*, *Viddyulekhā* and *Vidyunmālinī* these eight types of *Vāṇi Śakti* are preached by *Kapālīśa*. *Śikhā*, *Vīṇā*, *Vīṇāmaṇi*, *Saṁmoha*, *Dāmara*, *Atharvaka*, *Kabandha* and eighth *Śirocccheda* O *Devi*! These are the classifications of *Śikhā Bhairava* preached by *Unmatta Bhairava*. This is *Sadāśiva Cakra* which is of sixty-four types.'

भैरवी चित्रिका चैव हंसाख्या च कदम्बिका।
हृल्लेखा चन्द्रलेखा च विद्युल्लेखा च विद्युमान्।।
एते वागीशभेदास्तु कपालीशेन भाशिताः।
भैरवी तु शिखा प्रोक्ता वीणा चैव द्वितीयिका।।
वीणामणिस्तृतीया तु संमोहं तु चतुर्थकम्।
पञ्चमं डामरं नाम षष्ठं चैवाप्यथर्वकम्।।
कबन्धं सप्तमं ख्यातं शिरश्छेदोऽष्टमः स्मृतः।
एते देवि शिखाभेदा उन्मत्तेन च भाषिताः।।
एतत्सादाशिव चक्रमष्टाष्टकविभेदतः।।'

इति। तैर्भिन्नं भेदोपभेदवैचित्र्यात्मना नानाप्रकारमित्यर्थः। यत्तु श्रीश्रीकण्ठ्यां तत्पुरुषवक्त्रमुद्दिश्य

'अष्टाविंशतिभेदैस्तु गारुडं हृदयं पुरा।'

इत्यादि। तथा

'पश्चिमे भूततन्त्राणि.........................।'

तथा

'वामदेवात्तु यज्जातमन्यत्तत्सामृ (म्प्र) तं शृणु।'

इत्यादि अन्यभेदोपभेदवैचित्र्यमुक्तम्, तदेकैकस्य वक्त्रस्य पञ्चवक्त्रात्मकत्वाद्

It is of various types due to its manifold types and subtypes. It is said in *Śrī Śrīkaṇṭhī*, while facing towards *Tatpuruṣa* head: 'Scriptures written by *Garuḍa* earlier are of twenty-eight types.'

And

'Western head has *Bhūta Tantra*.'

And

'Southern head has twenty-four *Tantras* of *Dakṣiṇa mārga*.'

And

'Now listen to the *Tantras* originated from *Vāmadeva*.'

As per these, the manifold of other types and subtypes are

एतद्भेदजातोपभेदात्मकमेव-इति तत एव संगृहीतम् इति न पृथगिह आयस्तम्। तदुक्तम्

'एकैकं पञ्चवक्त्रं च वक्त्रं यस्मात्प्रगीयते।
दशाष्टादशभेदस्य ततो भेदेष्वसंख्यता।।'

इति। अतश्च भेद-भेदाभेदाभेदप्रतिपादकं शिवरुद्रभैरवाख्यं त्रिधैवेदं शास्त्रमुदभूतम् इति सिद्धान्तः। तदुक्तं

'तन्त्रं जज्ञे रुद्रशिवभैरवाख्यमिदं त्रिधा।
वस्तुतो हि त्रिधेवेयं ज्ञानसत्ता विजृम्भते।।
भेदेन भेदाभेदेन तथैवाभेदभागिना।'

इति। एवं च भेदाद्यात्मकमपीदं शास्त्रं परमेश्वरेशवामाघोरात्मकं षष्ठं त्रिकं परादिदेवीत्रयविश्रान्तिधामतया क्रोडीकृत्य,

'पुष्पे गन्धस्तिल तैलं देहे जीवो जले रसः।
यथा तथैव शास्त्राणां कुलमन्तःप्रतिष्ठितम्।।'

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said. As each head in itself has attributes of five heads, there types only are the source of subtypes. They are not mentioned here; this must be learned from the scriptures mentioning them. That is said:

'As each head has five heads, the ten and eighteen *Tantras* have countless classifications.'

Hence this *śāstra* was manifested in three ways *Abheda, Bheda* and *Bhedābheda* bestowing *Śiva, Rudra* and *Bhairva*. That is said:

'Three types of *Rudra, Śiva* and *Bhairava Tantras* are originated. Factually the existence of knowledge, buds in these three ways and flows as *Bheda, Abheda* and *Bhedābheda* streams.'

And even if the *Śāstra* is of *bheda* class, it become the resting place of sixth *Trika* out of eight *Trikas* of heads viz. *Īśa, Vāma* and *Aghora* and *Parā, Parāparā* and *Aparā* and keeps them within.

'The way fragrance is in flower, oil is in sesame, soul is in

इत्याद्युक्त्या परमाद्वयामृतपरिप्लावितं विदध्यात्, अन्यथा ह्यस्य परपदप्राप्तिनिमित्तत्वं न स्यात्। तदुक्तं

'ततोऽपि संहृताशेषभावोपाधिसुनिर्भरः।
भैरव परमार्थोद्यदद्रवबृंहितशक्तिकः।।
ईशान-वाम-दक्षासुतासु शक्तित्रयं क्रमात्।
अपरादिपराप्रान्तं क्रोडीकृत्य त्रिकं स्थितः।।
ऊर्ध्ववामतदन्यानि प्रापय्याभेदभूमिकाम्।।'

इति। ननु एवंविधा श्रुतिर्न काचिदुपलभ्यत इति किं प्रमाणम्। ननु अत्र उक्तमेवानेन गुरुपारमपर्यलक्षणं प्रमाणम्। यदाह

'इत्थं मध्ये विभिन्नं तत्त्रिकमेव तथा तथा।
शास्त्रमस्मद्गुरुगृहे संप्रदायक्रमात्स्थितम्।।'

इति। ननु यदेवात्र पुंबुद्धिप्रभवत्वं चोद्यं तदेवोत्तरीकृतम्–इत्यपूर्वमिदं पाण्डित्त्यम्,

body and water has juice similarly the scriptures are established within *Kula*.'

As per this, it is proved that *Paramādvya* fills elixir (in all scriptures) or else it can't be source of attaining the supreme abode. That is said:

'This *Bhairava Āgama* which comprises of all the thoughts is nourished by the *Śakti* of elixir evolved from *Parama tattva*. *Śaktis* like *Aparā* etc. (*Parā* and *Parāparā*) are established in *Īśāna*, *Vāma* and *Dakṣiṇa*. "*Ūrdhva*,*Vāma* and other believes also are settled in it while acquiring the *abheda* platform.'

Question is there is no *Śruti* available for this then what is evidence? Here only *Guru's* tradition only is biggest proof. As said:

'Even though there (are differences) in between, this *Trikaśāstra* is established in the house of our *Guru* as per the course of cult.'

There is question, whatever was said by the capability of

तेनागमः कश्चन संवादनीयो येनैतत्समाहितं स्यात्, नैतद् अविगीतैव हि प्रसिद्धिरागम इत्युच्यते, यदुक्तं

'प्रसिद्धिरागमो लोके युक्तिमानथवेतरः।
विद्यायामन्यविद्यायां प्रमाणमविगानतः।।
प्रसिद्धिरवगीता हि सत्या वागैश्वरी मता।
तथा यत्र यथा सिद्धं तद्ग्राह्यमविशङ्कितैः।।'

इति। सा चात्र विद्यत एवाविगानेन महात्मनां महागुरूणाम् इति किमत्र प्रमाणान्तरान्वेषणेन। यदि चार्वाग्दृशां भवादृशामेवंविधा श्रुतिः कर्णगोचरं न गता–तावतैव एतन्नोपपद्यते, इति न वक्तुं शक्यम्। नहि प्रमाणाभावात् प्रमेयस्याप्यभावः स्यात्। न चैते विप्रलम्भकाः येनैवमन्यथोपदिशेयुः, एतदुपदेशमूलतयैव निखिलस्य शैवशास्त्रागमार्थस्य प्रयोगदर्शनात्। तेन यथा मन्वादिस्मृतौ उत्सन्नशाखामूलत्वादष्टकादियागानां मूलभूता श्रुतिः कल्प्यते तथा इहापि ज्ञेयम्। नह्येवंविधां श्रुतिमदृष्ट्वा साक्षात्कृतनिखिलशैवागमसतत्त्वास्त एवमुपदिशेयुः इत्यलं महागुरूणामुपदेशपरीक्षणदुःशिक्षया।

human brain that only became answer (of above question), this is incomplete erudition where is that *Āgama śāstra* in support of it? Please don't say that, whatever is accepted by mass is *Āgama* as is said:

'Famous in public only is *Āgama*, whether it is logical or illogical. The ascertainment of *Vidyā* and *Avidyā* also is done on the basis of public unanimity. If the famous one is agreeable to all, it is considered as the voice of Lord. Hence wherever, whatever is famous, that only must be accepted without doubts.'

And these are here because of great *Guru's* hence what is the need to search for other proves? If this Śruti does not come to you, who are of new thoughts, then it does not mean that these ideas are not correct. It's not that theorem does not exist in the absence of proof. They (preceptors) are not fraud that they would give false teachings because complete *Śaivāgama* and their application is based on their teachings only. Hence, the way *Aṣṭakāyajña* mentioned in *Manusmriti* is perceived in spite of the fact that there *Śākhā granthas* (*Brāhamaṇa*) are not

ननु शास्त्राणां

'यतः शिवोद्भवाः सर्वे शिवधामफलप्रदाः।'

इत्याद्युक्तेरेकत्वनियामककारणफलयोरैक्यमस्ति, इह किंनिबन्धनमेषामेवं नानात्वमुक्तम्? सत्यं-किन्तु अनुग्राह्याशयभेदादेषां नानात्वं कल्पितम्। यदुक्तं

'सर्वमेतत्प्रवृत्त्यर्थं श्रोतृणां तु विभेदतः।
अर्थभेदात्तु भेदोऽयमुपचारात्प्रकल्प्यते।।
फलभेदो न कल्प्योऽत्र कल्प्यश्चेदयथायथम्।'

इति। ननु यद्येवं तत्

'वेदादिभ्यः परं शैवं शैवाद्वामं च दक्षिणम्।
दक्षिणाच्च परं कौलं कौलात्परतरं नहि।।'

इत्यादिना उक्तमेषां यथायथमुतकृष्टत्वं युक्तं न स्यात्? नैतत्-द्वारद्वारिभावेन

available same way here also the perception must be made. Those who have perceived complete *Śaiva Āgama*, will not preach them without seeing those *śrutis*. Hence please don't give wrong teaching of testing the preaches of great *Gurus*.

If it is said for *Śāstras*:

'All of them have originated from *Śiva* and give the merits of resting in his abode.'

If the results and reasons are same, then why there is difference in these *Śāstras*? True, the *śāstras* are perceived on the basis of difference in their capabilities. As it is said:

'The difference is due to difference in audience. The difference in *śāstra* is due to difference in description. The difference in merits shall not be thought upon. If it is done then it would not be factual'

If it is true than (why it is said?)

Śaiva way is greater than *Veda*; *Vāma* way is greater than *Śaiva*; *Dakṣiṇa* is greater than *Vāma* and then there is no one greater than *Kula*.'

Then sequential greatness of one above other is not good?

एषामुपायोपेयभावस्य उक्तत्वात्, तेन परमाद्वयोपदेशप्रतिपादकमेव शास्त्रं शिवसद्भावलाभैकफलम्-इत्यवसेयम्। तदेव परमपदप्राप्तौ साक्षादुपायभूतत्वादुत्कृष्टम्। एतच्चानेनैव श्रीमालिनीश्लोकवार्तिकादौ वितत्य उक्तम् तत्तत एव स्वयमवधार्यम्, ग्रन्थगौरवभयात्तु प्रतिपदं न संवादितम्। अत एवाह 'तत्सारं त्रिकशास्त्रम्' इति। तदुक्तं

'वेदाच्छैवं ततो वामं ततो दक्षं ततः कुलम्।
ततो मतं ततश्चापि त्रिकं सर्वोत्तमं परम्।।'

इति। अनेनेवाशयेन च

'वाममार्गाभिषिक्तोऽपि दैशिकः परतत्त्ववित्।
संस्कार्यो भैरवे सोऽपि कुले कौले त्रिकेऽपि सः।।'

इत्यादि श्रीनिशाचारादावुक्तम्। तच्च सिद्धा-नामकमालिन्याख्य-

It is not true, here the motive is to find out the best solution to obtain the supreme abode. In this saying, solution and obtainable are set on the basis of belief and the follower of belief. Hence, *sāstra* which preaches *Parmaadvya* can only give *Śaivasamāveśa* and that only is the best and visible source to attain the supreme abode. This he (*Mahāmaheśvara Ācārya Abhinavagupta*) has said in *Mālinīvijayavārtika*, in detail and hence it must be understood from there; it is not mentioned here because this may lengthen the scripture. Hence it is said that *'tatsāraṁ Trikaśāstram'*-gist of these *tantras* is *Trikaśāstra*. That is said:

'*Śaiva* is greater then *Veda*; than is *Vāma*; than is *Dakṣiṇa*; than is *Kula*; than is *Mata* and above all the best is*Trika*.'

And due to this intention:

Even if *Guru* is knower of *Para tattva* (supreme truth) and is initiated in *Vāma mārga*, it is must for him to take initiation to enter in *Bhairava Śāstra* and then further *Kula* initiation to enter in *Kula* tradition and then of *Trika* to enter in *Trika* tradition.'

This is saying of *Śrī Nisācara śastra*. This is of three types because of its three sections *Siddhā*, *Nāmaka* and *Mālinī*.

खण्डत्रयात्मकत्वात्त्रिविधम्। तत्र क्रियाप्रधानं सिद्धातन्त्रम्, ज्ञानप्रधानं नामकं तन्त्रम्, तदुभयमयं मालिनीमतम् इति तदेव मुख्यम्, यदाह 'तत्सारं मालिनी मतम्' इति। एवं च, 'तदस्तीह यन्न' इत्यादि युक्तमेवोक्तम्।।18।।

अतश्च सर्वसहत्वात्तदधिकारेणैव च प्रतिज्ञाया अपि निर्वाहो युक्त इत्याह

अतोऽत्रान्तर्गतं सर्वं संप्रदायोज्झितैर्बुधैः।
अदृष्टं प्रकटीकुर्मो गुरुनाथाज्ञया वयम्।।19।।

'अत' इति उक्तयुक्त्यास्यैव शास्त्रस्य प्राधान्यात्। 'प्रकटीर्कुर्म' इति प्रक्रियाकरणेन। अतश्च 'प्रधाने हि कृतो यत्नः फलवान्भवति' इति भावः। 'गुरुनाथाज्ञया' इति- नहि तदाज्ञां विनात्र अधिकार एव भवेदिति भावः।।19।।

अन्यादृष्टप्रकटीकरणे च स्वात्मनि भगवत्प्रसाद एव निमित्तम् इति दर्शयितुमाह

Amongst them *Sidddhā* is primarily ritualistic, knowledge is prime in *Nāmaka* and the one in which both are prime is *Mālinī* and hence it only is foremost, as said *'tatsāraṁ Mālinīmatam'*- the gist of *Trika* is *Śrī Mālinīvijayottara Tantra*. And hence *'na tadastīha yanna'*-there is nothing which is not mentioned here (in *Śrī Malinīvijayottara Tantra*) is correct. 18

Hence, as he (*Guru*) is acceptable to all, Ācārya accomplishes his declaration to write this scripture under the superintendence of *Guru*, he says:

Ato'trāntaragataṁ sarvaṁ saṁpradāyojjhitairbudhaiḥ/
Adṛṣṭaṁ prakaṭīkurmo Gurunāthājñyayā vayam//19//

It comprises what all had been rejected by other cults as it is unseen by those erudite, we reveal all those topics here as per the directions of *Gurunātha*. 19

Due to primacy of *'ataḥ'*-*'Śrī Mālinīvijayottara Tantra'* as established above, it is expressed by the process. Hence it means the efforts put for the sake of prime, yields results. There is no right to do this (write this) scripture without blessings of *Guru* or without *'Gurunathājñayā'*- the directions of Guru. 19

It is grace of God on us that we are capable of revealing what is hidden, to others; he shows this:

अभिनवगुप्तस्य कृतिः सेयं यस्योदिता गुरुभिराख्या।
त्रिनयनचरणसरोरुहचिन्तनलब्धप्रसिद्धिरिति ।।20।।

त्रिनयनप्रसादासादितप्रकृष्टसिद्धेः किं नामासाध्यम् इति भावः।।20।।

एवं चेयं कृतिः सर्वेषामेव ग्राह्या भवेत्, इति प्रतिपादयितुमाह

श्रोशम्भनाथभास्करचरणनिपातप्रभापगतसंकोचम् ।
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः।।21।।

आदिवाक्यं

हृदयं शास्त्रात्मसतत्त्वं महेश्वरस्य पूजनं

'पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा।
निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल्लयः।।'

Abhinavaguptasya kṛtiḥ seyaṁ yasyoditā Gurubhirākhyā/
Trinayanacaraṇasaroruhcintanalabdhaprasiddhiriti //20//

It is that creation of *Abhinavagupta* which is preached by *Gurus* and which I attained while contemplating on the lotus feet of *Trinayana Bhagvāna Śiva*. 20

This means, what is that which can't be accomplished when '*Trinayana*'-the Lord who has three eyes is pleased?20

May this be accepted to all, for this he commences the below *śloka*:

Śrīśambhunāthabhāskaracaraṇa-
nipātaprabhāpagatasaṅkocam/
Abhinavaguptahṛdambujametadvicinuta
Maheśapujanahetoḥ //21//

Do select the lotus heart of such *Abhinavagupta* whose *saṅkoca* (*Āṇavamala*) had been eradicated by the rays of the lotus feet of the sun called *Śrīśambhunātha*; for the worship of *Maheśa*. 21

Ādivākya (Foremost statement):

Heart is the soul element of *śāstra*. Worship of *Maheśa* is: 'Offering flower etc. (with dualistic thoughts) is not

इत्याद्युक्त्या तत्तद्वक्ष्यमाणज्ञप्तिक्रमेण स्वात्मतया प्रत्यभिज्ञानम्। अतश्च महावाक्यार्थेन एकमेवादिवाक्यात्मकं वाक्यम् इति दर्शयितुमाह 'आदि-वाक्यम्' इति।

इह यद्यपि परमेश्वरशक्तिपातमन्तरेण तच्छास्त्रश्रवणादावन्यत् प्रवृत्ति-निमित्तं नाभ्युपेयते, तथापि शास्त्रकाराणामियं शैली-इत्यभिधेयप्रयोजनादि प्रतिपादयितुं प्रवृत्तिहेतुतया अयमादिवाक्योपनिबन्धः। तत्र प्रथमश्लोकपञ्चकासूत्रितोऽनुत्तरषडर्धार्थक्रम इत्यनेन साक्षादभिहितश्च पर-परापरापरात्मतादिना बहुप्रकारस्त्रिकार्थस्तावदभिधेयः। तस्यै च कर्तृप्रतिपादनकौशलेन कौ(मौ)लागमस्य च समस्तशास्त्रप्राधान्याभिधानेन सातिशयत्वं प्रतिपादयितुं 'श्रीभट्टनाथ इत्यादि श्लोकपञ्चकमुपात्तम्। स च गुरुपरम्परागतः।

'तस्माद्गुरुक्रमायातं दिशन्नेति परं शिवम्।'

इत्याद्युक्तनीत्या निजप्रयोजनकारी भवति, इत्येतदङ्गतयैव पराम्पर्यसंदर्शनार्थं गुरुसंकीर्तनपरं श्लोकसप्तकमुट्टङ्कितम्। अतश्चास्यैव वक्ष्यमाणोपायक्रमेण स्वात्मतया प्रत्यभिज्ञानाज्जीवनमुक्तिप्रदत्वं प्रयोजनं श्लोकान्तरासूत्रितमपि 'श्रीशम्भुनाथ'

worship. It is to unify devotedly with that indeterminate *Mahāvyoma* (*Parma Śiva*).'

As per this saying, acknowledging *sva* by the help of said *jñāna* only is worship. Hence *adivākya* means, statements like '*Ekmevādvitīyam*'. As it shows this, it is called '*Ādivākya*'.

Though one can't listen to the *śāstras* without *Śaktipāta* then also this is the style of Ācāryas that they use such *Ādivākya* as source to bestow the significance and the motive behind. The sequence of *Anuttara Trika* mentioned in first five *ślokas* of this scripture is clearly mentioned. Meaning of various types of *Trikas* of *Parā*, *Parāparā* and *Aparā* are its (*śāstras*) signification. He bestowed five *ślokas* on *Śrībhaṭṭanātha* etc. to show superiority and primacy of *Kaula Āgamas* over other. It (*Kaulāgama*) is obtained from the tradition of *Gurus*:

'*Parama Śiva*-hood is obtained from the lessons of *Guru's* tradition'

As per this policy only (that *Āgama*) becomes capable to fulfil the goals. To earn the blessings of *Guru* in his work, he wrote *śloka*-heptad praising *Guru*. That's why 'self-realisation only gives the liberation' also is mentioned aloud here in the

इत्यादिश्लोकेन साक्षादुक्तम्, एतदुद्दिश्य च को नाम न सचेता: परमेश्वरशक्तिपातपवित्रित: प्रवर्तत इत्यस्य प्रवृत्तिनिमित्तत्वम्, प्रवृत्तस्याप्येतदुपलब्धौ

'तमनित्येषु भोगेषु योजयन्ति विनायका:।

इत्याद्युक्तेर्विघ्ना: संभवन्ति इत्येतन्निरासाय गणेशवटुकयो: स्तुति:।'अर्थितोरचये' इति प्रतिज्ञाताया प्रक्रियायाश्च

'तन्मया तन्त्यते तन्त्रालोकनाम्न्यत्र शासने।'

इत्यादिवक्ष्यमाणोपजीवनेन तन्त्रालेक इत्यभिधानम्। एवमभिधानाभिधेययोरभिधेयप्रयोजनयोश्च वाच्यावाचकसाध्यसाधनभावलक्षण: सम्बन्धश्चार्थाक्षिप्त इत्यनेकवाक्यसंमेलनात्मकमेकमेवादिवाक्यं प्रवृत्तिहेतुतया उक्तम् इति पिण्डार्थ:।।21।।

इह यद्यपि सर्ववादिनां मोक्ष एव उपादेय:, तत्प्रतिपक्षभूत: संसारश्च हेय:, तस्य च

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sequence of solutions told. This is said in other *ślokas* also though it is clearly mentioned in the *śloka Śrīśaṁbhunātha*....

Who is that intelligent being, purified by *Śaktipāta* of *Parameśvara*; and is not involved in attaining the liberation, this is the reason of commencement of this (*śāstra*). Even if someone is involved, result would be:

'*Vinayakas* indulge the seeker in transient carnal objectives.'

As per these sayings obstacles occur, to avoid this *Ganeśa* and *Baṭuka* are worshiped. Ācārya decided to write it on the requests. Be the below statement his decision is understood:

'This is mentioned in detail in *Tantrāloka* written by me.'

As per this saying the name *Tantrāloka* was adopted. This way, there exists intelligibly perceivable*Vācya-Vācaka* or goal and source relation, between this work and its content and between content and its motive. This way, the *Ādivākya* which comprises of many statements is said for the sake of composing this statement (to settle that this *śāstra* is like *Ādivākya*). This is the gross meaning. 21

All the lines of thought consider liberation only as

मिथ्याज्ञानं निमित्तं, तत्प्रतिकूलं च तत्त्वज्ञानम्-इति तत्साक्षात्कारेणैव अज्ञानापगमानमोक्षावाप्तिः-इत्यत्राविवादः, तथापि तैस्तदेकनियतं ज्ञानाज्ञानयोः स्वरूपं न ज्ञातम् इति

'भ्रमयत्येव तान्माया ह्यमोक्षे मोक्षलिप्सया।'

इत्याद्युक्त्या तदभ्युपगतो मोक्षो मोक्ष एव न भवति-इति दर्शयितुं शास्त्रान्तरवैलक्षण्येन तत्परीक्षणस्य वक्ष्यमाणत्वात्प्राधान्यमपि कटाक्षयितुमुपक्रम एव बन्धमोक्षपरीक्षामुट्टङ्कयति ग्रन्थकारः

इह तावत्समस्तेषु शास्त्रेषु परिगीयते।
अज्ञानं संसृतेर्हेतुर्ज्ञानं मोक्षैककारणम्।।22।।

न चैतदस्माभिः स्वोपज्ञमेवोक्तम्-इत्याह

मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्।
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे।।23।।

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attainable and world as unacceptable. False knowledge is the source of world. The one opposite to it is *tattvajñāna* (eternal truth). Once it is attained, illusions are removed and liberation is attained and this is without any dispute. Then also no one knows the real form of knowledge and illusion:

'Illusion distracts them from the desire of attaining liberation'

As per these sayings, the *mokṣa* known also is not *mokṣa*. Hence to tell that it is extraordinary in comparison with others, its testing is mentioned and to set that this *Śaiva śastra* is prime, he tests liberation and bonds (on the test bench of this *śāstra*):

Iha tāvatsamasteṣu śāstreṣu parigīyate/
Ajñanaṁ saṁsṛheturjñānaṁ mokṣaikakāraṇam//22//

All the *śāstras* of this world say that illusion is the reason behind this world and knowledge is reason behind *mokṣa*.22

This is not evolved from my intellect; he tells the same:

Malamjñānamicchanti saṁsarāṅkurakāraṇam/
Iti proktaṁ tathā ca Śrīmālinīvijayottare//23//

'अज्ञानं' तिमिरं पारमेश्वर स्वातन्त्र्यमात्रसमुल्लासितस्वरूपगोपनासतत्त्वमात्मानात्मनोरन्यथाभिमानस्वभावम् अपूर्णं ज्ञानं, तदेव चाणवं 'मलं', न तु नवमाह्निकादौ निषेत्स्यमानं द्रव्यरूपम्। उक्तं च

'स्वातन्त्र्यहानिर्बोधस्य स्वातन्त्र्यस्याप्यबोधता।
द्विधाणवं मलमिदं स्वस्वरूपापहानितः।।'

इति। तच्च कीदृक्? इत्याह–संसार इति। 'संसारस्य'

'भिन्नवेद्यप्रथात्रैव मायाख्यम्................।'

इत्याद्युक्तस्वरूपस्य मायीयस्य मलस्य

'संसारकारणं कर्म संसाराङ्कुर उच्यते।'

इति वक्ष्यमाणनीत्या 'अङ्कुरः' कारणं कार्ममलं तस्य 'कारणम्'। तदुक्तं

'मलं कर्मनिमित्तं तु नैमित्तिकमतः परम्।'

Illusions are called impurities, they are the reason behind the origin of world. This is said by *Śrī Mālinīvijayottara*.23

Darkness, is *ajñānaṁ'* The one which hides the being of *sva*, is originated from *Svātantrya* of *Parameśvara* and puts in the confusion of eternal and transient; the incomplete knowledge. This only is *Āṇava mala* and not that element which would be prohibited in ninth Āhnīka. The same is said:

Āṇava mala is of two types due to contraction of form of *sva*.' 'Loss of *Svātantrya* of *Bodha* and non-perception of *Svātantrya*.

How is it? It is this world *'saṁsāra'*

'The spread of various differences is *Mayīya mala* here....'

Said is the form of *Māyīya mala*.

'Reason behind the world, the *karma* is said to be the seed of world.'

As per the above mentioned statement, *Kārma mala* is the *'aṅkuraḥ'* or reason behind the world. That is said:

'The *mala* is reason behind *karma* and dependent ones are different.'

इति श्रीमालिनीविजयोत्तरे प्रोक्तम् इत्येतदधिकारेणैवायं ग्रन्थः प्रवृत्त इत्युपोद्वलितम्।।23।।

अज्ञानस्य पौरुषबौद्धात्मकत्वेन द्वैविध्येऽपि इह पौरुषमेव विवक्षितं स्यान्नान्यद् इत्याह

विशेषणेन बुद्धिस्थे संसारोत्तरकालिके।
संभावनां निरस्यैतदभावे मोक्षमब्रवीत्।।24।।

'विशेषणेन' 'संसाराङ्कुरकारणम् इत्यनेन' नहि दुरध्यवसायरूपं बौद्धमज्ञानं कर्मणः कारणम्; अपि तु तत्तस्य–इति कथमेतद्विशेषणं संगच्छताम्, तद्धि सति कर्मकारणके शरीरे संभवति तस्य कार्यकरणात्मकत्वात्, बुद्धेश्च करणवर्गान्तःपातित्वात्, अत एवोक्तं 'संसारोत्तरकालिक' इति,

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All these thoughts are mentioned in *ŚrīMālinīvijayottara Tantra*. This way, this extraordinary *śāstra* is composed on the basis of that.23

The illusions are of two types *Pauruṣa ajñāna* and *Baudhaajñāna*, here *Pauruṣa ajñāna* is narrated and not other. That he says:

Viśeṣaṇena buddhisthe saṁsārottarakālike/
Sambhāvanāṁ nirasyaitadabhāve mokṣamabravīt//24//

The adjective (is *'saṅsārāṅkurakāraṇaṁ'* which is in previous *śloka*). When (*māyīya mala*) is decayed and *pauruṣa jñāna* rises the liberation is attained. Hence the *Bauddha* (*jñana*) which resorts even after body is rejected (and it is established that liberation is earned when *Paurṣa jñāna* is earned).24

Adjective is *'saṅsārāṅkurakāraṇaṁ'*-'reason behind budding of universe'. *Baudha ajñāna* in the form of bad determinations are not the reason behind works. Rather *karmas* are behind the illusion. Then how the adjective would fit with this type of illusion? Actually the *buddhi* dwells inside the body which is formed by the virtue of *karma*. *Buddhi* is constituent of *antaḥkarana*. Hence it said *'saṅsārottarakālika'*-lying after the world.

'शरीरभुवनाकारो मायीयः परिकीर्तितः।'

इत्याद्युक्तेः संसाराच्छरीरादनन्तरभाविनि इत्यर्थः। किं तत्संभावनानिरासेन इत्युक्तम्- 'एतदभावे मोक्षमब्रवीत्' इति। नहि बौद्धाज्ञानमात्रनिवृत्तौ मोक्षो भवेत् 'यत्तस्मिन्निवृत्ते बौद्धमेव ज्ञानमुदेति' तस्य च शुद्धविकल्पात्मत्वेऽपि

'सर्वो विकल्पः संसारः ....।'

इति नीत्या संसाराविर्भावकत्वमेव इति कथमेतदभावेऽपि एवं स्यात्। यदभिप्रायादितो बाह्यैरपि

'परमार्थविकल्पेऽपि नावलीयेत पण्डितः।
को हि भेदो विकल्पस्य शुभे वाऽप्यथ वाऽशुभे।।'

इत्याद्युक्तं, पौरुषे पुनरज्ञाने दीक्षादिना निवृत्ते सति यदि बौद्धं ज्ञानमुदियात्, तदा तस्य वक्ष्यमाणनीत्या जीवन्मुक्तिं प्रत्यपि कारणत्वं भवेत्, केवलेन पुनस्तेन न किंचित्सेत्स्यति इत्युक्तप्रायम्। पौरुषं पुनर्ज्ञानमुदितं सत् अन्यनिरपेक्षमेव मोक्षकारणम्। यदुक्तं

Body is *Māyīya*, of the shape of universe.'

As per this saying, it (*saṅsārottarakālika*) means which evolves after body or universe. What happens, if it is rejected? *Gurus* have said their is *mokṣa* in absence of it. *Mokṣa* is not earned while being relieved merely from *Bauddha* illusion. When it is relieved only *bauddha jñāna* is attained. Though yes, it is a pure *vikalpa* (mental occupation).

'This entire world is *vikalpa*....'

As per this policy, that *bauddha jñāna* is the creator of this world. That's why the liberation is not possible without it, other philosophers also have said this:

'Erudite must not indulge even in eternally true *vikalpa* (mental occupation). As the *vikalpa is viakalpa* be it auspicious or not.'

As per this saying, If the *pauruṣa* illusions are shun by the initiation and then if *bauddha jñāna* rises, then as per the said policy, it becomes the reason behind *jīvanamukti*. However, nothing can be attained when only *bauddha ajñāna* is removed. *Pauruṣa jñāna* once rises it gives liberation. As said:

'पाशाश्च पौरुषाः शोध्या दीक्षायां न तु धीगताः।
तेन तस्या दोषवत्यामपि दीक्षा न निष्फला।।'

इति। तच्च ज्ञानमात्रस्वभावम्, अख्यात्यभाव एव हि पूर्णा ख्यातिः, सैव च प्रकाशानन्दघनस्यात्मनस्तात्त्विकं स्वरूपं, तत्प्रथनमेव मोक्ष इति युक्तमुक्तम्–'एतदभावे मोक्षमब्रवीत्' इति।।24।।

ननु अज्ञानशब्दस्य अपूर्णं ज्ञानमर्थः इत्यत्र किं निबन्धनं, ज्ञानाभावमात्रमेवास्तु इत्याशङ्क्याह

अज्ञानमिति न ज्ञानाभावश्चातिप्रसङ्गतः।
स हि लोष्टादिकेऽप्यस्ति न च तस्यास्ति संसृतिः।।25।।

कोऽसावतिप्रसङ्ग इत्याह–'स हि' इत्यादि। तद्युक्तमुक्तमज्ञानशब्दस्य अपूर्णं ज्ञानमर्थ इति।।25।।

'*Pauruṣa pāśa* (bonds) must be cut by *Dīkṣā* and not the impurities of mind. Even if there are impurities (in mind), *Dīkṣā* is not without merits.'

Its (*mokṣa's*) nature is knowledge. Lack of *akhyāti* (illusion) only is *khyāti* (true complete knowledge). The form of completely enlightened soul only is complete *khyāti*. Its strengthening only is *mokṣa*. Hence the statement "liberation is possible in the absence of illusion only" is true.24

What is the proof for saying incomplete knowledge as insentience? This may be the lack of knowledge also? To clear this doubt, he says:

Ajñānamiti na jñānābhāvaścātiprasṅgataḥ/
Sa hi loṣṭādike'pyasti na ca tasyāsti saṁsritiḥ//25//

Ajñāna does not mean lack of knowledge, or else it would be imprudence. Lack of knowledge is in lump of soil also but it does not transmigrate.25

What is '*atiprasaṅga*'-extraordinary stretch of any fact, beyond reality? It is that consideration which says ajñāna is lack of knowledge. Hence, it means *ajñāna* is incomplete knowledge.25

तदाह

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम्।
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम्।।26।।

'अतो' यथोक्ताद्धेतोः 'ज्ञेयस्य' नीलसुखादेः,

'ज्ञेयस्य च परं तत्त्वं यः प्रकाशात्मकः शिवः।'

इत्यादिवक्ष्यमाणस्वरूपस्य 'तत्त्वस्य' 'सामस्त्येन' तस्य सर्वत्राविशेषात् तदेकघनाकारत्वेन ''अप्रथात्मकं' यद् इदं नीलम् इदं सुखम् इति द्वैतप्रथात्मकत्वादपूर्णं 'ज्ञानं' तदेव 'अज्ञानं' न पुनर्ज्ञानाभावमात्रम् इत्येतच्छिवसूत्रेषु 'भाषितम्' उक्तमित्यर्थः।।26।।

तत्र चैतत्कुत्र दर्शितम् इत्याशङ्क्याह

That is said:

Ato jñeyasya tattvasya sāmstyenāprathātmakam/
Jñānameva tadajñānaṁ Śivasutreṣu bhāṣitam//26//

Hence the empirical *jñeya* (knowledge of *nīla* and *sukha*) which is not spread properly only is called as *ajñāna* in *Śivasūtra*.26

Hence as per said is reasons *nīla* and *sukha* are *'jñeya'*

'Śiva whose soul is *Prakāśa* only is supreme element of jñeya'

This (*jñeya*) is of two types, first one is its empirical form comprising of the shape, name and place of object on the basis of dualistic thoughts and the second one is *Paratattva, Cidānandaghana, Paramaśiva*, the element which comprises everything within his *sva*. When there is rise of dualistic thoughts of *nīla-sukha* (subjective and objective existents) in *Paramatattva* than there is rise of *ajñāna* in *jñāna*. This is incomplete knowledge and not the lack of knowledge. This incomplete knowledge only is bonded and it is the reason for sprouting of world. This only is mentioned as *Jñānaṁbandhaḥ* in *Śivasūtra*.26

Where is it shown? He clears this doubt:

चैतन्यमात्मा ज्ञानं च बन्ध इत्यत्र सूत्रयोः।
संश्लेषेतरयोगाभ्यामयमर्थः प्रदर्शितः।।27।।

'संश्लेषेतरयोगाभ्याम् इति संहितया अन्यथा च आकारप्रश्लेषविश्लेषाभ्यां, तेन 'ज्ञानं बन्धः, अज्ञानं बन्धः' इति चायमर्थः, इत्यज्ञानशब्दस्य अपूर्णज्ञानाभिधानलक्षणः।।27।।

एतदेव व्याचष्टे

चैतन्यमिति भावान्तः शब्दस्वातन्त्र्यमात्रकम्।
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने।।28।।
द्वितीयेन तु सूत्रेण क्रियां वा करणं च वा।
ब्रुवता तस्य चिन्मात्ररूपस्य द्वैतमुच्यते।।29।।
द्वैतप्रथा तदज्ञानं तुच्छत्वाद् बन्ध उच्यते।
तत एव समुच्छेद्यमित्यावृत्त्या निरूपितम्।।30।।

Caitanyamātmā jñānaṁ ca banda ityatra sūtrayoḥ/
Saṁśleṣetarayogābhyāmayamarthaḥ pradarśitaḥ//27//

The meaning of sum of two *sūtras* of *Śiva sūtra Caitanyātmā* and *Jñānaṁ bandha* together and the other (without summing them) is mentioned here.27

The first *sūtra* of *Śivasūtra* is *Caitanyātmā* and second one is *Jñānam bandhaḥ* they can be written in two ways, together as *Caitanyātmājñānaṁbandhaḥ* and '*Caitanyātmā Jñānaṁbandhaḥ*'. The first way of writing is called as *saṁhitā*. In this euphonic coalition of '*a*' between '*tmā*' and '*jñā*' can be done, then *jñāna* will become *ajñāna*. Here *ajñāna* means incomplete knowledge.27

He tells the same:

Caitanyamiti bhāvāntaḥ śabdasvātantryatmātrakam/
Anākṣiptaviśeṣaṁ sadāha sūtre purātane//28//
Dvitīyena tu sutreṇa kriyāṁ vā karaṇa ca vā/
Bruvatā tasya cinmātrarūpasya dvaitamucyate//29//
Dvaitaprathā tadajñānaṁ tucchatvād bandha ucyate/
Tata eva samuccheddyamityāvṛtyā nirūpitam//30//

इह न किञ्चिदप्यचेतित भवति इति चितिक्रिया सर्वसामान्यरूपा इति। चेतयति इति चेतनः पूर्णज्ञानक्रियावान्, तस्य भावः 'चैतन्यं' पूर्णज्ञानक्रियावत्त्वं, तदेव च परमैश्वर्यस्वभावं स्वातन्त्र्यमेव केवलं स्वातन्त्र्यमात्रकम्, अत एवाह 'अनाक्षिप्तविशेषम्' इति, 'अनाक्षिप्ताः' स्वसहचारिणोऽपि नित्यत्वव्यापकत्वादयो 'विशेषा' भेदा येन तत्। भावप्रतययान्तो हि शब्दः सहचारिधर्मान्तरनिवृत्तिमेव ब्रूते, अत एव द्रव्याभिधायिनः शब्दस्य विशेषः। यदाहुः

'धर्मान्तरप्रतिक्षेपाप्रतिक्षेपौ तयोर्द्वयोः।

If *Caitanyam* is considered prime in first *sūtra* then it turns out to be teller of that eternal sovereign *Sata* which is without covers.28

While narrating *kriyā* or *karaṇa* in second *sūtra* that *Cinmātra* (above mentioned element) is said to be of dualistic nature.29

The one which is manifested in dualistic manner only is *ajñāna* and being empirical it only is called as bond. That's why it is extermination. This is said again and again.30

There is nothing without *Cetana* in this world. That's why *Citikriyā* (action form of the supreme-consciousness; *Citikriyā*) is in general present everywhere in this world. The one who is alert is *Caitanya*. The one who has omniscience and omnipotence only is *Cetana* (*Cetana* is defined here) that only is called as *Caitanya,* hence the existence of omniscience and omnipotence only is called as *Svātantrya* the attribute of *Parmeśvara*. This stage is indicator of supreme sovereignty and complete independence. Hence it is said *'anākṣiptaviśeṣam'*- unseized distinction. The one who didn't even seize the eternality and pervasiveness of its associates. This (*Caitanya*) world is *bhāvapratyayānta* (It is grammatical terminology which tells about the suffix used.) Wherever such words exist others become secondary. (The same is case with *ātmā* in *Caitanyamātmā*). As is said:

'This only is the difference between the words telling

संकेतभेदस्य पदं ज्ञातृवाञ्छानुरोधतः।।
भेदोऽयमेव सर्वत्र द्रव्यभावाभिधायिनोः।'

इति। 'द्वितीयेन' इति अर्थाद् द्वितीयसूत्रवर्तिना ज्ञानशब्देन, ज्ञप्तिः ज्ञानं, ज्ञायते येन इति ज्ञानं च इति व्युत्पत्त्या 'क्रियां, करणं' च प्राधान्येनाभिदधता 'तस्य'- चैतन्यमात्मा-इत्युक्तस्वरूपस्य, अत एव चेतयते इति 'चित्' चितिक्रियायां कर्ता, तन्मात्रमेव केवलं 'रूपं' यस्य तस्य 'द्वैतमुच्यते' कर्तृकर्मणोः कर्तृकर्मक्रियाणां च भिन्नानामवच्छेदकानामागूरणाद् द्वैतप्रथासूत्रणं क्रियते, पूर्णमस्य रूपं नाख्याति इत्यर्थः।

'तत्' तस्मात्संविदद्वैतात्मनः पूर्णस्य रूपस्य अख्यानात् 'द्वैतप्रथा' एव 'अज्ञानम्' अपूर्णं ज्ञानमपूर्णत्वाच्च तदेव अपूर्णं मन्यता-शुभाशुभवासनाशरीर- भुवनाकारस्व-

about any element and thought. We can either interpret or not, the indicated meaning on behalf of the request of knower's desire.'

The word *jñāna* of second *sūtra* also gives different meanings as per etymology. As per *'Jñāptiḥ jñānaṁ*-(information is knowledge) and as per *'Jñāyate yena jñānam'*, *kriyā* and *karaṇa kārakas* are mentioned respectively. (Verb is prime in first and *karaṇa Kāraka* in second.) Similarly, while analysing *kartā, karma* and *kriyā* (grammatical terms subject, work and verb respectively) in *'Caitanya ātmā'* it is found that it comprises of various limited attributes, hence there is revelation of dualistic spread and not of its complete and monistic form. Acceptance of *Cit* as subject; *Citi* as verb and *Caitanya* as work is clear in *Caitanya* of *'Cetayate iti Cit'*.

This way, the omniscience of the form of monistic *Saṁvida* and its existence of the form of *Cinmātra* becomes secondary and dualistic *ajñāna* or incomplete *jñāna* becomes prime. The *ajñāna* of the form of dualistic spread or incomplete knowledge which we call as incompleteness; the one which is effected by auspicious and inauspicious carnal bonds and the one which is contracted due to discrimination of the form of *śarīra* and *bhuvana* (*māyā*). Such incomplete knowledge is called as bond as it comprises of three impurities like *Āṇava mala* etc. Hence its complete eradication is important.

भावविविधसंकुचितज्ञानरूपतया मलत्रयात्मा 'बन्ध' इति उच्यते, बन्धरूपत्वादेव च तदज्ञानं 'समुच्छेद्यम्'

'मलं कर्म च मायीयमाणवमखिलं च यत्।
सर्वं हेयमिति प्रोक्तं..............................।।'

इत्युक्त्या हेयमित्यर्थः। नन्वत्र द्वैतप्रथात्मकत्वादपूर्णं ज्ञानमेव अज्ञानम् इत्येतत्कुतोऽवगतम् इत्याशङ्क्योक्तम् 'इत्यावृत्त्या निरूपिम्' इति। 'आवृत्त्या' इति अज्ञानम् इति संहितापाततः पुनरावर्तनेन इत्यर्थः।।28-30।।

नन्वेवं मोक्षस्य लक्षणमभिधीयताम् इत्याशङ्क्याह–

स्वतन्त्रात्मातिरिक्तस्तु तुच्छोऽतुच्छोऽपि कश्चन।
न मोक्षो नाम तन्नास्य पृथङ्नामापि गृह्यते।।31।।

न कश्चिदन्योऽस्ति इति वाक्यशेषः। यदि तुच्छस्तत्पूर्वोक्तनीत्या बन्ध एव स्यात्, अतुच्छश्चेत् पारमार्थिकत्वान्नास्य स्वतन्त्रात्मातिरेकः। यद्वक्ष्यति

'मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः।
स्वरूपं चात्मनः संवित्.......................।।'

'All three *malas māyīya, āṇava* and *kārma* are called as subject of abandonment....'

They are subject of abandonment as per the saying. As, it spreads dualism, incomplete knowledge is *ajñāna*, how is it known? This is self-proved when both *sūtras* are read in *saṁhitā* form again.28-30

Then what are the symptoms of liberation? He clears this doubt as:

Svatantrātmātirikatstu tuccho'tuccho'pi kaścana/
Na mokṣo nāma tannāsya pṛthṅnāmāpi gṛhyate//31//

There is no other low or high object like *mokṣa* other than *Svatantra ātmā*. Hence no other name of *mokṣa* is exclusively taken.31

'There is no one else' this much was left. If it is *'tuccha'*-low, it is bond. If it is *atuccha*'- eternal, being eternal truth it is none other than *svātantrya*. As it is said:

'*Mokṣa* is none other than spreading of *sva*. Soul is of the form of *Saṁvida* only....'

इत्यादि। किमुक्तं भवति,-इह तावदात्मज्ञानं मोक्ष इत्यविवाद, अतो यदेवात्मनो लक्षणस्तदेव मोक्षस्य इति तन्नान्तरीयकत्वादेव अस्य लक्षणसिद्धेः पृथक्-लक्षणं न कृतम्। अत एव 'नामापि' इति अपिशबदेन लक्षणादेः पुनः का वार्ता इत्यावेदितम्।।31।।

एवमप्यस्य तद्वैलक्षण्यं कटाक्षीकर्तुं दर्शनान्तरोक्तस्य मोक्षस्य स्वरूपमभिधातुमुपक्रमते

यत्तु ज्ञेयसतत्त्वस्य पूर्णपूर्णप्रथात्मकम्।
यदुत्तरोत्तरं ज्ञानं तत्तत्संसारशान्तिदम्।।32।।

'यत् पुनः 'ज्ञेयस्य' कला-तत्त्व-भुवनाद्यात्मनोऽध्वनः यत् 'सतत्त्व' ऊर्ध्वोर्ध्वमन्योन्यं च भेदेनावस्थानं, तस्य 'उत्तरोत्तरम्' उपर्युपरिभावेन तत्तद्भुवनाद्युल्लङ्घनक्रमेण तत्तदवच्छेदापगमाद् यथायथमतिशयाद् द्वैतप्रथात्मकत्वात् संकुचितत्वेऽपि 'पूर्णपूर्णप्रथात्मकं ज्ञानम्' (उदेति) तदधरीकृततत्त्वजालोल्लङ्घनात्।

Etc. What it means? Self-realisation only is *mokṣa* and there is no doubt in it. Hence the characteristics of *mokṣa* are that of soul. Hence, being inherent as its characteristics are known and are not mentioned separately. Hence *'api'* of *'nāmapi'* means, "What is the need to discuss the characteristics?"31.

After saying all this, he tells the meaning of liberation as per other *darśanas* to show the exclusiveness (superiority) of *mokṣa* mentioned by *Trika*:

Yattu jñeyasatattvasya pūrṇapūrṇaprathātmakam/
Yaduttarottaraṁ jñānaṁ tatsaṁsāraśāntidam//32//

The one which has *jñeya Sat* element and has the complete expansion. The ever inclining knowledge of it only is giver of *mokṣa* from the world.32

There are six *adhvās* known in *Āgama; Varṇa, pada* and *Mantra* (*Kāla adhvā*) are narrator and deliberative. *Kalā, tattva* and *bhuvana adhvā* (*Deśa adhvā*) are content, they are *'jñeya'*. The *'uttarottara'* ever inclining knowledge is attained as the *bhuvanas* are superseded one by one, hence due to this the *jñāna's* contraction due to dualism is reduced step by step. This leads to contraction of dualistic thoughts and complete-pervasive knowledge spreads. This happens due to superimposition of lower group of elements.

'चतुर्दशविधं यच्च प्रोक्तं संसारमण्डलम्।'

इत्याद्युक्तेः 'तस्य तस्य' चतुर्दशविधयोन्यात्मनः 'संसारस्य' 'शान्तिदं' तत उन्मोचकमित्यर्थः। ज्ञानस्य हि मोचनमेव धर्मः, किन्तु संकुचितस्या-संकुचितत्वम्।।32।।

एतदेव दर्शयति–

रागाद्यकलुषोऽस्म्यन्तः शून्योऽहं कर्तृतोज्झितः।
इत्थं समासव्यासाभ्यां ज्ञानं मुञ्चति तावतः।।33।।

'इत्थं' प्रथमार्धनिरूपितस्वरूपं 'ज्ञानं' 'तावतः' परिमिताद् बन्धाद् अर्थाद् बौद्धादीन्मुञ्चति इति सम्बन्धः। तत्र 'रागाद्यकलुषोऽहं भवामि' इति ज्ञानं योगाचाराणाम्। यदाहुः

'The universe is said to have fourteen *bhuavans* (*lokas*).'

While saying this: It gives *'śāntidaṁ'-mokṣa* from *'tasya-tasya'* means, fourteen types of wombs. (Hence the *mokṣa* from universe comprising of fourteen types of wombs is earned.) The work of knowledge is to make free from *ajñāna*. To produce expansion in contraction.

[For the sake of setting bench mark, he first of all tells about the mokṣa as per Anuttara Trika Kula darśana.] 32.

He shows the same:

Rāgādyakaluṣo'smyantaḥśūnyo'haṁ kartṛtojjhitaḥ/
Itthaṁ samāsmavyāsābhyāṁ jñānaṁ muñcati tāvataḥ//32//

I am free from the passions (*Yogācāradarśana*); I am free from internal fouls (*Mādhyamika darśana*) and I am free from duties (*Sāṁkhya darśana*); knowledge acquired in parts or holistically by the followers of these views liberate them up to that extant only.32

[Mahāmaheśvara Ācārya Abhinavagupta Jī does a critical review of various other philosophies here to prove the Anuttara Trika darśana's primacy.]

Yogācāra's liberation

This way, the *'jñāna'* mentioned in first half of *śloka*, liberate

'रागादिकलुषं चित्तं संसारस्तद्विमुक्तता।
संक्षेपात्कथितो मोक्षः प्रहीनावरणैर्जिनैः।।'

इति।

तथा

'प्रभास्वरमिदं चित्तं प्रकृत्यागन्तवो मलाः।
तेषामपाये सर्वार्थं तज्ज्योतिरविनश्वरम्।।'

इति। अयमत्रार्थः-प्रकृतिप्रभास्वरस्य चित्तस्य अनाद्यविद्यावशाद्रागादि-भिरागन्तुकैर्मलैरावृतत्वेन संसाराविर्भावेऽपि भावनाद्यात्मकमार्गानुष्ठानबलात्त-दागन्तुकमलप्रहणेन आश्रयपरावृत्त्या अविनश्वरज्योतीरूपस्वरूपाभिव्यक्तिर्मोक्ष इति तदयुक्तं,-भावना ह्यत्रभवद्भिः कारणमिष्यते, सा क्षणक्षयिणां चित्तक्षणानां विशेषमाधातुं नोत्सहते, तस्या स्थिरैकाश्रयगतत्वेन विशेषाधानक्षमत्वात्। तथा हि--स्थायिनस्तिलादयो

from *'tāvataḥ'*-that much; the limited bonds or *bauddha ajñāna*. In that, *'rāgādyakaluṣo'haṁbhavāmi'*-I am free from the defects of *rāga* (passion); this is *jñāna* of *Yogācāra* followers. As it is said:

'The *Citta* tainted by passion etc. is world and to liberate from it is precisely the *mokṣa* of *Digambara Jains*.'

And

'This *Citta* is of the form of brilliance by its nature. *Mala* (impurities) are visitor by their nature. Once they are slayed the eternal brilliance is splendored itself.'

This means, the nature of *Citta* is brilliant. The *mala* covers it by the virtue of *Avidyā* which is beyond the birth and thus the universe is manifested. When the way of *bhāvanā* (firm thought), "I am free from passions" is followed, that visiting *mala* is destroyed. Due to this when the abode of *mala* (*Citta*) attains its own form, the self of the form of eternal brilliance is illuminated. This is *mokṣa*. To counter this, it is said: It is thought as per your opinion. Though this *bhāvanā* (firm thought) is not capable of establishing the *viśeṣa* in momentary moments of *citta*. It is as, "The fragrance of firm flower can only be

भावा: स्थायिभिरेव सुमनोभिर्वास्यन्ते, तथेयमपि स्यात्, अतश्च प्रतिक्षणमपूर्वत्वेन उपजायमानस्य निरन्वयविनाशिलङ्घनाभ्यासवद् अनासादितातिशयस्य चित्तक्षणस्य प्रभास्वरचित्तक्षणोपजननाय भावना न प्रभवेद् इत्यनया कोऽर्थ:।

समलाश्च चित्तक्षणा: स्वारसिक्या: सदृशारम्भणशक्ते: स्वसदृशानेवचित्तक्षणानुत्पादयितुं क्षमन्ते, न विसदृशान् प्रभास्वरान्। एवं च चित्तक्षणभङ्गुरत्वान्मलप्रहाणायेव भावना न प्रगल्भेत इत्याश्रयपरावृत्ते: का वार्त्ता इति कृत क्षणिकवादिनां मोक्षेण। बन्धमोक्षौ च स्थिरेकादिपक्षे युज्येते, बद्धो हि मोक्षाय प्रवर्तते, प्राप्य च निवृत्तो भवति इति, सन्तानश्चैको न विद्यते तस्य भेदाभेदविकल्पापहतत्वात्। 'अन्त:' संविद्रूपतायापमपि 'शून्योऽहं भवामि' इति ज्ञानं माध्यमिकानाम्। ते खलु सर्वभावनै: स्वाभाव्यवादिन: संविदोऽपि नै:स्वाभाव्यान्मिथ्यात्वमभिदधतस्तच्छून्यतायामेव मोक्षमाचक्षीरन्। यदाहु:

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established in firm sesame"; same way is this *bhāvanā*. The *citta* is momentary by nature, it is not firm and decays just after its evolution hence it can't be used by *bhāvanā* to produce the enlightened *Citta* movement. Hence it (*bhāvanā*) is of no use.

Second considerable point is, the impure *citta* movements can produce the impure *citta* movements, like them only. They can't produce the *citta* having the opposite nature. This way, the opinion that visiting *malas* can be destroyed by *bhāvanā* doesn't convenience what to say about liberation of the shelter (*Citta*). Hence the view of *Kṣaṇikavādīs* related to liberation is not correct.

Mādhyamaika's liberation

Bonds and liberation can only be on stable side. The one which is bonded, only moves on for the sake of liberation and liberates while breaking the bonds. This does not have continuity because of discriminative and indiscriminative *vikalpas* (multiple tendencies of mind). *Mādhyamikas* ascertain this as, "'*śūnyo'haṁbhavāmi*'-I am nothing even when I am '*antaḥ*'-of the *saṁvida* form (of *mokṣa*)." Hence *saṁvida* also is false as it does not have tendency. They say, "this way the void of *saṁvida* only is liberation." As it is said:

'चित्तमात्रमिदं विश्वमिति या देशना मुनेः।
तत्त्रासपरिहारार्थं बालानां सा न तत्त्वतः।।
सापि ध्वस्ता महाभागैश्चित्तमात्रव्यवस्थितिः।'

इति तदप्युक्तं,-संविदो हि मिथ्यात्वेन स्वतन्त्ररूपापाकरणेऽपि मिथ्यात्त्वे सत्तैव न भवेत्, तस्याः नीलादिवत् परतन्त्ररूपत्वाभावात्, नीलादीनां हि मिथ्यात्वेन स्वतन्त्ररूपापाकरणेऽपि संविदात्मतयाऽस्त्यवस्थानं, संविदि तु स्फुरत्तामात्रसारायां मिथ्यात्वादसत्त्वमेव स्यात्। इति न किंचित्स्फुरेद् इति मूर्छैव स्याद् इति। न च संविदः स्फुरत्तामात्रसाररूपाया अपह्नवः शक्यक्रिय इति यत्किंचिदेतत्।

अथ

'सर्वालम्बनधर्मैश्च सर्वसत्त्वैरशेषतः।
सर्वक्लेशाशयैः शून्यं न शून्यं परमार्थतः।।'

'This world is merely *Citta*, this is the preach of *Śākya muni*. This is for the sake of providing the liberation to commoners and not the preach on elementary knowledge. The great fortunate he, destroyed universal form of *citta* also (because it is false).'

This view in itself is defective. If in case *saṁvida* is considered as myth and its independence is not accepted, then where would be the existence? Object like blue etc. are under the control of others and are illuminated by the light of others. *Saṁvida* is independent and self-illuminated (this is discussed in detail in I.P.). As objects like blue etc. don't have their individual identity however they exist at least in *saṁvida* form. *Saṁvida* is considered as self-revelation of this world, it would become foul and hence it would be fabricated. Hence, there would be no knowledge and there would only be spiritual ignorance everywhere. *Saṁvida* which has attribute of self-revelation as this world, can't be ignored.

'The one who is devoid of all righteousness followed; all truths and all strife along with their their carnal bonds however then also is not empty, eternally.'

इत्याद्युक्तयुक्त्या ग्राह्याग्राहकभावादिना कल्पितेन रूपेण शून्यं, न तु संविदापि इति चेत्, एवं ह्युच्यमाने विज्ञानवादे एवाभ्युपगमः स्यात्, सोऽपि हि कल्पितपरतन्त्रादिरूपशून्यत्वेन

'इत्यन्तःकरणस्यैव विचित्रात्मावभासिनः।
अविभावितत्त्वस्य विस्फूर्जितमिदं जगत्॥'

इत्याद्युक्तेर्विज्ञप्तिमेव परमार्थसतीमभ्युपागमत् इति न नवं किंचिदायुष्मतोत्प्रेक्षितम्। तत्र चोक्तो दोषः 'अकर्ताहं भवामि' इति ज्ञानं सांख्यानाम्। ते हि निष्क्रियमेवात्मानमभ्युपागमन्, अन्यथा हि तस्य चैतन्यं न स्यात्–अचेतना नामेव क्षीरादीनां क्रियावत्त्वोपलब्धेः। अयुक्तं चैतत्–अकर्तृत्वे हि पुरुषस्य अनिर्मोक्षः स्यात्। अकिंचित्करत्वे हि पुरुषस्योत्पन्नेऽपि विवेकदर्शने स्वरूपेणावस्थानं न स्यात्,–प्रवृत्तिस्वभावायाः प्रकृतेरौदासीन्यायोगात्, तं प्रत्यपि पुनः संभावनायाः संभवात्। न च प्रकृतेः 'दृष्टाहमनेन'

As per above given logic, whether (soul is) *śūnya* (free from) the *grāhya-grāhaka* (acceptable-acceptor) relation or from *Saṁvida* also? If we say this, we accept the *vijñānavāda* only. That also accepts the *śūnya* in the form of interdependence. The interdependence is certainly present in the relation of *grāhya-grāhaka*.

'This way this world is the joy of *antaḥkaraṇa* which illuminates in multiple ways and is beyond the pure being of *tattva*.'

As per this saying, you who say that *vijñāna* (knowing) of the world only is eternal truth, is not new. This defect is already shown.

Sāṁkhya's liberation

'I am beyond *karma*' it is the knowledge of *Sāṁkhyavādīs*. They believe soul is inert it means, or else it (soul) would not have consciousness, because the action etc. is seen in unconscious milk also. This belief is not correct. If the *puruṣa* is *akartā* (beyond the *karma*) he would not liberate. If we consider him *akartā* how he would settle in his own *'sva'* even when he would have capability to judge? As the nature of *Prakṛti* is evolutionary, it would never be calm and would again

इति 'न पुनरतदर्थमहं प्रवर्ते इत्यनुसन्धानमस्त्याचैतन्यादस्याः-प्रेक्षाकारित्वाभावात्। एवं चेयं कृतेऽपि शब्दाद्युपलम्भे यथा पुनस्तदर्थं प्रवर्तते, तथा कृतायामपि विवेकख्यातौ पुनरपि तदर्थं प्रवर्तिष्यते, स्वभावस्यानपेतत्वात्। एवमपि कृतमकृतं न भवति-इति संकुचितमपि ज्ञानं बौद्धादीनां निजोचितामर्थक्रियां विदध्यात्। तथा हि बौद्धाः

'एकमेवेदं संविद्रूपं हर्षविषादाद्यनेकाकारविवर्तं पश्यामः।।'

इत्याद्युक्तयुक्त्या बुद्धिवृत्त्यात्मकं ज्ञानमेव तत्त्वं प्रतिपन्नाः इति बुद्धितत्त्वप्राप्तिरेवैषां मोक्षः। तदुक्तं

'ब्रह्मा तत्राधिपत्वेन बुद्धितत्त्वे व्यवस्थितः।
सर्वज्ञं च तमेवाहुर्बौद्धानां परमं पदम्।।'

इति। अत एवैषां बुद्धितत्त्वाधोवर्तिनः संसारस्य शान्तिः। एवं च 'ज्ञानं मुञ्चति

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tie the *Puruṣa* in bonds. 'I was seen by him (*puruṣa*)' hence *Prakṛti* would again put him in the cycle of life; similarly, as it does not have capability to judge due to its frigidity, it can't decide that it would not put *puruṣa* in the cycle of life. This way, as when the word is heard, its meaning would be perceived because this attribute can't be removed. The evolution continues even when the capability to judge is acknowledged. In this case also action would not become no-action. As per this rule, the limited knowledge of Buddhists comprises of worldly actions. As Buddhists say:

'*Saṁvida* though is one various changes like joy and sorrow are seen in it'

They consider the knowledge acquired by the efforts of intellect only as eternal *tattva*, on the basis of this philosophy. The acknowledgement and attainment of *buddhi tattva* (intellect: one of three *antaḥkaraṇa*) only is *mokṣa*. Thus said:

'*Brahmā* is the lord of *Buddhi* element. 'Being omniscient' is the supreme stage of *Buddhists*.'

Hence as per their opinion, "The pacification of elements below *buddhi tattva* only is liberation." This way '*jñānaṁ muñcati tāvataḥ*' (liberation limited up to the level of knowledge

तावतः' इति युक्तमुक्तम्। सांख्याश्च सुख-दुःखाद्यात्मकप्रकृतिपृथग्भावेनपुंस एव स्वरूपेणावस्थानं तत्त्वं प्रतिपन्नाः इति पुंस्तत्त्वप्राप्तिरेवैषां मोक्षः। तदुक्तं

'पौरुषं चैव सांख्यानां सुखदुःखादिवर्जितम्।

इति। नैरात्म्यदृष्टेश्चात्मदृष्टिर्विशिष्यते, इति सांख्यानां बौद्धेभ्यः पूर्णप्रथात्मकं ज्ञानम् इत्येषां बुद्धितत्त्वोर्ध्ववर्तिपुंस्तत्त्वप्राप्तिः। एवं च पूर्णप्रथात्मकमुत्तरोत्तरं ज्ञानम्, इत्यादिः पूर्वसूत्रप्रतिज्ञातोऽर्थो निर्वाहितः। एवं सांख्यपातञ्जलयोः प्रकृतिपृथग्भावेन पुंज्ञानस्य साम्येऽपि सांख्येभ्यः पातञ्जलानामीश्वरप्रणिधानात् तद्विशिष्यते, इति तेषां पुंस्तत्त्वोर्ध्ववर्तिनियतितत्त्वप्राप्तिरुक्ता।

'षड्विंशकं तु देवेशि योगशास्त्रे परं पदम्।'

acquired) is correct. *Sāṁkhya* followers consider the settlement of *Puruṣa* in his *sva* and away from the *Prakṛti* whose form is joy and sorrow; as liberation. Hence attainment of *Puruṣa tattva* only is the liberation of *Sāṁkhya*. Thus said:

'*Pauruṣa jñāna* (Knowledge of *sva*) which is devoid of joy and sorrow is liberation.'

Ātmadṛṣṭi (considering soul to be eternal) is better than *nirātmadṛṣṭi* (considering soul to be transient). The knowledge of *Sāṁkhya* is completely pervasive with respect to knowledge of Buddhists, hence they consider the liberation to be attainment of *Puruṣa* element which is above *Buddhi* element. This way, here the meaning of '*pūrṇaprathātmakaṁuttarottara jñānaṁ* (the step by step inclining all pervasive knowledge) used in previous (32nd) *sūtra* is followed here.

[Ācārya tells that each belief has limited knowledge and is limited up to an element and consider the attainment of that level only as liberation.]

The followers of *Sāṁkhya* and *PātañjalaYoga* consider the *Puruṣa* beyond *Prakṛti* as their goal, the similarity between them becomes visible. *Pātañjala Yoga* is somewhat better and special than *Sāṁkhya* as they consider attainment of *Īśvara tattva* as liberation. This means, here the attainment of *Niyati tattva* above *puruṣa tattva* is said.

'O *Deveśi*! *Paramapada* of *Yoga śāstra* is twenty-sixth element.'

इति। एवं च मौसुलपाशुपतादीनामपि यथायथं ज्ञानातिशयादूर्ध्वोर्ध्वतत्त्वावाप्तिः परं पदम् इति। तदुक्तं

'**मौसुले कारुके चैव मायातत्त्वं प्रकीर्तितम्।**'

इति। यथा

'**व्रते पाशुपते प्रोक्तमैश्वरं परमं पदम्।**'

इति। तत्रैवं बौद्धादीनां मायीयादेव मलादंशांशिकया, मौसुलानां कार्मादपि पाशुपतानाम् अनात्मनि आत्मभिमानात् आणवादपि मलान्मोचकं ज्ञानम् इत्युक्तं 'समासव्यासाभ्याम् इति।।33।।

ननु स्वदर्शनौचित्येन एवं बन्धविगलनेऽपि किमिति नासौ मुक्तः इत्याशंक्याह

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थितेः।
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः।।34।।

Similarly, attainment of further above level elements is considered as the liberation in *Mausla* and *Pāśupata* sects. Thus said:

'*Māyā* is narrated (as liberation) in *Mausula* and *Kāruka* traditions.'

And

'*Īśvara* is told as supreme position in *Pāśupata vrata* (sect).'

Hence it can be said that Buddhists etc. are partially liberated from *māyīya mala* by their *jñāna*. *Jñāna* of *Mausla* sect followers liberate them from *karma mala* and *jñāna* of *Pāśupata* sect followers relives them from *āṇava mala*. That's why '*samāsvyāsābhyām*' is said. (Hence the liberation is partial or complete due to partial or complete knowledge acquisition respectively which in turn liberates the seeker to the level up to which the knowledge is acquired).33

Why do they not liberate when their bonds are cut asunder as per their *darśana*? Ācarya answers:

Tasmānmukto'pyavcchedādavacchedāntarasthiteḥ /
Amukta eva muktastu sarvāvacchedavarjitaḥ//34//

'.........अध्वा बन्धस्य कारणम्।'

इत्युक्तेः अध्वा तावद्बन्धकः। तत्र बौद्धादयो बुद्धितत्त्वान्तबन्धविगलनात् तन्मुक्ता अपि तदूर्ध्ववर्त्यध्वान्तरावच्छेदस्थितेरमुक्ता एव, अत एवैषां पुनरपि सर्गारम्भे सृज्यमानत्वात् संसाराविर्भावो, बन्धकारणस्य निःशेषेणाप्रक्षयात्।

यद्वक्ष्यति

'सांख्यवेदादिसंसिद्धान् श्रीकण्ठस्तदहर्मुखे।
सृजत्येव पुनस्तेन न सम्यङ्मुक्तिरीदृशी।।'

इति। श्रीस्वच्छन्दशास्त्रेऽपि

'लौकिकानां पुनः सृष्टिः पुनः संहार एव च।
संसारचक्रमारूढा भवन्ति घटयन्त्रवत्।।'

इत्यादि सामान्येनाभिधाय

Being partially liberated from a few bonds and not all they are not completely liberated, hence they are not liberated. Liberated is only that one who is beyond all the bonds.34

'....*adhvā* is the cause of bonds.'

As per this statement, *adhvā* only bounds. In this situation, although the Buddhists etc. are liberated up to *buddhi* element they are not liberated in the *adhvās* above *buddhi* element and hence they are not liberated. Hence they again take birth at the time of origin of universe their transmigration is due, because their bonds are not destroyed completely. Hence it is said:

'*Siddhas* of *Sāmkhya* and *Veda* are again put in to transmigration by *Śrīkaṇthanātha* at the time of creation of universe. Hence their liberation is not complete.'

As per *Śrīsvacchandaśāstra*

'Worldly seekers keep transmigrating. They move like Persian wheel while climbing on wheel of world.'

While saying this generally, he again clarifies:

'मुक्तं च प्रतिबन्धात्तं पुनर्बध्नाति चेश्वरः।
बन्धः संसारतो भूयो यावद्देवं न विन्दति।।' इति।

बौद्धाद्यवान्तरदर्शनमुक्तोपलक्षणपरतया विशेषेणोक्तम्। यः पुनर्निःशेषप्रक्षीणसर्वाध्वबन्धः स एव साक्षान्मुक्तः इत्याह 'मुक्तस्तु सर्वावच्छेदवर्जितः, इति।

यदुक्तं

'सर्वाध्वनो विनिष्क्रान्तं शैवानां तु परं पदम्।' इति। तथा

'शेवः सिद्धो भाति मूर्ध्नीतरेषां मुक्तः सृष्टौ पुनरभ्येति नाधः।' इति।।34।।

अत्र चैवं विधमेव पूर्ण ज्ञानं निमित्तम् इत्याह

यत्तु ज्ञेयसतत्त्वस्य ज्ञानं सर्वात्मनोज्झितम्।
अवच्छेदैर्न तत्कुत्राप्यज्ञानंसत्यमुक्तिदम्।।35।।

'*Īśvara* again bounds the liberated ones. Bonded one transmigrates in this world till the time he does not know *Deva* (*Paramaśiva*).'

This is specifically said for subordinate *darśanas* like *Bauddha* etc. The one who slays all the bonds of *adhvā*, only is truly liberated. It is said, "Liberated is the one who is free from all the bonds." As said:

'Supreme stage of *Śaivas* is beyond the *adhvās*.'

And

'Liberated *Śaiva* sits on the head of other (liberated ones). Once liberated, he doesn't transmigrate in lower world.'34

Omniscience as mentioned above only is the reason behind such liberation, going forward he says:

Yattu jñeyasatattvasya jñānaṁ sarvātmanojjhitam/
Avcchedairna tatkutrāpyajñānaṁ satyamuktidam//35//

The *jñāna* of *jñeya*,which is beyond all the boundaries due to which there is no insentience (at the level of any constituent element); only bestows liberation.35

'अवच्छेदै:' संकोचाधायिभिरिदन्तापरामर्शै: 'सर्वात्मना' सर्वप्रकारं वासनामात्रेणापि यत् 'उज्झितं' पराहन्तापरामर्शसारमित्यर्थ:। अत एव च पूर्णप्रथात्मकत्वात् 'न तत् कुत्राप्यज्ञानम्' अतश्च 'सत्यां' मुक्त्याभास विलक्षणां 'मुक्तिं' ददाति, अहंपरामर्शसारप्रमात्रैकात्म्येन स्फुरति इत्यर्थ:।।35।।

इदानीमुद्दिष्टयोर्ज्ञानाज्ञानयोरेव स्वरूपं विभजति

नानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यद:।
द्विधा पौरुषबौद्धत्वभिदोक्तं शिवशासने।।36।।

'शिवशासने' इति पञ्चस्रोतोरूपे पारमेश्वरदर्शने इत्यर्थ:। एतद्धि सर्वत्रैवाविशेषेणोक्तम्।।36।।

The reflection of empirical *sva* (*idantāparāmaraśa*) which incorporates the contractions is told as '*Avaccheda*'. They are the enemy of the seekers of liberation. Seeker must always try to keep it away which is said as '*ujjhita*' which means he must see *Paraharn* only all around. Hence being all pervading it's no constituent has insentience which is said as '*Na tat kutrāpyajñānam*'. Hence, it gives the liberation '*mukti*' which looks special than bonded liberation-'*satyā*', such a person is quivered coherently with *pramātā* who deliberates *Paraharn*. 35

After telling all this, he now classifies the forms of sentience and insentience :

Nānājñānasvarūpaṁ yaduktaṁ pratyekamapyadaḥ /
Dvidhā pauruṣabauddhattvabhidoktaṁ śivaśāsane //36//

There are various forms of *jñāna* and *ajñāna* which are mentioned in above *ślokas*. These are classified into two types *Pauruṣa* and *Bauddha* under *Śivaśāsana*.36

'*Śivaśāsana*' means the *Pārmeśvara darśana* or *Śaiva darśana* with five streams viz. *Īśāna, Sadyojāta, Tatpuruṣa, Aghora* and *Vāmadeva*. This only is specifically mentioned everywhere. (These are *Pauruṣa jñāna* and *Bauddha jñāna* and *Pauruṣa ajñāna* and *Bauddha ajñāna*).36

तदेव लक्षयति-

तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ।
स्वपूर्णचित्क्रियारूपशिवतावरणात्मकम्।।37।।
संकोचिदृक्क्रियारूपं तत्पशोरविकल्पितम्।

अथ-शब्द आनन्तर्ये, उद्देशानन्तरं हि लक्षणपरीक्षयोरवसरः इत्याशयः। 'तत्र' द्विविधयोर्ज्ञानाज्ञानयोर्मध्यात्। '..........**पुंसः प्रादुर्भवत्परम्।**' इत्यस्यात्मनोऽपि यत्समनन्तरोक्तस्वरूपं मलाख्यमनन्यसाधारणानवच्छिन्नज्ञानक्रियायोगिपरप्रमातृरूपाच्छिवादेव जातमुद्भुतमित्यर्थः। परमेश्वर एव हि स्वस्वातन्त्र्यात्पूर्णज्ञत्वकर्तृत्वाद्यपहस्तनेन अख्यात्यात्मकाणवमलाविर्भावेन स्वात्मानमावृणुयात्।

तदुक्तं

He then focuses towards them:

Tatra puṁso yadjñānaṁ malākhyaṁ tajjamapytha/
Svapūrṇacitkriyārūpaśivatāvaraṇātamakam //37//
Saṁkocidṛkkriyārūpaṁ tatpaśoravikalpitam/

The insentience of *puruṣa* is *mala* which has originated from that *Śiva*. This is like cover of omniscient and omnipotent *Śiva*. It contracts the *jñāna* and *kriyā* of *Paramaśiva* (the *Paśupati*) and then only *Paśu* is perceived.37

The word *'Atha'* is meaningfully used in *śloka*. First the *jñāna* and *ajñāna* were told now their characteristics' are told and testing is done (Uddeśya, Lakṣana and Parīkṣaṇa are discussed later) *'tatra'* reveals the limits of habitat of *jñāna* and *ajñāna*. '....this evolved from the *puruṣa* (of the form of *Parapramātā*)'

The *ajñāna* or *mala* which is of aforesaid form is evolved from the *Śiva* whose form is omniscient and omnipotent *Parapramātā*. Lord hides his omniscience and omnipotence by *āṇava mala*, which evolves from his *Svātantrya* (sovereignty). He conceals his *sva* with *Āṇava mala*. That is said:

'परमं यत्स्वातन्त्र्यं दुर्घटसंपादनं महेशस्य।
देवी मायाशक्तिः स्वात्मावरणं शिवस्यैतत्।।
(प०सा० 15 का०)
मायापरिग्रहवशाद् बोधो मलिनः पुमान्पशुर्भवति।'
(प०सा० 16 का०) इति।

वक्ष्यति च **'तेन स्वरूपस्वातन्त्र्यमात्रं मलविजृम्भितम्।'**

इति। तदेव पशोराणवादिमलत्रययोगिनोऽपि तस्य मातुर्देशकालाद्यवच्छिन्नत्वान्नियतदृक्क्रियास्वाभासालोचनात्मकं ज्ञानम्। परमेश्वर एव हि सर्वज्ञताद्यपहस्तनेन अणुतां प्रापितस्य स्वात्मनः पुरनपि कलादियोगं कृतवान्, येनास्य नियतं ज्ञत्वकर्तृत्वाद्यभियुक्तं।

तदुक्तं

'असूत सा कलातत्त्वं यद्योगादभवत्पुमान्।
जातकर्तृत्वसामर्थ्यो विद्यारागौ ततोऽसृजत्।।

'*Svātantrya* of *Maheśa* which is the reason behind accidental consequences only is *Devī Māyā* the cover of *Śiva*. Being bonded in the bonds of *Māyā* Bodha becomes impure and *Paśupati* becomes *Paśu*.' (P.S. 15,16)

It would be explained latter also as:

'The budding of *mala* is *Svātantrya* of his (*Paramaśiva's*) *sva* only.'

This only is of the form of *āṇava mala*, *kārma mala* and *māyīya mala*. The *paśupramātā* (empirical subject) bonded by them forgets its omnipresence due to the effect of space and time. *Parameśvara* himself hides his omniscience and associates (his) *sva* with *kañcukas* like *kalā* and *vidyā*, this in turn limits his knowledge and actions. This fact is supported in three *ślokas* below:

'*Māyā* gave birth to *kalātattva* by the association of which *puruṣa* became able to do something. *Māyā* further

विद्या विवेचयत्यस्य कर्म तत्कार्यकारणे।
रागोऽपि रञ्जयत्येनं स्वभोगेष्वशुचिष्वपि।।
नियतिर्योजयत्येनं स्वके कर्मणि पुद्गलम्।
कालोऽपि कलयत्येनं तुट्यादिभिरवस्थितः।।'

इति। ज्ञानस्वरूपस्य प्रथममुद्देशेऽपि अवश्योच्छेद्यत्वप्रतिपादनार्थमादावज्ञानस्वरूपं निरूपितम्।।37।।

ननु पुंसो बुद्धिवृत्त्यात्मकं ज्ञानं निर्विकल्पकम इत्युच्चे' तत् कथमेतत् बुद्ध्यंशोपनिपाति न स्यात् इत्याशंक्याह

तदज्ञानं न बुद्ध्यंशोऽध्यवसायाद्यभावतः।।38।।

एवमपि हि बुद्धेः **'अध्यवसायो बुद्धिः'**

produced *vidyā* and *rāga*. *Vidyā* describes the *karma* which came into being due to the *kārya-Kāraṇa* relation, *pudgala* knows about its *karma* due to this only. *Rāga* (passion) compels the *puruṣa* to indulge in impure activities and its form becomes incomplete. *Niyati* indulges the *pudgala* in those acts which destroy its omnipresence. *Kāla* binds it in the calculation of time like *tuṭi*, *pala* and *vipala* (microseconds, milliseconds and seconds).'

It must be noted that first *jñāna* must have been discussed, but it didn't happen. The reason is that first the constraints which are hurdle in attainment of *mokṣa* must be discussed. Hence first of all insentience only is discussed.37

If the *Pauruṣa* and *Bauddha jñāna* is *nirvikalpa jñāna*, would such knowledge of *puruṣa* not depend on *buddhi* (intellect)? He clears this doubt as:

Tadjñānaṁ na budhyaṁśo'dhyvasāyādyabhāvataḥ//38//

As *ajñāna* doesn't have certainly it is not the part of *buddhi*. 38

It is said about *buddhi* that:

The one which ascertains is *buddhi* (S.K.)

इत्याद्युक्तेरध्यवसाय एव मुख्यं रूपं, कथमस्य एतदभावे तद्धर्मत्वं स्यात्।।38।।

अत एवाह

अहमित्थमिदं वेद्मीत्येवमध्यवसायिनी।
षट्कञ्चुकाबिलाणूत्थप्रतिबिम्बनतो यदा।।39।।
धीर्जायते तदा तादृग्ज्ञानमज्ञानशब्दितम्।
बौद्धं तस्य च तत्पौंस्नं पोषणीयं च पोष्टृच।।40।।

अस्याश्चैवमध्यवसाययोगित्वे हेतुः 'षट्कञ्चुक' इति। षट्कञ्चुकैः

'कालकलानियतिबलाद् रागाविद्यावशेन संबद्धः।
अधुनैव किंचिदेवेदमेव सर्वात्मनैव जानामि।
मायासहितं कञ्चुकषट्कमणोरन्तरङ्गमिदमुक्तम्।।'

(प॰सा॰ 16 उ॰ 17)

As per the above saying ascertainment is prime form of *buddhi*, then how the *ajñāna* can be *dharma* of *buddhi*. 38

Hence he says:

Ahamithamidaṁ vedmītyevamadhyavasāyinī/
Ṣaṭkañcukābilāṇuthapratibimbanato yadā//39//
Dhīrjāyate tadā tādṛjñānamajñānaśabditam/
Bauddhaṁ tasya tatpaumsnaṁ poṣṇīyaṁ ca poṣṭaca//40//

When the empirical *pramātā* tied by *pratibimba* of six *kañcukas* determines 'I know this in this way', then such determination or *jñāna* is called *Bauddha ajñāna*. *Puruṣa ajñāna* is both *kārya* and *kāraṇa* of this *Bauddha ajñāna*. 39-40

The reason behind such determination is *'ṣaṭakañcuka'*. *Ṣaṭakañcukas* are:

Empirical soul is when tied to *rāga* (passions) and *avidyā* forcefully by *Kāla, kalā* and *niyati*; he thinks, "I know completely whatever is present right now." Along with *Māyā* these six *kañcukas* are essential parts of *aṇu puruṣa*. (P.S. 16 *U* 17)

इत्यादिना निरूपितस्वरूपैः ‘आविलः’ प्रतिनियतज्ञत्वकर्तृत्वाद्युत्पत्त्या म्लानप्रायो योऽसौ ‘अणुः’ परिमितात्मा, ततो जातात् ‘प्रतिबिम्बनात्’ चिच्छायासंक्रमणात् इत्यर्थः। एवं ह्यस्याः पुंबोधव्यक्तिभूमित्वादेवंस्वभावो भवेत् इति भावः। ‘तादृक्’ इति एवमध्यवसायरूपम्। अनयोश्च परस्परं कार्यकारणभावं दर्शयतुिमाह ‘तस्य’ इत्यादि, ‘तस्य’ इति बौद्धस्य’ ‘पौस्नं’ पुंसि भवं पौरुषम् इत्यर्थः। ‘पोषणीयं’ कार्यम् इत्यर्थः। कामशोकाद्यावेशभाजो हि तन्मयतानुसंधानादिना तत्तदर्थसाक्षात्कारात्मकमविकल्पकं ज्ञानमुदियात्।

यदाहुः

‘कामशोकभयोन्मादचौरस्वप्नाद्युपप्लुताः ।
अभूतानपि पश्यन्ति पुरतोऽवस्थितानिव।।’

इति। ‘पोष्टृ’ इति कारणम्। स्वप्नादावपि अनुभव एव हि प्राच्यो निमित्तं, नहि नारिकेलद्वीपवासिनो वह्निविकल्पादाविच्छापि भवेत्।।39।।40।।

Hence the *'aṇu'*-empirical soul, whose capability to know and act is *'āvilaḥ'*-limited; evolves from *'pratibimba'*-due to the encroachment of image of *Cit*. Hence the revelation of *puruṣa bodha* only is its cause and hence the nature of *buddhi* becomes like this. *'tādṛka'*-such determination is said to show the *kārya-Kāraṇa* relation between the two (*jñānas*) viz. *'tasya'-bauddha jñāna* and *pauṁsna*- induced the *pauruṣa jñāna* in sovereign man. This *pauruṣa ajñāna* is *'Poṣaṇīyam'-kārya* or work; seeker associated with lust and sorrow when searches wholly for something, sometimes he experiences the effects of these (*ṣaṭkañcuka*) and sometimes he experiences *Nirvikalpa jñāna* (indeterminate knowledge). (He doesn't earn firm *nirvikalpa jñāna*.) As said:

'Empirical soul considers lust, sorrow, fear, insanity, theft and dreams only as eternal truth.'

'poṣṭṛ' means *kāraṇa* or reason. The previous experiences only become the reason in dreams also. A native of an island full of coconut would not even be desirous of option like fire. 39-40

एवमज्ञानं निरूप्य, ज्ञानमपि द्विविधं निरूपयितुमाह

क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः।
विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम्।।41।।

विकस्वराविकल्पात्मज्ञानौचित्येन यावता।
तद्बौद्धं यस्य तत्पौंस्नं प्राग्वत्पोष्यं च पोष्टृ च।।42।।

पशोराणवस्यापि वासनामात्रक्षयाभिधानात् 'निमित्ताभावे नैमित्तिकस्याप्यभावः' इति न्यायेन कार्ममायीययोरपि प्रक्षयान्निवृत्तनिखिलबन्धस्य 'पुंसः' अत एव प्राप्तपरमचिदैकात्म्यस्य 'विकस्वरं' पराहन्ताविमर्शात्मकं 'निर्विकल्पकं' कृत्रिमाहंकारादिवकल्पविलक्षणं ज्ञानं पौरुषं भवति इति वाक्यार्थः।

औचित्येन' इति तद्वत् पूर्णेनात्मना इत्यर्थः। अतश्च 'सर्वो ममायं विभवः'

After investigating the *ajñāna* now he tells about two types of *jñāna*.

Kṣīṇe tu paśusaṁskāre puṁsaḥ prāptaparasthiteḥ/
Vikasvaraṁ tadvijñānaṁ pauruṣaṁ nirvikalpakam//41//
Vikasvarāvikalpātmajñāoucityen yāvatā/
Tadbauddhaṁ yasya tatpauṁsnaṁ prāgavatpoṣyaṁ ca
poṣṭṭa ca//42//

The *nirvikalpa jñāna* is obtained when the attributes of empirical soul are released and *puruṣa* unites with that *Para* this is *Pauruṣa jñāna*.41

The *jñāna* evolved due to matured *nirvikalpa jñāna* is *bauddha jñāna* it has same *kārya-Kāraṇa* relation with *pauruṣa jñāna* as it was mentioned in previous *śloka*.42

When the carnal bonds up to *āṇava mala* of empirical soul are cut there is lack of *kārya* due to lack of *Kāraṇa*. When the *kārma* and *māyīya malas* are also slayed due to this, *puruṣa* is liberated from all the bonds. Due to this, *'vikasvara'* (the deliberation of *Para* or supreme *ahaṁ*, the *Śiva*) *'nirvikaplaka' jñāna* (the *jñāna* free from artificial arrogance etc.) is evolved within him.

Here *'aucityena'* in *śloka* means, completely. Hence *saṁvida*

इत्येवंरूपत्वमस्याः। 'यस्य' इति बौद्धज्ञानस्य। प्राग्वत्' इति यथैवाज्ञानयोः परस्परं पोष्यपोषकभावस्तथैव इत्यर्थः। तथैव पूर्णापूर्णत्वेन पुनः विशेषो ग्राह्यः, अन्यथा हि ज्ञानाज्ञानयोः स्वरूपमेवाभिहितं न स्यात्।।41।।42।।

नन्वैवंविधमज्ञानं तावदनाद्येवावस्थितम् इति नास्ति विवादः, एतदभावात्मकं ज्ञानं पुनः कदा समुदियात्, एतदभावे च किं निमित्तम्? इत्याशङ्क्याह–

तत्र दीक्षादिना पौंस्नमज्ञानं ध्वंसि यद्यपि।
तथापि तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम्।।43।।

यद्यप्युक्तस्वरूपं 'पौंस्नमज्ञानं'

'दीयते ज्ञानसद्भावः क्षीयन्ते पशुवासनाः।
दानक्षपणसंयुक्ता दीक्षा तेनेह कीर्तिता।।'

---

sees everything has spread due to her own might. Here *'yasya'* means, "*Bauddha jñāna*." Word *'prāgvata'* is used to settle that the relation between these two *jñānas* is like that of the two similar *ajñānas* mentioned in previous *śloka*. The only difference is in terms of completeness (*jñāna* is complete and *ajñāna* is incomplete), or else *jñāna* and *ajñāna* would not have been discussed separately. 41-42

The *ajñāna* is undisputedly eternal. Question is when would the deficiency of this *ajñāna*, the *jñāna* would evolve? And what would be the reason behind it? He clears these doubts as:

Tatra dīkṣādinā pauṁsnamjñānaṁ dhvaṁsi yadypi/
Tathāpi taccharīrānte tajjñanaṁ vyjyate sphuṭam//43//

Although the *pauruṣa ajñāna* destroys by *dīkṣā* then also that *jñāna* (of *sva*) distinctly reveals at the end of that body.43

Though the said form is of *'Pauruṣa jñāna'*:

'As (the preceptor) gives the *jñāna* (*pauruṣa jñāna*) the carnal bonds of the empirical soul is cut. The one which comprises of giving (of knowledge) and slaying (of carnal bonds) is known *dīkṣa*.'

इत्याद्युक्तस्वरूपया दीक्ष्या नश्यत्येव 'तथापि' 'तत' अज्ञानाभावमात्ररूपमात्मज्ञानं व्यक्त्युन्मुखमपि

'........................प्रारब्धेकं न शोधयेत्।'

इत्याद्युक्तेरिदं शरीरारम्भकस्य कार्ममलस्य सद्भावात् 'तस्य' वर्तमानशरीरस्य 'अन्ते स्फुटं व्यज्यते' '........................**देहपाते शिवं व्रजेत्।'**

इत्याद्युक्तया साक्षात्कारात्म स्फुरति इत्यर्थः। आदिशब्दाच्च शेषवृत्त्या ग्रहणं, न तु तीव्रतरशक्तिपातादेः, तद्धि दीक्षायां निमित्तम् इति तद्वचनेनैवास्य ग्रह सिद्धः, न चास्मिन्दीक्षातोऽन्यत्किंचिन्मुक्तौ निमित्तम्। तदुक्तं

'तस्मात्प्रविततताद् बन्धात्परस्थानविरोधकात्।
दीक्षैव मोचयत्यूर्ध्वं शैवं धाम नयत्यपि।।'

इति। तीव्रतमशक्तिपातादौ पुनरनुपायादिक्रमेण दीक्षा भवेत्, येनास्य तत्कालमेवापवर्गः। यदुक्तं

Hence the *dīkṣa* (initiation) of the said form, liberates from the *pauruṣa ajñāna 'tathāpi'*-then also *'tata'*-that (earned *jñāna*) is lack of *ajñāna* only and the seeker is merely inclined towards the attainment of self-realisation.

'.....the *prārabdha* (destiny) *karmas* shall not be refined.'

As per this saying, the body is attained due to the existence of *Kārma mala*. Hence *'tasya'*-the present body when does not exist *'ante sphuṭaṁ vyjyate'*, the self-realisation is attained. Which is said as:

'.....as the body dies he becomes *Śiva.*'

As per this saying, *ātmajñāna* (self-realisation) is experienced. *'Ādi'* used in *śloka* is for the remaining impressions of *karma* and not for the *tīvra Śaktipāta*, it in itself is the cause of initiation hence there is no need to mention it separately. There is no source other than *dīkṣā* for liberation. That is said:

'*Dīkṣā* liberates from the bonds which oppose the attainment of supreme abode and establishes in the abode of *Śiva.*'

The initiation given while bestowing *'tīvratam śaktipāta'* is the sequence of *Anupāya* etc. by which the initiated seeker attains *mokṣa* immediately. As said:

‘तत्संबन्धात्तत: कश्चित्तत्क्षणादपवृज्यते।’

इति दीक्षानिरपेक्षमेव पुनरेतत् मुक्तो निमित्तम् इति न संभाव्यम्, एवं श्रुतिविरोध: स्यात्।

‘तस्य दीक्षां विनैवात्मसंस्कारपरिणामत:।
सम्यग्ज्ञानं भवेत्सर्वशास्त्रोषु परिनिष्ठितम्।।’

इत्यादौ पुनर्बाह्यक्रियादीक्षाभिप्रायेण तन्निषेधो विवक्षित:, अन्यथा ह्यत्रात्मसंस्कारशब्दार्थं एव कर्थ संगच्छताम् इत्यलं बहुना।।43।।

ननु यद्येवं दीक्षया देहान्त व मुक्तिर्भवेत्; तत्कथं ‘जीवन्नेव विमुक्तोऽसौ’ इत्याद्युक्तम् इत्याशङ्क्याह–

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम्।
विलीयते तदा जीवन्मुक्ति: करतले स्थिता।।44।।

‘बौद्धज्ञानेन’ इति परमश्वराद्वयशास्त्रश्रवणाद्युद्भूतेन।

‘Some earn liberation while being related to that(*tīvra śaktipāta*) under *Anupāya*.’

It must not be considered that there is no requirement of the process of initiation in this (*tīvratam Śaktipāta*) for liberation. Or else there would be contradiction of *śrutis*.

‘Such seeker possesses the knowledge of all the scriptures without initiation due to self-treatment.’

The opposition of initiation seen in *śloka* (highlights) the prohibition of *kriyāmayī dīkṣā* only. Or else how would the concept of refinement of *sva* would befited.43

The question is if the seeker would liberate after death then why ‘*Jīvanamukta*’ etc. is said. He clears this doubt as:

Bauddhajñānena tu yadā bauddhamajñānajṛmbhitam/
Vilīyate tadā jīvanmuktiḥ karatale sthitā//44//

When the increasing *bauddha ajñāna* is merged in *bauddha jñāna* the *jīvanamukti* is attained without efforts.44

‘*Bauddha jñāna*’ is attained by listening to the scriptures of *Parmeśvarādvaita*.

तदुक्तं

'गुरुणैव यदा काले संप्रदायो निरूपितः।
तदाप्रभृति मुक्तोऽसौ यन्त्रं तिष्ठति केवलम्।।'

इति। एतच्च दीक्षिताधिकारेणैव ज्ञेयम्, नहि अकृतदीक्षस्य शास्त्रश्रवणेऽप्यधिकारः इति कुतस्तदवबोधनिमित्त्कोऽपि तज्ज्ञानाविर्भावः स्यात्। तदुक्तं

'अदीक्षितानां पुरतो नोच्चरेच्छिवपद्धतिम्।'

इति। न च अप्रध्वस्तपौरुषाज्ञानस्य अनेन किंचिद्भवति इत्युक्तप्रायम्, अन्यथा हि प्रेक्षावतां दीक्षायां प्रवृत्तिरेव न स्यात्-साध्यस्यार्थस्य अत एव स्त्रष्टुरभावात्, अत एव दीक्षायां शिथिलास्थत्वं न वाच्यं, तस्या एव मुक्तिं प्रतिमूलकारणत्वात्। एवं दीक्षादिना पौंस्नं ज्ञानमभिव्यक्त्युन्मुखमपि न तदैव मुक्तिप्रदं-देहान्ते तदभिव्यक्तेरुक्तत्वात्, इदं पुनस्तदैव इति ततोऽस्य प्राधान्यमपि कटाक्षितम्।।44।।

That is said:

'The instant when *Gurudeva* reveals the cult, seeker liberates. After that seeker lives merely mechanically in body.'

All this depends on the eligibility of the initiated seeker. The one who is not initiated does not have rights to even to listen to the scriptures of *Anuttara Trika*. There is no *jīvanamukti* possible merely by studying or understanding the *śāstras*. That is said:

'Don't even recite the *Śaiva* rituals in front of uninitiated ones.'

The one whose *pauruṣa ajñāna* is not relinquished would not be benefited from listening to the scriptures. This is already said. If this wouldn't had been true, people would never have had any interest in initiation. It is must to have an erudite guide as an initiator to attain the goal. Hence there should not be any loss of faith for initiation, initiation only is the base of liberation. Seeker when inclines towards the *pauruṣa jñāna* after initiation, he does not liberate immediately, he liberates after his death. Here again the supremacy of initiation is established.44

नकेवलमेतदेवास्य ततः प्राधान्यनिमित्तं यावदन्यदपि इत्याह–

दीक्षापि बौद्धविज्ञानपूर्वा सत्यं विमोचिका।
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता।।45।।

इह '**सर्वलक्षणहीनोऽपि ज्ञानवान्गुरुरुत्तमः।**'

इत्याद्युक्तेरधिगतशास्त्रार्थस्यैव हि गुरोर्दीक्षायाम् अधिकारः, अत एव तस्य

'**शिवशास्त्रविधानज्ञं ज्ञानज्ञेयविशारदम्।**'

इति लक्षणं प्राधान्येनोक्तं, अन्यथा पुनः

'**शास्त्रहीने न सिद्धिः स्याद्दीक्षायां वीरवन्दिते।**'

इत्याद्युक्त्या दीक्षा विमोचिकेव न स्यात्, तेन इति दीक्षायां बौद्धस्य ज्ञानस्य कारणत्वात्, नहि तेन विना तस्या निष्पत्तिरेव स्यात्।।45।।

This is not the only reason behind its supremacy, there are others also, he reveals them:

Dīkṣāpi bauddhavijñānapūrvā satyaṁ vimocikā/
Tena tatrāpi bauddhasya jñanasyāsti pradhānatā//45//

Initiation can only bestow liberation when there is *bauddha jñāna*. Hence there is supremacy of *bauddha jñāna* only.45

It is said:

'Even though devoid of all other qualities, the erudite *Guru* is the best.'

As per this saying the one who is expert of all the scriptures and erudite can only bestow initiation. Hence there:

'The one who knows all the *jñāna* and *jñeya* (eternal truth) of *Śiva śāstra* (can only be the *Guru*).'

This characteristic of *Guru* is primarily mentioned. Or else again:

'O the one worshipped by *Vīras*! Initiation obtained from the *Guru* not expert in scriptures doesn't accomplish.'

As per this saying, initiation does not liberate. Hence it is sure that *bauddha jñāna* must be there in *Guru* who has to initiate. Without initiation there is no liberation.45

न चैतदस्मदुपज्ञमेव इत्याह–

ज्ञानाज्ञानगतं चैतद्द्वित्वं स्वायंम्भुवे रुरौ।
मतङ्गादौ कृतं श्रीमत्खेटपालादिदैशिकैः ।।46।।

तदुक्तं श्रीस्वायम्भुवे

'अथात्ममलमायाख्यकर्मबन्धविमुक्तये ।
व्यक्तये च शिवत्वस्य शिवज्ञानं प्रवर्तते।।' इति।
'अथानादिर्मलः पुंसां पशुत्वं परिकीर्तितम्।
तत्सद्भाववशोऽज्ञादिः पाशैघः पौरुषः स्मृतः।।
तस्मात्तत्तत्त्वतो ज्ञेयं मोक्षमक्षयमिच्छता।' इति च।

श्रीरुरावपि

[Initiation bestowed by Guru expert in scriptures of tradition can only liberate.] 45

This is not the thought of *Mahāmaheśvara Ācārya Abhinavagupta* only, he says the same:

Jñānājñānagataṁ caitaddvitvaṁ Svāyaṁbhuve rurau/
Mataṅgādau kṛtaṁ Śrīmatkheṭapalādidaiśikaiḥ//46//

These two types with respect to *jñāna* and *ajñāna* are mentioned in *śāstras* like *Svāyaṁbhuva, Ruru* and *Mataṅga* by *Gurus* like *Śrīmat Kheṭapāla* etc.46

That's said in *Śrī Svāyaṁbhuva*:

'*Śaivajñāna* which reveals the *Śivattava*, is bestowed to release the *mala* of *sva*, called as *Māyā* and the bonds of *karma*.'

and

'The eternal impurity of *puruṣa* only is being of empirical soul. The *pauruṣa* bond of the form of *ajñāna* (*pauruṣa ajñāna*) bonds the *puruṣa* (*Śiva*). The *puruṣa* (*jīvanamukta*) must be alert from it to attain unperishable liberation.'

As per *Śrī Ruru śāstra*:

'यजन्ति विविधैर्यज्ञैर्मन्त्रतत्त्वविशारदाः।
गुरुतन्त्राद्यनुज्ञातदीक्षासिच्छिन्नसंशयाः ।।' इति।
'न मीमांस्या विचार्या वा मन्त्राः स्वल्पधिया नरैः।
प्रमाणमागमं कृत्वा श्रद्धातव्या विचक्षणैः।।
सर्वे मन्त्रात्मका देवाः सर्वे मन्त्राः शिवात्मकाः।
शिवात्मकमिदं ज्ञात्वा शिवमेवानुचिन्तयेत्।। इति च।

श्रीमतङ्गेऽपि

'ततः स भगवानीशः स्फुरन्माणिक्यशेखरः।
वाक्यानलसमुत्थेन ज्वालावीर्येण मन्त्रराट्।।
प्रददाह मुनेः सर्वमज्ञानं तृणराशिवत्।' इति।
'शिववक्त्राम्बुजोद्भूतममलं सर्वतोमुखम्।।
शिवत्वोन्मीलन तथ्य ज्ञानमज्ञाननाशनम्।
अनेन सिद्धाः पश्यन्ति यत्तत्पदमनामयम्।।' इति च।

'Experts of *Mantra tattva* perform various *yajñas*. Being initiated by *Guru*, they cut their doubts by the sword called *dīkṣā*. People of low intellect must not examine the meaning of *Mantras*. The erudite of the level of *Guru* must only examine *Mantras* on the basis of proofs of *Āgamas* and with full devotion. All the *Devas* are of the form of *Mantra* and all the *Mantras* are of the form of *Śiva*, everything is of the form of *Śiva*, one should contemplate upon Lord *Śiva* in this way only.'

As per *Śrī Mataṅga Śāstra*:

'Then Lord *Śiva* whose head is studded with precious gems burnt the *ajñāna* of *Muni* (sage) by splendour of power (splendour of *Jñāna Śakti*), evolved from fire of his speech (sermons of traditional scriptures); the way fire burns the heap of grass.'

And

'*Siddhas* visualise that pure supreme abode easily by that pure and all-pervading *jñāna* evolved from the lotus

आदिशब्देन चिल्लाचक्रेश्वरीमतादेर्ग्रहणम्। तदुक्तं तत्र

'बौद्धं च पौरुषेयं च द्विविधं तन्मलं स्मृतम्।
तत्र दीक्षादिना याति पौरुषेयं मलं क्षयम्।।
बौद्धमक्षयमेवास्ते तावत्तावत्समुद्रितम्।
यावन्न बौद्धमेवास्य सजातीयविलापकम्।।
ज्ञानमभ्युदितं सम्यक्सारेतरविभागकृत्।'

इति। पौंस्नज्ञानाभिव्यञ्जने दीक्षा तावन्न प्रभवेद्यावदस्य बौद्धं ज्ञानं पूर्वभावि न स्यात्, येनास्य ततोऽपि प्राधान्यमुक्तम्।।46।।

एवं बौद्धमपि ज्ञानं पारमेश्वरं शास्त्रमन्तरेण कुतः समुदियात् इति तदेव मूलकारणत्वादिह प्रधानम् इत्याह–

तथाविधावसायात्मबौद्धविज्ञानसम्पदे ।
शास्त्रमेव प्रधानं यज्ज्ञेयतत्त्वप्रदर्शकम्।।47।।

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mouth of *Śiva*, which enlightens the *Śivattava* (*Śiva*-hood) and slays the *ajñāna*.'

The use of word *'ādi'* is to tell that the opinion of *Cillacakreṣvarī* also is taken. That is said:

'The *malas* are of two types *bauddha* and *pauṁsna*. This *pauṁsna* mala is slayed by *dīkṣā*. *Bauddha jñāna* never parishes. Till the time *bauddha jñāna* does not evolve, supreme light of liberation is not seen.'

Initiation can't bestow *Pauruṣajñāna* till the time *bauddha jñāna* is not evolved first. This is why its supremacy is mentioned.46

Question is: how *bauddha jñāna* would enlighten without studying *Śaiva śāstra*? It is proved that understanding the *Śaiva śāstra* by heart only is the basis of *bauddha jñāna*, hence it only is supreme, same is said:

Tathāvidhāvsāyātmabauddhavijñānasampade /
Śāstrameva pradhānaṁ yajjñeyatattvapradarśakam//47//

Śaiva śāstras are supreme to ascertain *bauddha vijñāna* as they only are exhibitor of *jñeyatattva*.47

'संपदे' इति तां जनयितुम् इत्यर्थः। यतो 'ज्ञेयस्य' नीलसुखादेः 'तत्त्वं' प्रकाशमानत्वान्यथानुपपत्त्या प्रकाशात्मकशिवस्वभावत्वम्, तस्य प्रदर्शकम्, पारद्वयोपदेशकारित्वात्तदभिधायकम् इत्यर्थः। अत एव चास्य तदप्रदर्शकतया शास्त्रान्तरेभ्यो वैलक्षण्यमपि कटाक्षितम्।।47।।

ननु भवत्वेवम्, अत्र पुनः किं निमित्तं यत्पौंस्नाज्ञाननिवृत्तौ देहान्ते मुक्तिः, बौद्धाज्ञाननिवृत्तौ तु तदैव इत्याशङ्क्याह–

दीक्षया गलितेऽप्यन्तरज्ञाने पौरुषात्मनि।
धीगतस्यानिवृत्तत्वाद्विकल्पोऽपि हि संभवेत्।।48।।

'धीगतस्य' इति अज्ञानस्य। 'विकल्पो हि' भेदप्रथात्मकः स चैव अख्यातिरूपत्वादज्ञानम् इति बहूक्तम्।।48।।

Word *'Saṁpade'* used here means, "To know." Word *'Jñeya'* is used for objects like *'nīla'* and emotions like *'sukha'* (the discriminative world together). Word *'Tattva'* is used in the sense of attribute of objects. Splendour can't be there without light. Hence being splendored by the *Śiva* of the form of *Prakāśa*, the *tattva* or nature is proved to be nature of *Śiva* only. The *Śaiva śāstra* or *Parādvaya śāstra* reveals this fact only. Hence as they can bestow the understanding of supreme being of *Śiva*, they are extraordinary with respect to other scriptures and it is proved. 47

Question is: If the above facts are true than would it be as the one who acquires the *pauruṣa jñāna*, would liberate after death and the one who acquires *bauddha jñāna* would liberate immediately? He clears this doubt as:

Dīkṣayā galite'pyantarajñāne pauruṣātmani/
Dhīgatasyānivṛttatvādvikalpo'pi hi saṁbhavet//48//

If the *pauruṣa ajñāna* is released by *dīkṣā* but not the *bauddha ajñāna*, *vikalpa* (mental occupations) may again rise.48

Word *'dhīgatasya'* means, "Of *ajñāna*." When it stays, the mental occupations occur. *Viklapas* produce dualism and spread discriminations for which *'vikalpo hi'* is used and the *ajñāna* increases due to this, this only is called as *akhyāti* in *śāstras*. *Akhyāti* is of the form of *ajñāna* only.48

ननु धीगतमज्ञानं यदि न निवृत्तं तदात्मनः किमायातम् इत्याशङ्क्याह–

देहसद्भावपर्यन्तमात्मभावो यतो धियि।
देहान्तेऽपि न मोक्षः स्यात्पौरुषाज्ञानहानितः।।49।।

दीक्षितस्यापि हि नियतकालं बुद्धावात्मग्रहो भवेद् इति तयोरभेदाद् बौद्धमप्यज्ञानमात्मन्युपचितं संभवेद् इति भावः। अत एव देहान्ते बुद्धावात्मग्रहव्युपरमात् पौरुषस्याज्ञानस्य दीक्षादिना पूर्वमेव प्रध्वस्तत्वानमोक्ष इति युक्तमुक्तं 'तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम्' इति।।49।।

एवं विकल्पोऽत्र संभवन्मुक्तौ व्यवधायक इति न तदैव मुक्तिः, तस्य पुनरसंभवे सत्यपि देहे मुक्तिः इत्याह

बौद्धाज्ञाननिवृत्तौ तु विकल्पान्मूलनाद् ध्रुवम्।
तदैव मोक्ष इत्युक्तं धात्रा श्रीमन्निशाटने।।50।।

Question is: What would happen to soul, if the *bauddha ajñāna* is not removed? He clarifies the doubt:

Dehsadbhāvaparyantamātmabhāvo yato dhiyi/
Dehānte'pi na syātpauruṣājñānahanitaḥ//49//

As the body considers the intellect or *buddhi* to be of its own till the time it exists, there would be no liberation after death even if the *pauruṣa ajñāna* is removed.49

The intellect would have the characteristics of soul (of the body) even after initiation. Due to this thought of unity between soul and intellect (*buddhi*), the *bauddha ajñāna* can increase in the soul. Hence the liberation can only be attained when the intellect would become free from the attachment with soul after death and the seeker's *pauruṣa ajñāna* would be released by the *dīkṣā*. Hence the saying, "That *jñāna* is manifested clearly when the body decays" is correct.49

If in case a *vikalpa* would have inculcated, then it would have become the obstruction on the path of liberation. Then the liberation would not be possible even after the death. Same is said:

Bauddhājñānanivṛttao tu vikalponmūlanād dhruvam/
Tadiva mokṣa ityuktaṁ dhātrā Śrīmanniśāṭane//50//

न चैतदप्रमाणकम् इत्याह 'इत्युक्तम्' इत्यादि।।50।।

विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत्।
इतरस्तु तदैवेति शास्त्रस्यात्र प्रधानतः।।51।।

'इतर' इति निर्विकल्पः। 'तदैव' इति देहसद्भावे इत्यर्थः। यदुक्तं तत्रैव

'विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत्।'
'विकल्पहीनचित्तस्तु ह्यात्मानं शिवमव्ययम्।।
पश्यते भावशुद्ध्या यो जीवन्मुक्तो न संशयः।'

इति। इदानीं प्राक्प्रतिज्ञातं शास्त्रस्यैव प्राधान्यं निगमयति– इति इत्यादिना, 'इतिशब्दः'

Dhātā said in *Śrīmat Niśāṭana śāstra* that once the *bauddha ajñāna* is released the *vikalpas* would certainly be removed and the *mokṣa* would be attained instantly.50

This is not his own idea it has evidences hence the word *'ityuktam'* is used.50

Vikalpayuktacittastu piṇḍapātācchivaṁ vrajet/
Itarastu tadaiveti śāstrsyātra prdhānataḥ//51//

The *citta* full of *vikalpas* unites with *Śiva* after death and that (*nirvikalpa citta*) immediately attain the unity with *Śiva*, same only is prime subject of the *śāstras* here (or *śāstras* are supreme proof of it).51

Word *'itara'* means, *"Nirvikalpa."* Word *'tadiva'* means, "While being in body." The same is said:

'*Citta* associated to *vikalpas* attains *Śiva*-hood after death however the *citta* free from *vikalpas* immediately attains that great imperishable soul *Śiva*. The one who refines his thoughts this way is undoubtedly *jīvanamukta*.'

He asserts the supremacy of the said *śāstra*. The word *'iti'* used in *śloka* has application of *kākāṣinyāya* (eye ball of crow moves from right to left and vice-versa so that it may see)or double entendre; it indicates the conclusion of *śāstra* (*Śrīmat Niśāṭanaśāstra*)and that the *śāstra* only is the reason behind

काकाक्षिन्यायेन योज्यः तेन श्रीनिशाटनग्रन्थसमाप्तौ हेतौ च व्याख्येयः। स च 'ज्ञेयतत्त्वप्रदर्शकम्' इत्यादिना प्रागप्युक्तः।।51।।

ननु किं नाम ज्ञेयस्य तत्त्वं यत्प्रदर्श्यमानं शास्त्रप्राधान्यावगमकमपि स्याद् इत्याशङ्क्याह–

ज्ञेयस्य हि परं तत्त्वं यः प्रकाशात्मकः शिवः।
नह्यप्रकाशरूपस्य प्राकाश्यं वस्तुतापि वा।।52।।

'ज्ञेयस्य' नीलादेर्नीलतैव प्रकाशमानता न तावदात्मभूता, तथात्वे हि सर्वदैव सर्वानप्रति च स्यान्न तु कदाचित्कंचित्प्रति इति सर्वेऽपि सर्वज्ञाः स्युः। अतश्च अस्य प्रकाशते, मम प्रकाशते इति प्रकाशात्मप्रमातृ संलग्नैव सा युज्यते इति नासौ स्वातन्त्र्येण पर्यवसितस्वरूपो नीलादिः, शिव एव प्रकाशात्मकः प्रमाता, तदतिरिक्तस्य अन्यस्य भेदाभेद-विकल्पोपहतत्वात्, अतश्च नीलादेर्ज्ञेयस्य प्रकाशमानत्वात् स एव परमार्थ इत्युक्तं

nirvikalpa state, because it is the presenter of *jñeyatattva*. All this had been said earlier.51

Question is that what is that *jñeya tattva* which when is revealed becomes the exposer of supremacy of *śāstras*? He clears this doubt as:

Jñeyasya hi paraṁ tattvaṁ yaḥ prakāśātmakaḥ Śivaḥ/
Nahyaprakāśarūpasya prākāsyaṁ vastutāpi vā//52//

The Paramtattva of *jñeya* is brilliant *Śiva*. Dark objects can't shine.52

'Jñeyasya'-of *jñeya*, means the colour of blue object is its property and the same is its brilliance. This brilliance is not the soul of that object. If it would had been the soul, it would be visible to all and not to one at some specific time, this is because soul is eternal and all pervading. Due to this everyone would become omniscient. Hence when we say, "I can see this." Or "It is visible to me." Such experiences occur only when the object visible is associated to object which splendours it. Hence the objects like blue etc. don't have their independent existence. *Śiva* is shining object. Apart from it, other objects are *vikalpas* (options) of the form discrimination and

'प्रकाशात्मकः शिवः परं तत्त्वम्' इति। नन्वसौ स्वयमतथारूपोऽपि प्रकाशसंबन्धात्तथा भविष्यति इत्याशङ्क्याह 'नहि' इत्यादि। प्रकाशसंबन्धेनापि हि प्रकाशमानो नीलादिः स्वयं प्रकाशरूप एव सन् प्रकाशते, नहि अप्रकाशरूपश्च प्रकाशते च इति स्यात्, नहि अश्वेतः प्रासादः श्वेतते, न चैवं वस्तुत्वमप्यस्य स्यात्, नहि प्रकाशरूपतामपहाय अन्यद्वस्तु संभवेद् इति भावः।।52।।

एवं च न केवलं नीलादेर्ज्ञेयस्य भावस्य प्रकाशमानत्वात्प्रकाशात्मकः शिवस्तत्त्वं यावत्तदभावस्यापि इत्याह

अवस्तुतापि भावानां चमत्कारैकगोचरा।
यत्कुड्यसदृशी नेयं धीरवस्त्वेतदित्यपि।।53।।

यतो 'नास्त्यत्र घट' इत्योवंरूपापि बुद्धिर्बोधस्वभावत्वात्कुड्यादिजडपदार्थविलक्षणा

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indiscrimination. Being the exposer of objects like blue, *Śiva* is the last element of the sequence of thirty-six elements; hence it is said, brilliant *Śiva* is the supreme element. A doubt arises that is it possible that objects like blue etc. are not so but when they are associated with brilliant *Śiva* they become like that? He answers to this in second half of *śloka* which has '*nahi*' etc. Although the objects like blue etc. don't have their own splendour but when they are associated with *Śiva* they shine as if they are self-illuminated. This way, the dark objects never shine themselves. The dark house would not look white. It means, this is not even object, because there can't be any object other than the one which is brilliant-the *Śiva*.52

This way, *Śiva* doesn't only splendour the existence of objects like blue etc. but he also reveals their absence. The same is said:

Avastutāpi bhāvānāṁ camatkāraikagocarā/
Yatkuḍyasadṛśī neyaṁ dhīravastevatadityapi//53//

Being of insubstantiality also is spectacular experience because such observations are not like experiencing a wall. 53

When it is said that pot is not here, this perception of absence of pot happens in *buddhi*. This experience is special if compared with that of the frigid objects like wall etc. Hence

अत एव घटाद्यभावोऽपि बुद्ध्यमानत्वात्परमानन्दैकघनबोधात्मकशिवस्वभाव एव इत्यर्थः। तदाहुः

'अबोधोऽपि बुद्ध्यमानो बोधात्मभूत ईश्वर एव।'

इति।।53।।

ननु सिद्धे प्रकाशे भावाभावरूपस्य ज्ञेयस्य तदेकपरमार्थत्वं सिद्ध्येत्, स एव पुनः केन प्रमाणेन सिद्ध इत्याशङ्क्याह–

प्रकाशो नाम यश्चायं सर्वत्रैव प्रकाशते।
अनपह्नवनीयत्वात् किं तस्मिन्मानकल्पनैः।।54।।

अपूर्वार्थविषयं खलु प्रमाणम्। यदाहुः

'अनधिगतविषयं प्रमाणमज्ञातार्थप्रकाशो वा' इति।

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the 'removal of pot' from its place also is a subject of information. This involvement of intellect in this experience of devoid is spectacular event. Hence it also is like the ascertainment of *Śiva*. That's said:

'Ignorance also is object of ascertainment hence this also is like god.'53

As the *Prakāśa*-the *Śiva* is accomplished, all substantial and insubstantial *jñeya* objects are proved to be of the form of him. Question is by what proof *Śiva* is proved? He clears this doubt as:

Prakāśo nāma yaścāyaṁ sarvatraiva prakāśate/
Anapahnavanīyatvāt kiṁ tasminmānakalapanaiḥ//54//

Light is the one which splendours all around. As it can't be hidden what is the benefit of thinking about its evidences.54

Pramāṇa (Evidences) can prove the one which is not eternal. As it is said:

'*Pramāṇa* is the exposer of Pramātās whose meaning is not known and are not brought under the study.'

प्रकाशस्य अपूर्वत्वेन प्रकाशो नास्ति सर्वदैव तस्य प्रकाशमानत्वेन 'अनपह्नवनीयत्वात्' इति व्यर्थं तत्र प्रमाणपरिकल्पनम्। तथा हि तदा तस्य अपूर्वत्वेन प्रकाशः स्यात्, यद्यसौ पूर्वमनधिगतत्वेन अप्रकाशमानः स्यात्, तथाभावश्च तद्रहितपूर्वकालस्मृतौ सत्यां भवेत्, स्मृतिरपि एवंरूपमनुभवं विना नोत्पद्यते, अनुभूतविषयासंप्रमोषात्मकत्वात्तस्याः, न च प्रकाशरहितत्वेन पूर्वंकालमनुभवोऽस्ति तस्यैवानुभवस्य प्रकाशात्मकत्वात्, स एव हि प्रकाश इति कथं पूर्वमपि तदभावः, अतश्च सर्वदास्य अवभासमानत्वेन आदिसिद्धत्वाद् न प्रमाणसव्यपेक्षा सिद्धिः। स एव च 'प्रकाश एव प्रकाशकः प्रमाता' इति नीत्या

Prakāśa never splendours as something new or formed out of something. As it eternally splendours it can't be restricted. Hence it is waste to find the evidences proving its existence. The way there is no smoke before the fire, *prakāśa* also eternally shines. Word is *'anaphnavnīyatvāt'*-It can't be hidden. Hence what to think of the one which doesn't have any beginning. Wasn't their light earlier? If it was not and it has just now evolved, then proof would be required as to "What is the proof that it is light?" If it was beyond the observation and beyond the reach, it would be considered first. The second considerable fact is memory. The memory of period when there was no light must be in mind, then only devoid of its existence can be ascertained. We remember that there was no smoke earlier. It's a fact that memory doesn't exist without such experiences of existence and non-existence. It is memory's attribute that it can't hide the observations made. It's a fact that there is no memory of period when there was no light. This experience also is that *prakāśa* only. If the experience is *prakāśa* then how would there be its devoid? Hence it is proved that it eternally splendours and is primitively proved. There is no requirement of any proof depending on the other objects, it is self-proved. *Prakāśa* only is the subject which splendours everything. Hence it is proved that the *Śiva* himself is that *prakāśa*. Hence it is correctly said that brilliant *Śiva* only is the all-pervading element of *jñeya*.

[Prakāśa must not be taken here in its literal meaning only. It means, the substance which makes the object be in its being. Or else, when there is period between destruction and new creation; when

परप्रमातृरूपः परमेश्वरः शिव इति युक्तमुक्तम् 'ज्ञयेस्य च परं तत्त्वं यः प्रकाशात्मकः शिवः।' इति।।54।।

न केवलमेतत्सिद्धौ प्रमाणानामनुपयोगो यावत्प्रत्युत एषां तदधीना सिद्धिः इत्याह

प्रमाणान्यपि वस्तूनां जीवितं यानि तन्वते।
तेषामपि परो जीवः स एव परमेश्वरः।।55।।

इह वस्तूनां नीलपीतादीनां प्रकाशनिरपेक्षेण स्वस्वरूपेण तावत्स्वयमन्योन्यं वा न कश्चिद्विशेषः। नहि स्वात्मनि नीलं नीलं पीतं वा पीतम्। यदि नाम हि स्वात्मनि नीलं पीतं स्यात्पीतं वा नीलम्, तत्किमिव न विरुद्धमापतेत। अथ यथैव यत्प्रकाशते तथैव तत्स्वात्मनि परिनिष्ठितं स्याद् इति न नीलं पीतम्, पीतं वा नीलम्, इति चेत्-एवं तर्ह्येषां स्वात्मनि विशेषो न कश्चिदुक्तः स्यात्, अपि तु प्रकाशते इति-इति प्रकाश एवैषां रूपं तत्तन्नियतस्वरूपप्रतिष्ठानिबन्धनत्वात् जीवितं वितनुयाद् येन नीलमिदं पीतमिदम् इति

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*there is nothing one can say that light is not there. When there would be nothing Lord Śiva would dwell in śānta stage while keeping everything within, this sense of Śiva-hood in Śiva, be it active or passive only is the prakāśa.]*54

Not only that proofs are waste to prove it, rather the accomplishment of proofs happens by its virtue, same is said:

Pramaṇānyapi vastūnāṁ jīvitaṁ yāni tanvate/
Teṣāmapi paro jīvaḥ sa eva parameśvaraḥ//55//

The proofs which are considered to be the foundation of existence of objects are dependent on the Para *jīva* which is beyond it, he only is *Parameśvara*.55

Be the object blue or yellow, there is no difference in their individual and mutual existence, during the absence of light. Blue is not blue and yellow is not yellow, in its own being, it exists as it actually is (the colour of object is the virtue of *Śiva*). If blue had been yellow and yellow had been blue, then there would had been the contrariety in their nature. Hence, the object is as it appears. This way, blue can't be yellow and yellow can't be blue. If this happens, then they would not have any specialty (with respect to their existence). Hence the *prakāśa* only is their real form. *Prakāśa* only arranges their establishment

सिद्ध्येत्। स च नीलाद्युपरागेण नियतरूपतामवलम्बमानः प्रमाणशब्दव्यपदेश्यो भवेत्। न चास्य स्वात्मसिद्धिं प्रति अन्यदपेक्षणीयं-प्रकाशरूपत्वात्, प्रकाशस्य च स्वपरप्रकाशकत्वात्, तथा-भूतोऽप्यसौ प्रकाशो विमर्शरूपतां विना नार्थस्य आत्मनो वा प्रकाशरूपतायां प्रतिष्ठास्पदं स्यात्, नहि प्रकाश इत्येवासौ स्वपरात्मनोः प्रतिष्ठापको भवेत्, एवं हि नीलमपि नीलम् इत्येव कृत्वा तथा स्यात्। तस्मात्स्वपरप्रकाशतासिद्धौ तस्यापि अहंपरामर्शात्मा जीवितभूतः प्रकाशोऽभ्यूपगमनीयो-येन सर्वं सिद्ध्येत्। यदुक्तं

'प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः।'

इति। स एव च परप्रकाशात्मा परमेश्वरः शिव इत्युक्तं 'तेषामपि परो जीवः स एव परमेश्वरः' इति।।55।।

एवमादिसिद्धत्वादस्य न केवलं साधकं प्रमाणमकिंचित्करम्, यावद्बाधकमपि इत्याह-

in that form and gives them life. That's why blue object stays blue and yellow object stays yellow, this is proved. That *prakāśa* only obtains the form of object while smearing the blue colour etc. and appears as *pramāṇa*. It doesn't require anything else to prove its being, as it in itself is *prakāśa*. It splendours self and others. In spite of this, it needs *Vimarśa* to splendour self and others. It can't establish self as well as others on its own. If this would be the case blue would be blue (and others would not know this). Hence, to splendour self and others it would have to approach towards alive *Spanda* of the form of *ahaṁparāmarśa*. Everything can be accomplished from it. As said:

'The supreme rest of *Prakāśa* within its *sva* only is its *ahaṁ* form.'

The *Para prakāśa* only is *Śiva*. Hence it is said that the soul of those blue and yellow objects also is *Parameśvara Śiva'Sa eva Parameśvaraḥ'*. 55

Hence it is proved that as *Prakāśa* is eternally accomplished being; proofs supporting as well as opposing it are waste. Hence he says:

सर्वापह्नवहेवाक-धर्माप्येवं हि वर्तते।
ज्ञानमात्मार्थमित्येतन्नेति मां प्रति भासते।।56।।

'सर्वेषां' ज्ञातृज्ञानज्ञेयानाम् 'अपह्नवो' निराकरणं तत 'हेवाक' एव 'धर्मः' स्वभावो यस्यसौ बौद्धः। तत्र त्रयाभाववादिनो माध्यमिकाः। ज्ञातृज्ञेयाभाववादिनो योगाचाराः। ज्ञात्रभाववादिनो वैभाषिकाः। सोऽपि 'ह्येवं ज्ञानमात्मार्थम्' इत्येतद् मां संवेदनस्वभावत्वाद् विचारयितारं प्रति नेति भासतेनास्ति इति प्रतीतिरूपो वर्तते अवतिष्ठते इत्यर्थः, तेन आत्मादेर्निराकरणे साधने वापि अवश्यमेव साधयिता पूर्वकोट्यवाक्षिप्तः सिद्धः। नहि साधयितारमन्तरेण अर्थानां साध्यतैव स्यात्, स च स्वतः सिद्धः प्रकाशात्मा परमार्थरूपः परमेश्वरः शिव एव।।56।।

अतश्च तत्र व्यर्थमेव बौद्धस्यापि प्रमाणस्य परिकल्पनम् इत्याह–

Sarvāpahanvahevākadharmāpyevaṁ hi vartate/
Jñānamātmārthamityetanneti māṁ Prati bhāsate//56//

Those (Buddhists *śūnyavādīs*) who are extremely desirous of shunning everything, also follow this tradition. They also consider that knowledge is not for self (and consider their self-existence only true which is the existence of *Parameśvara*).56

Word *'Sarveṣām'* is used for *jñātā, jñāna* and *jñeya* and *'apahanava'* is prohibition which is *'Hevāka'*(there is absolute zero). Word *'dharma'* means, "The one whose nature is like this." Hence it indicates towards Buddhists. Amongst them *mādhyamikas* (*śūnyavādis*) Buddhists consider the devoid of *jñātā, jñāna* and *jñeya*. *Yogācāra* (*Vijñānavadīs*) Buddhists consider the lack of *jñātā* and *jñeya*. *Vaibhṣikas* consider the lack of *jñātā*. They too say that such knowledge is for soul and hence it does reveal upon me or it is experienced as not existing. Hence seeker is proved to be incapable to prove the soul and to determine its existence. The proofs can't exist without accomplishing the meaning and this accomplishment of meaning is self-accomplished *Śiva*-the *prakāśa* who is supreme sublime truth.56

Hence the Buddhist imagination of Pramāna (proofs) also is waste here, he says the same:

अपह्नुतौ साधने वा वस्तूनामाद्यमीदृशम्।
यत्तत्र के प्रमाणानामुपपत्त्युपयोगिते।।57।।

'वस्तूनां' ज्ञातृज्ञानज्ञेयात्मनाम् 'आद्यम्' आद्यसिद्धत्वात् 'ईदृशं' परप्रमातृरूपं 'तत्र' इति आदिसिद्धे प्रमातरि। प्रमेयं खलु प्रमिण्वत्प्रमाणमुच्यते, प्रमेयं च विभिन्न-प्रकाशाधीनसिद्धिकमिदन्ताविमृश्यं च भवति। न चैवंरूपत्वं प्रमातुर्येन प्रमाणपरिच्छेद्यः स्यात्, स हि अर्थपरिच्छेदादौ प्रवृत्तः स्वप्रकाशरूपत्वान्न प्रकाशाद्भिन्नो, नापीदन्ताविमृश्यः-अहंप्रत्यवमर्शमयत्वात्, स च यदि प्रमाणप्रमेयः स्यात्, तत्रापि प्रमितिक्रियायां प्रमात्रा

Aphnutau sādhane vā vastūnāmādyamīdṛśam/
Yattatra ke pramāṇānamupapatyupayogite//57//

The *ādya* form of *Jñātā*, *jñāna* and *jñeya* is like this (*Para pramātā*) then why to talk about existence of any proofs for it and what is the need of it. 57

Word *'vastūnām'* is used for *jñātā*, *jñāna* and *jñeya*; *'ādya'* is used for the first one; *'īdṛśam'* is used for *Para pramātā*-the *Śiva* and *'tatra'* is used to refer *Śiva*.

Lord *Śiva*-the *Para Pramātā* only existed at the time of origin of world. Hence being the base of all the objects he is *ādisiddha* (first proved or self-accomplished). In this case, the accomplishment of *pramāṇa* to prove Lord *Śiva* is useless. The one which proves the *prameya* (lit. theorem) is *pramāṇa*. These *prameyas* also are unlimited and their accomplishment happens under the *prakāśa*. They can be enlightened by *Prakāśa* only, not by other sources. The deliberation of all *prameyas* is dualistic, their attribute has sense of separation. The *Para pramātā* can never be restricted by *pramāṇas*. As *pramātā* [which itself is involved in restricting the *viṣayas* (objects or sense-organs)] is of the form *svaprakāśa* (self-enlightened), it is *prakāśa* only, also it can't be deliberated by *idantā* (the dualistic subject) because it has *ahaṁpratyavamarśa* (self-deliberative). If he is considered as *prameya* (instead of *pramātā*) by *pramāṇa* then there would be some other *pramātā*, then second *pramātā's* third *pramātā* would occur and this way there would be unlimited *pramātā's*, this would lead to a defect in system. Hence for the application of *pramāṇa* there would have no sense.

अपरेण भाव्यम्, तत्राप्यन्येन इत्यनवस्थानं स्यात्, तस्मान्नात्र प्रमाणस्य प्रवृत्तौ काचिदुपपत्तिः। यस्तु भावनोपदेशादौ 'सकृद्विभातोऽयमात्मा प्रमाता' इत्यादिरिदन्तया व्यवहारः स न वास्तवः-तत्र तस्य साक्षादप्रतीतेः, अहन्ताव्यवधानेन हि तत्रासौ प्रतीयते इत्यास्ताम्, एतद्धि पदे पदे वितनिष्यते। प्रमाणानुपयोगस्त्वादिसिद्धत्वात् समनन्तरमेव दर्शितः, इति न पुनर्वितानितः।।57।।

न केवलमत्र युक्तिरेवास्ति यावदागमोऽपि इत्याह

कामिके तत एवोक्तं हेतुवादविवर्जितम्।
तस्य देवातिदेवस्य परापेक्षा न विद्यते।।58।।
परस्य तदपेक्षत्वात्स्वतन्त्रोऽयमतः स्थितः।

[Actually it is a test to check the logic that why Śiva only is pramātā, if he is not considered pramātā he would be considered as prameya. He is not considered as pramāṇa because he only is the matter of investigation, his supremacy and eternal existence only is tested, in that case he can't be considered as pramāṇa in this test.]

If a seeker feels, "Once this soul was experienced by me and this only is *pramātā*", due to some feelings or due to the preaches of someone; then such thought would also be considered as dualistic only. This is because the soul is not experienced in reality, it is due to the strong feelings only. This is enough. This would be discussed at various stages throughout the scripture. As he is *ādisiddha*, there is no use of *pramāṇa* to prove it. This is shown here, hence this is not repeated again.57

This is not proved by logics only here, it is supported by *Āgamas* also, same is said:

Kāmike tata evoktaṁ hetuvādavivarjitam/
Tasya devatidevasya parāpekṣā na vidyate//58//
Parasya tadapekṣatvātasvatatro'yamataḥ sthitaḥ/

Kāmika tantra says there is no need of any *pramāṇa* in the case of *Para pramātā* Lord *Śiva*; while being neutral. *Devādhideva* (Lord of Lords) has no expectations from others, rather others have expectations from him. Hence that *Parameśvara Śivatattva* is independent.

तत इति तत्र प्रमाणानामुपपत्त्युपयोगयोरभावात्, हेतोः अनुमानस्यवादेन विवर्जितम्। अत एवाह-तस्य इत्यादि, परस्य प्रमाणादेः, अत इति परानपेक्षत्वलक्षणाद्धेतोः।।58।।

एवमस्य परानपेक्षत्वाद्यथा न प्रमाणान्यवच्छेदकानि, तथा प्रमेयाण्यपि इत्याह

अनपेक्षस्य वशिनो देशकालाकृतिक्रमाः।।59।।
नियता नेति स विभुर्नित्यो विश्वाकृतिः शिवः।

वशिनः स्वतन्त्रस्य इति विशेषणद्वारेण हेतुः। अत्रापीति परानपेक्षस्य, प्रकाशात्मनः शिवस्य हि देशकालाकारैर्भेदाभेदविकल्पोपहतत्वादवच्छेदाधानमशक्यम् इत्युक्तं नियता न इति। अत एव च स एवंविधः इत्याह-विभुर्नित्यो विश्वाकृतिः इति। विभुः इति देशावच्छेदशून्यत्वात्। नित्य इति अतीतादिकालावच्छेदविगलनात्। विश्वाकृतिः इति चिदचिदाद्याकारवैचित्र्योल्लासकत्वात्।।59।।

Word *'tata'* used in *śloka* means, "Due to the lack of existence and further use of *pramāṇas*". Hence the Lord of Lords is beyond the speculations or principles, hence *pramāṇa* etc. may have expectation from *Para* however he doesn't have any expectation from others.58

Śiva the *prakāśa* has no expectation from others, as it can't be restricted by *pramāṇa* it must he can not be restricted by *prameya* also, same is said:

Anapekṣasya vaśino deśakālākṛtikramāḥ//59//
Niyatā neti sa vibhurnityo viśvākṛtiḥ Śivaḥ/

Śiva doesn't require anyone. Being controlled by Sva he is independent. He is not restricted by space and time and he is beyond form and sequences. This world is of the form of eternal and supreme *Śiva*.

Word *'vaśi'*-controller is used as an adjective of independent. Independence is his nature. As the *Śiva* of the form of *prakāśa* is not attached to the discriminative options like space, time and form, his concealment is not possible. Hence it is said that as he doesn't have defined attributes, he is *'vibhu'*-all pervading, beyond the restrictions of space coordinates *'nitya'*-eternal means not controlled by the time cordiantes and *'viśvākṛti'*-this entire world having diverse *'cit'* and *'acit'* is his deliberation.59

एतदेव प्रपञ्चयति

विभुत्वात्सर्वगो नित्यभावादाद्यन्तवर्जितः ।।60।।
विश्वाकृतित्वाच्चिदचित्तद्वैचित्र्यावभासकः ।।61।।

अत एवास्यागमेषु नानारूपत्वमुच्यते इत्याह

ततोऽस्य बहुरूपत्वमुक्तं दीक्षोत्तरादिके।।62।।

तदेवाह

भुवनं विग्रहो ज्योतिः खं शब्दो मन्त्र एव च।
बिन्दुनादादिसंभिन्नः षड्विधः शिव उच्यते।।63।।

भुवनं तत्तद्भुवनाधिष्ठेयं भोगाधाररूपम्। विग्रहशब्देन उपचाराद्विग्रहिणो लक्ष्यन्ते। तेषां च रुद्रक्षेत्रज्ञादिनानारूपत्वेऽपि तत्तत्सिद्धिदानसामर्थ्यादिहरुद्रादीनि कारणान्येव। ज्योतिः बिन्दुः

He displays the same:

Vibhutvātsarvago nitybhāvādādyanatvarjitaḥ//60//
Viśvākṛtitvāccidacittadvaicitryāvabhāsakaḥ //61//

Being *Vibhu* he is all-pervading. Being *Nitya* he is beyond origin and destruction and being *Visvākṛti* he only displays the multi-coloured forms of *cit* and *acit*.

This is mentioned in various ways in *Āgamas*:

Tato'sya bahurūptvamuktaṁ dīkṣottarādike//62//

Hence his various forms are mentioned in *śāstras* like *Dīkṣottara* etc.62

He tells the same:

Bhuvanaṁ vigraho jyotiḥ khaṁ śabdo eva ca/
Bindunādādisaṁbhinnaḥ śaḍvidhaḥ Śiva ucyate//63//

Bhuvana, Vigraha, Jyoti, Ākāśa, Śabda and *Mantra* are six forms of *Śiva* who is union of *Bindu* and *Nāda*.

Bhuvana is the foundation of fruitions. *Vigraha* means body, his forms like *Rudra* and *Kśetrajña* bestow the accomplishments and they only are the reason. *Jyoti* is *Bindu*:

'कदम्बगोलकाकारः स्फुरत्तारकसन्निभः।'

इत्यादिनास्य ज्योतीरूपत्वेनाभिधानात्। खं शून्यं-शक्ति-व्यापिनी-समानालक्षणम्। शब्दो नादात्मा। मन्त्रः अकारोकारमकारात्मा। अस्य विशेषणं बिन्दुनादादिसंभिन्न इति।

'बिन्दुर्नादस्तथा व्योम मन्त्रो भुवनविग्रहौ।
षड्वस्त्वात्मा शिवो ध्येयः फलभेदेन साधकैः।।'

इति। तथा

'उन्मना तु परो भावः स्थूलस्तस्यापरो मतः।
पुनः शून्यं च व्योमात्मा संस्पर्शं च ततः परम्।।
शब्दो ज्योतिस्तथा मन्त्राः कारणा भुवनानि च।'

इति। तथा

व्योम-विग्रह-बिन्द्वर्ण-भुवनाध्वविभेदतः ।
लक्ष्यभेदः स्मृतः षोढा.................।।'

'*Bindu* is of the shape of flower of *Kadmba* (Neolmarckia Cadmba) it is like twinkling star.'

This way his *Jyoti* form is mentioned. *Kha* is vacuum which is of the form *Śakti*, *Samanā* and *Unmanā*. *Śabda* is of the form of *Nāda*. *Mantra* is made up of *a, u* and *m*. There is union of *Bindu* and *Nāda*; this is adjective of ॐ. As it is said:

'*Śiva* who is of six forms viz. *Bindu, Nāda, Vyoma, Mantra, Bhuvana* and *Vigraha* shall be contemplated by seeker as per desired merits.'(M.V.T. 5-33)

[Here Bindu is used for Jyoti and Nāda for Śabda in the above mentioned śloka.]

And:

'*Unmanā* is all pervading, its secondary forms are gross. *Śūnya* is *Vyoma* the ether. Then *saṁsparśa* (the contact or touch) is somewhat gross. This way, *Śabda, Jyoti, Mantra* and *Bhuvana* are the forms of *Śiva* only.'

And:

'*Vyoma, Vigraha, Bindu, Varṇa, Bhuvana* and *Adhvā*, these six must be remembered as per motive....'

इत्यादि।।61-63।।

अत्र च

'यो यत्राभिलषेद्भोगान्स तत्रैव नियोजितः।
सिद्धिभाक्...।।'

इति न्यायेन यस्य यत्र निष्ठा तस्य तत्प्राप्तिर्भवति इत्याह

यो यदात्मकतानिष्ठस्तद्भावं स प्रपद्यते।
व्योमादिशब्दविज्ञानात्परो मोक्षो न संशयः।।64।।

यः साधको, यस्य भुवनादेः, आत्मकतायां तद्रूपतायां निष्ठितः, स तद्भावं-तत्तद्भुवनादिरूपत्वेन नियतां सिद्धिमेति इत्यर्थः। तदुक्तं

'भुवनं चिन्तयेद्यस्तु वक्ष्यमाणैकरूपकम्।
भुवनेशत्वमाप्नोति.......................... ।।'

[The Śaktis associated to these six forms only are worshipped during Mahāṣoḍhānyāsa, hence it is said that the one who performs Mahāṣoḍhānyāsa becomes like Śiva himself in one year.] 61-63

As per this ruling, one attains the shelter of the form, to whom he is devoted. That is said:

Yo yadātmakatāniṣthastadbhāvaṁ sa prapadyate/
Vyomādiśabdavijñānātparo mokṣo na saṁśayaḥ//64//

One attains accomplishments as per the form he is devoted to. When *Vyoma* (*Ākaśa*) and *Śabda* etc. are understood and attained; its existence is experienced then unity with *Śiva* the *mokṣa* is earned and there is no doubt in it.64

Any form out of six viz. *Bhuvana* etc. if is worshipped by a seeker, seeker attains the accomplishments of that form. That is said:

'Seeker who contemplates upon the *Bhuvana* form becomes *Bhuvaneśa*....'

भुवनं चिन्तयेद्यस्तु इत्याद्युपक्रम्य

ब्रह्मादिकारणानां तु विग्रहं यः सदा स्मरेत्।
पूर्वोक्तलक्षणं यच्च तन्मयत्वमवाप्नुयात्।।
मन्त्रैश्च मन्त्रसिद्धिस्तु जपहोमार्चनाद्भवेत्।
पूर्वोक्तरूपकध्यानात्सिद्ध्यत्यत्र न संशयः।।
ज्योतिर्ध्यानात्तु योगीन्द्रो योगसिद्धिमवाप्नुयात्।
तन्मयत्वं तदाप्नोति योगिनामधिपो भवेत्।।
शून्यध्यानात्तु शून्यात्मा व्यापी सर्वमतिर्भवेत्।
समना ध्यानयोगेन योगी सर्वज्ञतां व्रजेत्।।

इति। येषां षण्णमपि शिवात्मकत्वात्।

'.........................शिवं ध्यात्वा तु तन्मयः।'

इत्याद्युक्तेः शिवैकमयतयैकैकानुप्रवेशेऽपि शिवात्मकस्वरूपलाभो भवेद् इत्याह

Starting from the above verse:

'The one who always remembers the *Vigraha* form of *Śiva* whose characteristics are already mentioned, which is the reason behind the origin of *Brahmā* etc. unifies with him. From *Mantra* form the *Mantra* is accomplished while muttering *Mantra*, performing fire sacrifice and doing worship. The forms mentioned earlier are if contemplated the one who is contemplated, is surely attained. While contemplating upon *Jyoti*, the *Yogi* attains the *Yaugika* accomplishments and while being consistent in that he becomes Lord of *Yogis*. While contemplating upon *Śūnya* he becomes omnipresent and attains power to move all around. While contemplating upon *Samanā* (Vyoma; the ether) *Yogi* becomes omniscient.

All the six forms are of the *Śiva*:

'.....While contemplating up on *Śiva* unites with him.'

This way, while uniting with any of the forms of *Śiva*, unity

‘व्योमादि शब्दविज्ञानात्’ इत्यादि। व्योमादीनाम् एषां षण्णां शब्दानां शब्दनं शब्दः-परो विमर्शः, तदात्मकतया यद् विज्ञानम्-अनुभवः, तस्मात् परो विमर्शैकसार-शिवैकात्म्यापत्तिलक्षो मोक्षो निःसंशयं भवेद् इति वाक्यार्थः। व्योमादिषट्क इति पाठे तु व्योमादेः षट्कस्य विशिष्यादनवच्छिनज्ज्ञानाद् इति व्याख्येयम्। न च अत्र भुवनादीनां क्रमो विवक्षित इतीह व्योमादि इति प्रयुक्तम्।।64।।

ननु यद्ययं विश्वाकृतिस्तत्कथमस्य षड्विधत्वमेवोक्तम् इत्याशङ्क्याह-

विश्वाकृतित्वे देव्यस्य तदेतच्चोपलक्षणम्।
अनवच्छिन्नतारूढाववच्छेदलयेऽस्य च।।65।।

उपलक्षणम् एव भवति, अनेनैव निखिलविश्वसंग्रहसिद्धेः। केवलमेतद्विश्वाकारतायामेवास्योपलक्षणं यावदन्यत्रापि इत्याह-अनवच्छिन्नतारूढौ इत्यादि। अवच्छेदलये इति अवच्छेदानां संकोचाधायिनां भुवनादीनां लये विश्वोत्तीर्णतायाम् इत्यर्थः।

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with *Śiva* is attained. Which is said as *‘vyomādi śabdavijñānāt’* etc. which means, “Revelation of six forms like *Vyoma* or understanding the *Paravimaraśa* (deliberation of its element, *Śiva*), he attains the experience of unifying with *Śiva*, the real sublime truth. This experience of unity with *Śiva* only is *mokṣa*. A few copies of T.A. have *‘vyomādiṣaṭak’* instead of *‘vyomādiśabda’*, which means the special or unconcealed and absolute *jñāna* of *Vyoma* etc. As the sequence of *Vyoma* and *Bhuvana* is not mentioned, here *Vyoma* is mentioned instead of *Bhuvana*.64

If the *Śiva* is *Viśvamaya* (this world) then everything should fall within him only, then why his six forms are told? To clear this doubt, he says:

Viśvākṛtitve devasya tadetaccoplakṣaṇam/
Anavacchinnatārūdhāvavacchedalaye'sya ca//65//

These are merely the characteristics of his *Viśvamaya* form. All these limited parameters of the variation merge (within him) when indiscrimination increases (then he becomes *Viśvottīrṇa*).65

These (*Ṣaḍvidha*-the six types of *Śiva*) are characteristics and the compilation of entire world happens from it. These characteristics are not only of *Viśvamaya* form of *Śiva* but of

विश्वमयत्वेऽप्यस्य स्वस्वरूपान्न प्रच्याव इत्याशयः। नन्वेवमुभयथापि अस्य नियतात्मकत्वावगमादवच्छेद एवोक्तो भवेद् इत्याशङ्क्योक्तम् अनवच्छिन्नतारूढाविति। अस्य हि विश्वमयत्वे विश्वोत्तीर्णत्वादनवच्छिन्नतायामेव प्ररोहो भवेत्, एक एव हि स्वतन्त्रो बोधस्तथा तथा प्रस्फुरेद् इति।।65।।

ननु कथमेकदैव एकस्य विश्वमयत्वेऽपि विश्वोत्तीर्णत्वं संगच्छते इत्याशङ्काशान्त्यर्थमागमं संवादयति–

उक्तं च कामिके देवः सर्वाकृतिनिराकृतिः।
जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम्।।66।।

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others also. It exists in the rise of *anavachinna* (limitlessness or indiscrimination).

[It would be their where the discriminations and boundaries break, where the literal meaning of discrimination would not exist. It would be there in the stage of Paśyanti vāka, like a peacock stays in side egg.]

This is characteristic of *Viśvottīrṇa* stage of *Śiva* where all the discriminations and limits merge in him.

[Parāvāka keeps everything within there is no one else other than Śiva and his unified divine vibration however the entire world including the six forms of Śiva dwell within him.]

When the *Śiva* is *Viśvarūpa*, then also there is no down fall of his *sva*. Question is if it is revealed in two ways, then while being certainly something, is he regulated? Answer is, he is *Viśvamaya* and*Viśvottīrṇa* simultaneously. Hence when he is *Viśvamaya*, his *Viśvottīrṇa* form would exist which will pervade all. It is only one independent *Saṁvida Bodha* who dwells as both *Viśvamaya* and *Viśvottīrṇa*.65

Is it right that *Śiva* is *Viśvamaya* and *Viśvottīrṇa* simultaneously? To clear this doubt, he presents the thoughts other *Āgamas*:

Uktaṁ ca Kāmike devaḥ sarvākṛtinirākṛtiḥ/
Jaladarpaṇavattena sarvaṁ vyāptaṁ carācaram//66//

Kāmika Tantra clearly explains that *Deva* (*Śiva*) resorts as

दर्पणाद्यन्तःप्रतिबिम्बितं घटादि यथा दर्पणादिव्यतिरेकेण प्रकाशमानमपि दर्पणाद्यनतिरिक्तमेव, अन्यथा दर्पणघटयोरन्योन्यं वैविक्त्येन भानं स्यात्तथैव प्रकाशात्मना शिवेनापि स्थावरजङ्गमात्मकमिदं विश्वं स्वेच्छया रूपातिरिक्तायमानत्वेन अवभासितं सद् व्याप्तं प्रकाशमानतान्यथानुपपत्त्या स्वस्वरूपानतिरेकेणैव क्रोडीकृतम्, अत एवायं विश्वमयत्वेऽपि विश्वोत्तीर्णस्तदुत्तीर्णत्वेऽपि तन्मय इत्युभयथापि न कश्चिद्दोषः। अत एवोक्तं सर्वाकृतिर्निराकृतिरिति। सर्वाकृतिः विश्वमयः। निराकृतिः विश्वोत्तीर्णः। आवृत्त्या तत्त्वेऽपि तदुत्तीर्ण इति च। तदेवमयमेक एव प्रकाशात्मा परमेश्वरः सर्वतो जृम्भते इतीश्वराद्वयमेव परमार्थतः।।66।।

ननु भावानां तदपेक्षया पृथक् प्रकाशानुपपत्तेर्मा नाम मदतिरेकेण सत्ताऽभूद् इति भावापेक्षया प्रकाशात्मक एक एवेश्वर इत्यास्तां तावदेतत्।

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sarvākṛtiḥ and *nirākṛtiḥ* both simultaneously. He pervades all mobile and immobile (creatures) as water is seen in mirror.66

Mirror and pot are two different objects; however, they look one when the pot is seen in mirror. It must look like there are two objects but actually it is not. Similarly, the brilliant *Śiva* also projects this world as a separate entity which in reality is within him only. Hence being *Viśvamaya* he is *Viśvottīrṇa* and being *Viśvottīrṇa* he is *Viśvamaya*.

[This śloka reveals the basis of Kāśmīra Śaivism as to how the Śiva dwells as Viśvamaya and Viśvottīrṇa, simultaneously.]

There is no chance of any kind of defect in this simultaneous existence of *Śiva*. Hence he is said to be *'sarvākṛtiḥ'*-form of all and *'nirākṛtiḥ'*-beyond all the forms. Hence, only one *Śiva* the soul of *prakāśa* is budded everywhere. This is *Īśvarādvaya* (*Īśvara's* the *Śiva's advaya*) at the level of eternal truth.66

Question is, as the splendour of *bhāva* (existents) are not different from *Śiva*, the existence of them is not proved. Hence it is correct up to the level that *Parameśvara* is one with respect to being, however he is called *Vibhu* also and he is decorated with other adjectives also. This is relation of *dharma* (adjectives are *dharma*) and *dharmī* (*Śiva*) and the *dharmīs* always have mutual differences (each *dharmī* would has own attribute as

यत्पुनर्विभुत्वादि धर्मजातं तस्योक्तम्, तदपेक्षया धर्मधर्मिणोर्धर्माणां च परस्परभेदस्य अनपह्नवनीयत्वाद् योऽयं भेद उल्लसित:, सकथं वार्यते, येन एक एवेश्वर इत्यद्वयवादनिर्वाह: स्याद् इत्याशङ्क्याह–

न चास्य विभुताद्योऽयं धर्मोऽन्योन्यं विभिद्यते।

न च विभुताद्योऽयम् अस्य स्वरूपातिरिक्तस्तदतिशायक: कश्चिद् धर्म अपि तु स्वरूपमेवैतत्। विभुत्वं हि व्यापकत्वमुच्यते, तच्च स्वव्यतिरिक्ते व्याप्ये सति स्यात्। न च परं प्रकाशमपेक्ष्य दिगादि किंचित्संभवेद् इति किं नाम व्याप्नुयात्।

नित्यत्वमपि नास्य धर्म:, तस्य कालत्रयानुगामिरूपत्वात्, अस्य चाकालकलितत्वात्। यदभिप्रायेणैव 'सकृद्विभातोऽयमात्मा' इत्याद्युक्तम्। एवं विश्वाकृतित्वमपि।

नहि एतदपेक्षया विश्वं नाम किंचिदस्ति, यदाकारत्वमप्यस्य स्यात्। एवं चैषां परप्रकाशापेक्षया कथंचिद्भेदायोगात्पारस्परिकोऽपि भेदो नास्ति, इत्युक्तं 'न चान्योन्यं विभिद्यते' इति।

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per *dharma*). Though here the discrimination between the *dharmas* is clearly visible, how to resolve this so that *advaya* which states that God is one may be established? He clears this doubt as:

Na cāsya vibhutādyo'yaṁ dharmo'nyonyaṁ vibhidyate/

Supremacy (*Vibhuttva*) is the eternal *dharma* of *Parameśvara*. This *dharma* is not different from him.

Parameśvara's supremacy is not different from him, this is his form and not quality. *Vibhu* means all pervading. Direction can't be considered as the one which has to be pervaded, because it has no existence without *Paramaprakāśa* and then where would it pervade? Light in itself pervades all.

[Paramaprakāśa is merely not the light, it means Śiva hence the line must be read as, without Śiva there would not be any directions or nothing would be there.]

Even being eternal also is not his *dharma*. *Parameśvara* dwells like light everywhere perpetually and can't be calculated on the scale of time or can't be divided by the time. That's why it was said "This soul always shines". Same way is his *Viśvamaya* form. There is no object other than him which is known as world.

ननु यद्येवं तत्कथमस्य विभुर्नित्या विश्वाकृतिः इत्यादिधर्मभेद उक्त इत्याशङ्क्याह–

एक एवास्य धर्मोऽसौ सर्वाक्षेपेण वर्तते।।67।।
तेन स्वातन्त्र्यशक्त्यैव युक्त इत्याञ्जसो विधिः।

अस्य खलु एक एवासौ अहंप्रत्यवमर्शाख्यो हि स्वभावभूतो धर्मोऽस्त, यः सर्वं विभुत्वादिधर्मजातमाक्षिपेत्। अत्रायमर्थः–अयं हि नाम प्रकाशस्य अहंप्रत्यवमर्शं उच्यते यदयं स्वस्य परस्य वा प्रकाशने पर नापेक्षते इति। अत एवास्य स्वातन्त्र्यरूपं तत्तद्देशकालाद्यवभाससहस्रोल्लासनसामर्थ्यं स्यात्, येनास्य स्वसमुल्लासितोऽपि संकुचितः प्रमातृवर्गः स्वापेक्षया व्यापकत्वनित्यत्वादि व्यवहरेत्, वस्तुतः पुनरप्यहंप्रत्यवमर्शाख्या स्वातन्त्र्यशक्तिरेवास्यास्ति येन

'स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्यं परमात्मनः।' (प्र०1 अ०5 आ० 13 श्लो०)

This way, when *Paraprakāśa* is *Vibhu, Nitya* and *Viśvamaya*, it is he only who is discussed, these are merely the names of *Śiva*.

Question is if they all are same than why to discriminate his works by using different words? He clears this doubt as:

Eke evāsya dharmośau sarvākṣepeṇa vartate//67//
Tena svātantryaśaktyaiva Yukta ityāñjaso vidhiḥ/

There is only one *dharma* of *Parameśvara Śiva*, (*Ahaṁpratyavamarśa*) which pervades all. Being united with his *svātantrya Śakti* (he does all this), this is the simple procedure.

Parameśvara has only one *dharma*, *ahaṁpratyavmarśa*, this pervades over all other *dharmas* like *Vibhu* etc. This means, he reflects the *ahaṁ*, naturally. It doesn't expect any one else in the revelation of self or others. His *Svātantrya* only is packed with power which can splendour various spaces and times etc. The contracted subject which is enlightened by it displays the required pervasion and continuity. Fundamentally *Svātantrya* of *ahaṁpratyavmarśa* only is his power, on the basis of which:

'This *Svātantrya* (independence) only is prime sovereignty of *Parameśvara*.' (I.P.A-1, Ā-5, S-13)

इत्याद्युक्तम्। अत एवाह तेन इत्यादि।।67।।

ननु सर्वत्रैवास्य इच्छाद्यनन्तशक्तियोगित्वमुक्तमिति तत्कथमिहैकयैव स्वातन्त्र्याख्यया शक्त्या योग उच्यते? इत्याशङ्क्याह–

बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता।।68।।

स्वातन्त्र्यशक्तिरेव हि तत्तदेषणीयाद्युपाधिवशान्नानात्वं न व्यवह्रियते इति तच्छक्तियोगितैवास्यानन्तशक्तित्वम्। यदुक्तम्–

'या सा शक्तिर्जगद्धातुः कथिता समवायिनी।
इच्छात्वं तस्य सा देवि सिसृक्षोः प्रतिपद्यते।।
एकापि सत्यनेकत्वं यथा गच्छति तच्छृणु।'

इत्याद्युपक्रम्य

'एवमेषा द्विरूपापि पुनर्भेदैरनन्तताम्।
अर्थोपाधिवशाद्याति चिन्तामणिरिवेश्वरी।।' इति।।68।।

All this is said. Hence he explained it in this way.67

Various *Āgamas* say, *Śiva* has uncountable powers like *icchā*, *jñāna* and *kriyā* then why only *Svātantrya* power is said to be the sum of all? He clears this doubt as:

Bahuśaktitvamapyasya tacchaktyaivāviyuktā//68//

His indifference with *Svātantrya* power in itself symbolizes his powers beyond calculation.68

As the *Svātantrya* power of *Śiva* only reveals itself as *icchā*, *jñāna* and *kriyā Śaktis*, it would be correct to call *Svātantrya* power of *Śiva* as prime. As said:

From:

'The power of the creator of world which is said to be inherent is O *Devī*! Called as *Icchā Śakti* when he creates the world. This power is one in reality though is revealed as many, listen to them.'

Up to

'This way this *Īśvarī* having two forms, appears in unlimited forms due to various classifications. This *Icchā*

ननुएवमपीश्वराद्वयवादो न निर्व्यूढस्तदतिरिक्तायाः स्वातन्त्र्यशक्तेरप्यभिधानाद् इत्याशङ्क्याह–

शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्।
तेनाद्वयः स एवापि शक्तिमत्परिकल्पने।।69।।

यतो भावस्य यस्य कस्यचन सतः पदार्थस्य स्वमेव रूपं फलभेदाद् भेदारोपेण शक्तिः इति प्रमातृभिः परिकल्प्यते, न त्वसौ वस्तुतः पदार्थान्तरं किंचित्, अतः शक्तिशक्तिमत्परिकल्पनेऽपि क्रियमाणे, स एव अद्वयमयो विभुः–न काचिद्द्वयखण्डना इति यावत्। तदुक्तं–

Śakti only appears in those forms due to the tricks played by objectives; like *Cintāmaṇi*.68

Then this way the *Ekesvaravāda* is not proved as existence of *Svātantrya Śakti* is accepted here. He clears this doubt as:

Saktiśca nāma bhāvasya svaṁ rūpaṁ matṛkalpitam/
Tenādvayaḥ sa evāpi śaktimatparikalpane//69//

Pramātā contemplates own form as *Śakti* hence in spite of *imagination* of *Śakti* and *Śaktimāna*, he is one.69

[Rājānaka Jayaratha defines Śakti here.]

His own form incorporated in any object or being, due to difference at the level of objective of that object only is *Śakti*. Such is the (creation) of *Pramātā*, however this *Śakti* is not any different object. Hence even when the power and powerful both are contemplated, the *Śiva* is one. There is no dualism or division. Same is said:

'The discriminative form of object, incorporated as per the objective of that object only is *Śakti*.'

[Be it living beings like humans or any other object the form or appearance and its existence is due to the sovereign power of Śiva. It is frigid in frigid objects and throbbing in alive objects but is everywhere.

'फलभेदादारोपितभेदः पदार्थात्मा शक्तिः' इति।।69।।

नन्वेवमस्तु, यन्न शक्तिशक्तिमतोर्भेद इति, शक्तीनां पुनः परस्परं भेद एव भवति इति पुनः स दोषस्तदवस्थ एव इत्याशङ्क्याह–

मातृक्लृपते हि देवस्य तत्र तत्र वपुष्यलम्।
को भेदो वस्तुतो वह्नेर्दग्धृपक्तृत्वयोरिव।।70।।

यथा वह्नेः दाह–पाकादिफलभेदाद् दाहिका पाचिका च शक्तिर्भेदेन कल्पितापि, वस्तुतः शक्तिमदेकस्वभावत्वान्न परस्परस्य स्वरूपं भेत्तुमलम्। पृथक्सिद्धं हि वस्तु वस्त्वन्तरं भिनत्ति, नहि शक्तेः शक्तिमदतिरेकेण पृथक्सिद्धिरेवास्ति इति किं केन भेद्यम्, वह्नेरेव हि दाहादिसमर्थं स्वरूपं तथा परिकल्पितम्। एवं परमेश्वरस्य परिकल्पितेऽपि शक्तीनामानन्तये न कश्चिद्भेद इति न कदाचिदीश्वराद्वयवादक्षतिः।।70।।

ननु एवं–परिकल्पितोऽपि शक्तीनां भेदो भासत एव इतिकथं तदपह्नव इत्याशङ्क्याह–

Pramātā is Śiva. This is explained in detail in A.P.S.-20].69

It is ok that there is no difference between the Power and Powerful, however the power itself is of various kinds, thus the discrimination still persists. He clears this doubt as:

Matṛklṛpte hi devasya tatra tatra vapuṣyalam/
Ko bhedo vastuto vahnerdagdhṛpaktṛtvayoriva//70//

There is no difference in various bodies of *Deva* (Pramātā only) contemplated by Pramātā. What is the difference between fire's nature to cook or to burn?70

The way, the fire appears different due to its objectives like burning and cooking, then also the fire (powerful) is one. Object are perceived as when they are different however Power and Powerful are one; then where to distinguish? The fire's capabilities to burn or cook look different however the fire is one. Similarly, though the *Parameśvara's* unlimited powers have been imagined, but there is no difference between them. *Śivā advaya* is without defects.70

Even after above mentioned imaginations, the difference between the cooking and burning of fire is observed, how this discrimination would be removed? He clears this doubt as:

न चासौ परमार्थेन न किंचिद्भासनादृते।
नह्यस्ति किंचित्तच्छक्तितद्वद्भेदोऽपि वास्तवः।।71।।

भानमन्तरेण अन्यत्किंचिन्नास्ति इत्यसौ भेदोऽपि भासमानत्वाद्वस्तुतो न न किंचित्, अपि तु परमार्थसन्नेव इति शक्तीनां तद्वतश्च भेदोऽपि परमार्थिक एव इति वाक्यार्थः। एवं भेदस्य भानैकस्वभावत्वान्नन ततोऽतिरेक इति नाद्वयवादक्षतिः, नापि शक्तीनां तद्वतश्च भेदेन स्थितस्य व्यवहारस्यापह्नव इति सर्वं सुस्थम्।।71।।

ननु परमेश्वरस्य स्वातन्त्र्याख्या शक्तिरेकैवास्ति इत्युक्तम्, इच्छादयस्तु किं तद्विस्फूर्जितमात्रम्, उत स्वतन्त्राणि शक्त्यन्तराणि? इत्याशङ्क्याह–

स्वशक्त्युद्रेकजनकं तादात्म्याद्वस्तुनो हि यत्।
शक्तिस्तदपि देव्येवं भान्त्यप्यन्स्वरूपिणी।।72।।

Na cāsau paramārthena na kiṅcidbhasanādṛte/
Nahyasti kiṅcittacchaktitadvadbhedo'pi vāstavaḥ//71//

There is no difference at the level of eternal truth except their exposure (however this difference in exposure is eternal truth). There is no difference between the *Śakti* and *Śaktimāna* (the difference is at the level of exposure.)71

The difference is at the level of exposure and not at any other level, hence this difference is there as it is exposed. This difference in itself is eternal truth. Hence the difference (of exposure) between the *Śakti* and *Saktimāna* is eternal truth, this is the meaning of śloka. As the nature of difference is exposure, it is not different from *Śiva*. Hence the *advaya* is intact. The difference between *Śakti* and *Śaktimāna* can't be hidden hence everything is alright.71

It is said that *Parameśvara* has only one power, the *Svātantrya Śakti*, then whether *Saktis* like *Icchā* etc. shine due to it or they are sovereign powers? He clears this doubt as:

Svaśaktyudrekajanakaṁ tadātmyādvstuno hi yat/
Śaktistadapi devyevaṁ bhāntyapyanyasvarūpiṇī//72//

The one who engraves the abundance of inherent powers of objects (like fire) and is identical with those objects is *Devī Śakti* who splendours in various other forms.72

यद् नाम हि अवान्तरशक्तिवैचित्र्यं वह्न्यादेः वस्तुनः–स्वस्याः शक्तेः इति व्यपदेशप्रवृत्तिनिमित्तभूताया निर्विशेषक्रियामात्रनिष्ठायाः सामर्थ्यलक्षणायाः शक्तेः उद्रेको दाहपाकादिविशेषरूपशक्त्यन्तरात्मतयोच्छलनं तस्य जनकम् अवभासकम्, तदपि तादात्म्याद् एवं–विधस्वशक्त्येकरूपत्वाद्यथोक्तरूपास्वैव शक्तिः इति संबन्धः। समर्थो हि वह्निः सर्वं दाहादिकार्यजातं कुर्याद् इत्यभिप्रायः। एवं परमेश्वरस्यापि इच्छाद्यवान्तरशक्तिरूपतयावभासमानापि शक्तिर्देवी तत्तद्भेदोल्लासेऽपि परप्रकाशाभिन्नस्वभावत्वाद् द्योतमानावभासास्वातन्त्र्याख्यैव इति युक्तमुक्तम्– 'एक एवास्य धर्मोऽसौ सर्वाक्षेपेण वर्तते।' इति। एवमेकैवास्य स्वातन्त्र्याख्या शक्तिस्तथा तथा सृष्टेन भेदेन भायाद् इति सिद्धम्।।72।।

न केवलं शक्तिरेवास्यैवंकल्पितेन भेदनावभासते यावत्स्वयमपीत्याह–

The one who incorporates abundance of variegated nature of the power existing in objects like fire etc.; which is the variegated nature of inherent power of object and which is the power normally revealed as power of action and is splendored specifically as the powers of heating and cooking, is represented as *'yat'* in *śloka*. The question is who is that incorporator and how does it happen? Answer is *'tādamyāt'* this happens due to its own power. The power is within object in abundance. It can be said that fire in itself is powerful, it only cooks and burns. If we incorporate this analogy in the case of *Śiva*. *Devī Śakti* herself splendours in all his secondary forms. She only is *Icchā Śakti*. She only is active as *Kriyā Śakti*. She only is *Jñāna Śakti*. This is her own splendour then also her nature is inherent with that of *Parameśvara Śiva*. She is ever shining. These powers of her only are known as *Svātantrya Śakti*. Hence it is said, "There is only one *dharma* sovereignty, which pervades all others." This, of this form only is the base of all wonders, known as *Svātantrya Śakti*. Hence it is proved that only one power known as *Svātantrya Śakti* splendours in the variations of the creation.

*[The eternal truth behind it is that Lord only resorts as objects, hence his powers also resort in those objects. No one is other than Śiva in this world be it frigid or alive.]*72

Not only the *Śakti* but the *Śiva* also splendours like this. He tells the same:

शिवश्चालुप्तविभवस्तथा सृष्टोऽवभासते।
स्वसंविन्मातृमकुरे स्वातन्त्र्याद्भावनादिषु।।73।।

शिवश्च स्वा संकुचिता संवित् लक्षणं यस्यासौ बुद्ध्यादौ गृहीतात्मग्रहः परिनिष्ठितः प्रमाता स एव स्वच्छत्वात्प्रतिबिम्बसहिष्णुत्वेन मकुरः तस्मिन् भावनोपदेशादौ स्वस्वातन्त्र्यात् तथा भाव्यमानत्वादिना कल्पितेन भेदेन सृष्टः प्रमेयतामापादित इव अवभासते, न चैवमप्यसौ प्रमात्रेकरूपत्वात् तथा भवति इत्युक्तम्–अलुप्तविभव इति, अपरिहृतप्रमातृभाव इत्यर्थः। तदुक्तं–

'स्वातन्त्र्यादद्वयात्मानं स्वातन्त्र्याद्भावनादिषु।
प्रभुरीशादिसंकल्पैर्निर्माय व्यवहारयेत्।।'

(ई०प्र० 1-5-16)

इति।।73।।

एतदेवोपसंहरति–

Śivaścāluptavibhavastathā sṛṣṭo'vabhāsate/
Svasaṁvinmātṛmakure svātantryādbhāvanādiṣu//73//

Śiva himself is displayed in his own *Saṁvida* Pramātā mirror, as world; while being contracted due to his *Svātantrya*. However, his might doesn't decay.73

Śiva's Saṁvida power contracts and a persistence evolves in his *Buddhi* (which is of the form of *Saṁvida*) that he is *pramātā*. This wonder of contraction produces new thoughts within him. As the *Śiva* is pure he has capabilities to accept the images also that way his being becomes mirror. He draws in such emotions and stays considering himself as the discriminated *pramātā* due to his own *Svātantrya Śakti*. He feels that he is being created or he is part of creation. It must be kept in mind that in spite of this also he is not like that and his might does not vanish due to *Svātantrya Śakti*. The *Śiva* stays *Śiva*. That's said:

'Lord reflects his *advaya sva* as forms like *Īśa* etc. due to his independent desires by the virtue of *Svātantrya Śakti*.' (I.P. A-1, *Ā*-5 *K*-16).73

This way, he concludes this discussion:

तस्माद्येन मुखेनैष भात्यनंशोऽपि तत्तथा।
शक्तिरित्येष वस्त्वेव शक्तितद्वत्क्रमः स्फुटः।।74।।

तस्माद् उभयोरपि शिवशक्त्योस्तथा सृष्टेन भेदेन अवभासनोपपत्तेर्हेतोरपि शिवः प्रकाशमात्रैकरूपत्वाद् अनंशोऽपि येन भुवनाद्यन्यतमांशलक्षणेन मुखेन भावनादौ भासते तद् मुखं

'.........................शैवी मुखमिहोच्यते।'

इत्याद्युक्त्या तथा शिवप्राप्त्युपायतया शक्तिरेव, नहि एतदवगमादौ उपायान्तरमस्ति उपपद्यते वा। अतश्च शक्तिशक्तिमतोरुपायोपेयभावात्मा क्रमः सम्यगेव स्फुटः, न कश्चिदत्र संशय इत्यर्थः।।74।।

अतश्च अनयोरसावुपायोपेयभावस्तत्र तत्र आगमेषु उद्घोष्यते इत्याह–

Tasmādyena mukhenaiṣa bhātyanaṁśo'pi tattathā/
Śaktirityeṣa vastveva Śaktitadvatkramaḥ sphuṭaḥ//74//

The mouth from which he shines while being inherent with it, also is *Śakti*. This only is reality. This only is the *krama* of *Śakti* and *Śaktimāna*.74

Śiva and *Śakti* are capable to splendour themselves discriminatively. Then also *Śiva* has only one form *Prakāśa* and hence he is perpetual and not the part of any thing (rather the world is part of him). Then also he splendours like *Bhuvana* and *Vigraha* etc. These *Bhuvana* etc. only are said to be the '*mukha*'-mouth in *śāstras*.

'....they only are called as mouth Śiva in scriptures.'

Hence it is proved from the statement that solution to attain *Śiva* is *Śakti* only. Hence for such an objective any other source is not eligible. This way it is clear that relation between Power and Powerful is of *upāyopeya* (solution and objective). There are no doubts in it.74

Hence various *Āgamas* have declared this *Upāyopeya* relation, time to time:

श्रीमत्किरणशास्त्रे च तत्प्रश्नोत्तरपूर्वकम्।
अनुभावो विकल्पोऽपि मानसो न मनः शिवे।।75।।
अविज्ञाय शिवं दीक्षा कथमित्यत्र चोत्तरम्।

तद् इति शिवागमे शक्तेरुपायत्वमुक्तम् इति वाक्यशेषः। एतदेव च शब्दार्थरूपत्वेन शास्त्रस्य द्वैविध्येन प्रवृत्तेरर्थद्वारेण दर्शयति अनुभाव इत्यादिना। तत्र गरुडेन

'शिवतत्त्वं कथं शून्यं तच्छून्यं नाक्षगोचरः।
प्रत्यक्षं चाक्षविज्ञानं तदतीतं न किंचन'।।

इति प्रत्यक्षागोचरत्वाच्छिवतत्त्वं न किंचिद् इति पृष्टे, भगवता

'माया हेया शिवो ग्राह्यो ग्राहकः पुरुषः स्मृतः।
मायाधर्मैः शिवः शून्यः ....।।' इत्यादिना

Śrīmatkiraṇaśāstre ca tatpraśnottarapūravakam/
Anubhāvo vikalpo'pi mānaso na manaḥ Śive//75//
Avijñāya Śivaṁ dīkṣā kathamitytra cottaram/

Śrīmat Kiraṇaśāstra also tells that *Śakti* is solution; in question and answer, manner. The *vikalpas* originate from the consequences. *Vikalpa* is mental occupation only. *Mana* can't enter in *Śiva*. The one who does not know such *Śiva* can't be the *dīkṣā Guru*.75

As per *Śivāgama*, the *Sakti* is the solution to attain the *Śiva*; this shall be added. *Śāstras* can be commenced (quoted) in two ways; using the words of them or the meaning of them, here the second one used by author. *Garuḍa* asks:

'What is *Śiva tattva*? It is *Śūnya* and *Śūnya* can't be sensed by sense-organs. The one which is perceivable can only be sensed by sense-organs not others.'

This way, as it can't be perceived, *Śiva tattva* is nothing. To answer this question *Bhagavāna* says:

From:

'*Māyā* is not fit for adoption; *Śiva* is fit for it and acceptor is known as *puruṣa*. *Śiva* is devoid of the attributes of *Māyā*.....

'अतीन्द्रियं च यद्वस्तु तत्राप्यनुभवो न किम्।
अनुभावोमनोऽध्यक्षः प्रसिद्धः क्षुद्यथा च तृट्।।'

इत्यन्तेन शिवतत्त्वस्य बाह्येन्द्रियाप्रत्यक्षत्वेऽपि मानसप्रत्यक्षविषयत्वात् किंचित्त्वेन प्रतिसमाहितम् एतच्च पुनरप्यागूर्य गरुडेन

'अनुभावो विकल्पोत्थो विकल्पो मानसः स च।
समनस्कं च तज्ज्ञेयममनस्कमरूपकम्।।
अज्ञात्वा दैशिकस्तत्त्वं कथं दीक्षां करोत्यसौ।
ज्ञेयः सर्वात्मनैवार्थः स ज्ञेयो नैव सर्वथा।।'

इत्यादिना पृष्टम्। एतत्प्रश्नार्थ एव ग्रन्थकृता संक्षेपचिकीर्षया स्ववचसोपनिबद्धः। अत्रायमर्थः-यन्नाम बुभुक्षादिन्यायेन शिवस्य मानसप्रत्यक्षविषयत्वमुक्तं तत्र मानसोऽनुभवः

'संकल्पकमत्र मनः ....।'

Up to

'Aren't the objects beyond the senses of organ experienced. Experiences are realised by *mana*, like hunger and thirst.'

While saying all this, God makes it clear that *Śiva tattva* can't be realised by *bāhyakaraṇas* he can only be realised by *antaḥkaraṇa*.

While setting it in mind *Garuḍa* again says:

'Consequences rise from *vikalpas* and *vikalpas* are mental occupation. The unanimous ones are *jñeya*. The non-perception has no form (and are *ajñeya*), how a preceptor *Guru* can initiate someone without knowing it? The initiation can be given for the one which is known and not for the one which is unknown.'

To explain the meaning of this question, Ācārya has mentioned it in his own words with the desire of summarising it. It means-The mental perception of *Śiva* is explained on the basis of experiences of hunger and thirst. That mental perception is:

'The *mana* is determination here....'

इति नीत्या संकल्पात्मकत्वाद् विकल्पः तस्य चार्थासंस्पर्शित्वं रूपम् इति मनः तावत् शिवे न प्रमाणम्, यत्र च न प्रमाणं प्रवर्तते, तन्न ज्ञातं भवेद् इत्यज्ञाते शिवतत्त्वे कथं दीक्षा स्यात्, दैशिको हि परं तत्त्वं ज्ञात्वा तत्र दीक्षया दीक्ष्यं योजयेत्। अत एव 'गुरौ ज्ञानम्' इत्याद्युक्तम्। इति शब्दः प्रश्नसमाप्तौ। अत्र इति गरुडोक्ते प्रश्ने। उत्तरम् इति भगवदुक्तं प्रतिसमाधानम्।।75।।

तदेवाह

क्षुधाद्यनुभवो नैवा विकल्पो नहि मानसः।।76।।

न-शब्दो भिन्नक्रमः, तेन प्रश्ननिषेधविषयत्वेन योज्यः, नायं प्रश्न इति। हि-शब्दो हैतौ यतो बुभुक्षादीनां विकल्पात्मक एव मानसोऽनुभवो न भवति इत्यर्थः। आसां हि

As per this policy, as it is determinative it has mental occupations. The form of that mental determination can't realise the meaning. This way the *mana* which is determinative and is always indulged in mental occupations can't experience the *Śiva*.

[Śiva can only be determined by indeterminate mana.]

As per this policy no one can bestow *dīkṣā* of *Śiva tattva*, as there is no proof to learn it. The one who is *Daiśika Guru* of this element, can bestow *dīkṣā* and unite pupil with *Śiva*, while factually knowing the *Śiva tattva.* Hence it is said, "Knowledge dwells in *Guru.*" With these words, the question ends. This was the question of *Garuḍa* and the answer to it was given by none other than God.75

That's said:

Kṣudhādyanubhavo naiva vikalpa nahi mānasaḥ//76//

Experience of hunger etc. are not *vikalpa* as they are not experienced by mind first.76

Word *'na'* is used to highlight the variations in sequence (of mental occupation), hence question of such sequence doesn't rise here (in case of hunger etc.). Word *'hi'* is used in the sense of "for". Hence hunger etc. are not merely experienced by mental occupations only, though an

प्रथममविकल्पकमानसप्रत्यक्षविषयत्वमप्यस्ति, अन्यथा तत्पृष्ठभाविनो बुभुक्षेयम् इति विकल्पस्योदयो न स्यात्। सविकल्पकमानसप्रत्यक्षविषयत्वेऽप्यासां न कश्चिद्दोषः, तस्य वस्त्वाश्रयत्वेन प्रमाणत्वाभ्युपगमात्। एवं शिवोऽपि मानसप्रत्यक्षगोचरो भवत्येव, किं तु शक्तिद्वारेण इति विशेषः। यदुक्तं तत्रैवोत्तरग्रन्थे

'क्षुधाद्यनुभवो यत्र विकल्पस्तत्र नो भवेत्।
वस्त्वाश्रयो विकल्पोऽपि तद्वस्तु घटवन्न च।।
विकल्पो मानसः सूक्ष्मः शून्यशक्तिलयं गतः।
तद्गतस्त्वन्यविच्छिन्नस्तेनासौ चित्तवर्जितः।।
ज्ञानं चात्मेन्द्रियाश्लेषात्कर्ता ह्यात्मा मनः क्रिया।
शिवः साध्योऽत्र मन्तव्यो विभुरप्येकधर्मतः।।'इति।

यत्तु अस्य शून्यत्वमुक्तं तन्मायाक्षयोपचारेण तद्धर्मैः परिणामित्वादिभिः

indeterminate mind perceives them. Or else, perception that 'this is hunger' would not evolve. Also there is no wrong in considering this hunger to be the subject perceived by mental occupations, because the perceived mental occupations depend on objects only. This is explained further in this *śāstra* as:

'Where the hunger etc. is experienced there is no mental occupation. Mental occupation depends on object only like a pot. Once a pot is seen it can be perceived by experiences. But there is no such dependence or perception in case of hunger and thirst. If the *vikalpa* is mental it is subtle and such mental experience merges in *Śakti* pervading in vacuum, by the virtue of *Śakti* (herself) only. As it merges in *Śakti* it becomes different from other objects and hence it disconnects from *Citta*. *Jñāna* happens by the union of soul and senses of organs. In which soul is doer and *mana* is action of that doer. (Hence) as *Śiva* has one *dharma* of *Svātantrya* here, he must also be considered as goal. He can also be perceived by the help of *Śakti* as hunger etc.'

Śiva is called as *śūnya* because the effect of *māyā* has zeroed

शून्यत्वाच्छून्यम् इत्युक्तम्। अन्यापेक्षया तु तदशून्यमेवेत्यर्थावाप्तम्। अतश्च शिवं शक्तिद्वारेण ज्ञात्वा दैशिकस्तत्र दीक्षया दीक्ष्यं योजयति इति न काचित्क्षतिः।।76।।

ननु सर्वात्मनार्थो ज्ञातो भवति न तु अंशेन, विकल्पश्च सर्वात्मना अर्थं ज्ञातुं न शक्नोति- नियतांशाभिनिवेशित्वात् तस्य, अतः शिवस्तेन शक्तिद्वारेण विषयीकृतोऽपि सर्वात्मना तद्गोचरीभावाभावान्न ज्ञात इति प्रश्नशेषमाशङ्क्याह-

रसाद्यनध्यक्षत्वेऽपि रूपादेव यथा तरुम्।
विकल्पो वेत्ति तद्वत्तु नादबिन्द्वादिना शिवम्।।77।।

विकल्पः अत्र निर्विकल्पकपृष्ठभावी ग्राह्यः। तेन स तरुं रूपरसाद्यात्मकमपि रूपाद्यात्मनैव गृह्णाति न रसाद्यात्मनापि नियतत्वात्तद्ग्रहणस्य, नहि सर्वात्मत्वेन अगृहीतत्वाद्

out here. *Māyā* gives results and hence it is its attribute. It creates, operates and destroys, hence the destruction which is of the form of *śūnya* is prime. The *śūnya* is used in this sense here. There is devoid of *śūnya* in case of *Śiva* with respect to others. Hence a *Daiśika Guru* can initiate pupil only when he perceives the *Śiva* by the help of *Śakti*. He unites pupil with *Śiva*. This way, there is no loss in such initation.76

A subject can be considered as understood if it is completely understood, partial understating can't be called as *jñāna* (ref.- *ś* 1.25), *vikalpa* also does not have attribute to know the object or make one know the object because, it depends on any particular part of object only. Similarly, when the *Śiva* becomes *jñeya* which can be attained by *Śakti*, he is not visible completely. Hence the statement *'Śivaḥ jñātaḥ'-Śiva* is known may be partially correct? He clears this doubt as:

Rasādyanadhyakṣatve'pi rūpādeva yathā tarum/
Vikalpa vetti tadvattu nādabindvadinā śivam//77//

As the one acquires knowledge that it is tree without tasting its sap by tongue, by the virtue of *vikalpa*. *Śiva* is known by the virtue of *nāda* and *Bindu*.77

As it is known that the experience of hunger is indeterminate experience and then on the basis of it only mental occupation of sensual experiences originates. Similarly,

अगृहीत एवासौ इति वक्तुं युज्यते, अनुभवविरोधात्। तद्वद् नादबिन्द्वाद्यात्मकशक्तिद्वारेण शिवोऽपि ज्ञात एव भवति इति सिद्धान्तः।

तदुक्तं तत्रैव

'प्रत्यक्षेण यथा वृक्षो रूपमात्राद्धिगृह्यते।
रसादयो गृहीता नो तथेशो ज्ञानशक्तितः।।
गृह्यते तत्त्वभावेन वस्तुभावविवर्जनात्।'

इति। तथा

'बिन्दुर्नादस्तथा शक्तिः शून्यत्वे परिकल्पिताः।
चेतसः स्थितिहेत्वर्थं पुनर्नित्यं स्थिरं भवेत्।।
अतीन्द्रियः सुसूक्ष्मत्वात्सूक्ष्मा शक्तिः स तद्गतः।
ज्ञानशक्तिर्मता सापि तज्ज्ञानाज्ज्ञात एव सः।।

the tree is acknowledged by its form only. For that it is not necessary to taste its sap or see its beauty. Actually their acknowledgments also are limited. Taste can be known by tongue and form by eyes only. When we say that we saw a tree, we acknowledge that it's a tree but we don't acknowledge the complete tree all together. We can say that we didn't find the tree but it's not true; as our experiences have acquired the tree, if we say that we didn't find it, we oppose the experiences only. Similarly, "*Śiva* is known by the help of *nāda* and *bindu*" this principle is accepted. The same is said there as:

'As the tree is acknowledged by eyes without tasting its sap. *Śiva* also is acknowledged by *Jñāna Śakti*. This experience is real and is beyond the sensing of any object.'

And

'*Bindu*, *Nada* and *Śakti* three are contemplated as *śūnya*. *Śiva* becomes stable and eternal for the sake of stability of *Citta*. Being subtle it surpasses the senses. Being subtle it accompanies with subtle *Śakti*. That *Śakti* is *Jñāna Śakti*. That *Parameśvara Śiva* is known by the *jñāna* of that *Jñāna Śakti*.'

इति। एवं शक्तिरेव परतत्त्वाधिगमे परमुपाय इति सिद्धम्। सा च भुवनादिरूपतया अनन्तप्रकारा इत्युक्तप्रायम्।।77।।

एवं यत्किंचन जडाजडात्मविश्ववैचित्र्यम्, यच्च तद्विषयं सृष्ट्यादि जाग्रदाद्यवस्थादि वा तत्सर्वं परमेश्वरस्य शक्तिस्फार एव इत्याह–

बहुशक्तित्वमस्योक्तं शिवस्य यदतो महान्।
कलातत्त्वपुरार्णाणुपदादिर्भेदविस्तरः ।।78।।

सृष्टिस्थितितिरोधानसंहारानुग्रहादि च।
तुर्यमित्यपि देवस्य बहुशक्तित्वजृम्भितम्।।79।।

जाग्रत्स्वप्नसुषुप्तान्यतदतीतानि यान्यपि।
तान्यप्यमुष्य नाथस्य स्वातन्त्र्यलहरीभरः।।80।।

महामन्त्रेशमन्त्रेशमन्त्राः शिवपुरोगमाः।
अकलौ सकलश्चेति शिवस्यैव विभूतयः।।81।।

This way it is proved that *Śakti* only is the supreme solution to attain supreme and ultimate element *Śiva*.This *Śakti*, only is situated in various forms like *Bhuvana*, *Ākāśa* and *Mantra*.77

Hence, this entire *jaḍājaḍa* (frigid and throbbing or mobile and immobile) multi-dimensions of world; this multi-coloured creation and stages like *Jāgrta, Svapna* and *Suṣupti* are merely the expansion of *Śiva*. On the basis of same he says:

Bahuśaktitvamasyoktaṁ Śivasya yadato Mahān/
Kalātattvapurāṇārṇupadādibhedavistaraḥ //78//

Sṛṣṭisthititirodhānasaṁhārānugrahādi ca/
Turyamityapi devasya bahuśaktitvajṛmbhitam//79//

Jāgratsvapnasuṣuptānyatadatītāni yānyapi/
Tānyapyamuṣya nāthasya svātntryalaharībharaḥ//80//

Mahāmantreśamantreśamantrāḥ śivapurogamāḥ/
Akalau sakalaśceti Śivasyava vibhūtayaḥ//81//

Unlimited powers of *Śiva* are mentioned (in *śāstras*), The (*ṣaḍadhvās* like) *Kalā, Tattva, Bhuvana, Varṇa, Mantra* and *Pada* are discriminative expansions of *Śiva*.

पदादि इति आदिशब्देन भूतभावग्रहणम्। सृष्टिस्थिति इत्यनेन कृत्यभेद उक्तः। तुर्यमित्यन्यच्छब्दवाच्यं सृष्ट्यादीनामन्तर्वर्ति पूर्णं रूपम्। अनेन चतुष्टयार्थस्यापि आसूत्रणं कृतम्, तेन स्थितौ संहारे तिरोधानानुग्रहयोरन्तर्भावः कार्यो येनैतत्स्यात्, अन्यत्तुर्यम्, जाग्रत्स्वप्न इत्यनेन अवस्थाभेद उक्तः। अकलौ इति विज्ञानाकलप्रलयाकलौ। अनेन प्रमातृभेदः।।78-81।।

तदेवं वैचित्र्यभाजः षट्त्रिंशत्तत्त्वात्मकस्य जगतश्चिदानन्दैकघनः परमार्थः शिव एवानुप्राणकतया वर्तत इत्याह-

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Sṛṣṭi, Sthiti, Saṁhāra, Tirodhāna Anugraha and *Turya* (above all of them) *Deva's* various powers which are yawned. 79

Jāgrata, Svapna and *Suṣupti* and other stages (*Turya* and *Turīyātīta*) are merely the waves of *Svātantrya* of *Śiva*. 80

Mahāmantreśvara, Mantreśvara, Mantra, Akala (*Vijñānākalas* and *Pralayākala*) and *Sakala* are the might of *Śiva*. 81

Bhūta (the physical body) is mentioned as word *'ādi'* used (in *ś*-78). Various actions of Lord are mentioned by *sṛṣṭi* and *sthiti* etc in *ś*-79. The special mention of *Turya* is done to show the completeness with in the being of *sṛṣṭi* etc. *Turya* also stands for *dharma, artha, kāma* and *mokṣa*. Here one shall understand that Saṁhāra means Anugraha and Sthiti means Tirodhāna.

Turya is stage after *Jāgrata, Svapna* and *Suṣupti*. *Akala* stands for *Vijñānākala* and *Pralayākala*, these are types of *pramātās*. 78-81

Hence the eternal meaning or the sublime truth of this diversified world made of thirty-six *tattvas* is *Śiva*-the cloud of bliss of cid (*Cidānandaghana*). He only makes everyone alive. Same is said here:

तत्त्वग्रामस्य सर्वस्य धर्मः स्यादनपायवान्।
आत्मैव हि स्वभावात्मेत्युक्तं श्रीत्रिशिरोमते।।82।।

द्विविधो हि धर्मः पदार्थस्य– प्राणप्रदो विशेषाधानहेतुश्च। आद्यो यथा सामान्यम्, नहि गोत्वमन्तरेण गौः गौरेव भवति। द्वितीयो यथा गुणः शुक्लादिर्हि लब्धसत्ताकं वस्तु विशिनष्टि। एवमिह आत्मैव तत्त्वसमूहस्य प्राणप्रदत्वात् स्वभावभूतो धर्मः, अत एव अनपायवान् नित्यावियुक्त इत्युक्तम्। हि शब्दो हेतौ। नन्वत्र किं प्रमाणम् इत्याशङ्क्योक्तम् 'इत्युक्तं त्रिशिरोमत' इति।।82।।

तत्रत्यमेव ग्रन्थं शास्त्रस्य शब्दार्थरूपतया द्वैविध्येन प्रवृत्तेरुभयथाप्याह–

हृदिस्थं सर्वदेहस्थं स्वभावस्थं सुसूक्ष्मकम्।
सामूह्यं चैव तत्त्वानां ग्रामशब्देन कीर्तितम्।।83।।

Tatvagrāmsya sarvasya dharmaḥ syādanapāyavān/
Atmaiva hi svabhāvātmetyuktaṁ śrītriśiromate//82//

He only is natural *dharma* of thirty-six elements and resorts in their *sva*; this is said in *Śrī Triśiro Bhairava*.82

Objects have two *dharmas* to give lives and placing special attributes to objects. First *dharma* is normal like cow-hood of cow. Second *dharma* reveals the qualities like cow is red, black or white, amongst these reddishness, blackness and whiteness are the *dharmas* respectively, which separates them from each other and put forward the quality of cow. Hence the soul is proved to be *dharma* which imparts lives in all (thirty-six) elements. That's why it is said to be '*anapāyavāna*' which means eternally inherent. Word '*hi*' is used for the cause. What is the proof of this belief? *Mahāmaheśvara Abhinavagupta Jī* says '*ityuktam Śrītriśiromatam*'-it is opinion of *Śrī Triśirobhairva*.82

All the scriptures are commenced in two manners words and meanings. He mentions the above mentioned *śāstra* on the basis of these two:

[Mahāmaheśvara Ācārya uses the exact words of śloka which he refers and then the meaning of it.]

Hṛdisthaṁ sarvadehasthaṁ svabhāvasthaṁ susūkṣmakam/
Sāmohyaṁ caiva tatvānāṁ grāmaśabdena kīrtitam//83//

समूह एव सामूह्यम्। ग्रामशब्दो हि समूहार्थवृत्तिः।

'कवलीकृतनिःशेषतत्त्वग्रामस्वरूपकम्।'

इत्यादिप्रयोगदर्शनात्। तच्च सर्वत्र बाह्ये देहे चान्तः साधारणासाधारणतया द्वैविध्येन वर्तमानम् इत्यर्थः। अत एव स्वभावे स्थावरजङ्गमाद्यात्मनि नियते रूपे स्थितम्। एवमपि हृदि बोधे स्थितम्, तदैकात्म्येन परिस्फुरद् इति यावत्, अत एव सुसूक्ष्मम् अपरिच्छेद्यम्।।83।।

तत्त्वग्रामस्य चास्य न संकुचित आत्मा धर्मः, आप तु पर इत्याह

आत्मैव धर्म इत्युक्तः शिवामृतपरिप्लुतः।

शिवामृतपरिप्लुत इति परानन्दचमत्कारमय इत्यर्थः। एवं स एव परमुपेय इति तत्रैवावधातव्यम् इत्यपि सूचितम्।

He dwells, in heart, bodies and *'sva'bhāva* of all elements subtly. The group of thirty-six *tatvas* is called as *grāma*.83

The word *'sāmūhya'* originated from *samūha* or group. Word *grāma* stands for group only.

'The one which swallows *grāma* of elements within his *sva'*

It is visible with such applications. He dwells everywhere, within and outside of the body. He only is common and specific (*dharma* ref. ś-82). He dwells as *'svabhāva'*-the mobile and immobile. In spite of this also he is situated within *'hṛdi'*- which means, he dwells indifferently as intellect (here word heart is used but it is used in the sense of intellect, this is because the intellect is core of this manifestation),that's why he is *'susūkṣma'*-subtle means perpetual.83

The *dharma* of this *grāma* is not an empirical soul rather it is *Parama Tattva*:

Ātmaiva dharma ituktaḥ Śivāmṛtpariplutaḥ/

The soul pervaded by elixir called as *Śiva* only is said to be *dharma*.

'Śivāmṛta'- The blissful sport of *Anuttara tattva* only is elixir of *Śiva*. It has a mystic wonder within and that wonder wettens

कश्च अत्र उपायो, येनैतत्साक्षात्कारो भवेद् इत्याह–

प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः ।।84।।
स्वस्थाने वर्तनं ज्ञेयं द्रष्टृत्वं विगतावृति।
विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः ।।85।।
ग्रामधर्मवृत्तिरुक्तस्य सर्वं प्रसिद्ध्यति।

आदिशब्दाद्भावोऽपि, तेन भावाभावयोः भावयोर्वा यद् मध्यम् अन्तरालं तदवलम्ब्य प्रकाशे स्वात्मन्येव, न पुनर्भावाभावादिस्वरूपे अवस्थितं यद् ज्ञानम्, तस्य स्वस्य आत्मनः स्थाने स्थितौ वर्तनं ज्ञेयं–ग्रामधर्मविषये वृत्तिर्ज्ञातव्या इत्यर्थः। इदमत्र तात्पर्यम्–भावद्वयस्य भावाभावयोर्वा प्रतीतिकाले मध्यं तद्द्वयावच्छेदहेतुं शून्यमुपलभ्य तद्भावाभावादि युगपत्त्यक्त्वा तत्रैव सावधानस्य परमोपेये शिवामृतपरिप्लुते परमात्मनि वृत्तिर्जायते इति। तदुक्तं

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the seeker by elixir. From this statement it is proved that *Śiva* only is supreme attainable *dharma*.

What are solutions here, by which *Śiva* can be perceived? He answers to this:

Prakāśāvasthitaṁ jñānaṁ bhāvābhāvādimadhyataḥ//84//
Svasthāne vartanaṁ jñeyaṁ drṣṭutvaṁ vigatāvṛti/
Viviktavastukathitaśuddhavijñānanirmalaḥ //85//
Grāmadharmavṛttiruktastasya sarvaṁ prasiddhyati/

The *jñāna* situated in Prakāśa is present between the *bhāva* and *abhāva*. It must be understood as situated at place of its *sva* and its sight is without any changes. The one which is pure is pure *jñāna* and all its bonds are cut, hence it is called as *grāma dharma vṛtti* (by *Guru*). Such person attains everything.84 to 85

Being also must be understood from the word *'ādi'*. Hence it means, when a feeling arises between (the mid-stage unaffected by the two boundary stages) *bhāva-bhāva* and *bhāvābhāva-bhāvābhāva* (*bhāvābhāva*-stage in which *bhāva* or existents and non-existents both exist), then the seeker starts abiding the Para-*prakāśa*, which is oozed by the elixir of *Śiva*. That only becomes his state. That's said:

'उभयोर्भावयोर्ज्ञाने ज्ञात्वा मध्यं समाश्रयेत्।
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते।।
भावे त्यक्ते निरुद्धा चिन्नैव भावान्तरं व्रजेत्।
तदा तन्मध्यभावेन विकसत्यति भावना।।'

इति। ज्ञेयम् इति काकाक्षिन्यायेन योज्यम्। तेन वर्तनमपि परमार्थसाक्षात्काररूपं द्रष्टृवं ज्ञेयम्, तच्च विगतावृति विगता निवृत्ता भावाभावाद्यात्मकबाह्यरूपा आवृतिः यस्य तत्, बाह्यदेशाद्यवच्छेदशून्यम् इति यावत्। अथ च विगता परापरात्मना कालेन रहिता कलनात्मिका आवृतिः यस्य तत्, आकलकलितम् इत्यर्थः। तदुक्तं

'While knowing both *bhāvas* one must resort in the mid-stage. As he relinquishes both stages together simultaneously, the mid-stage is enlightened. As the bonds with *bhāvas* break, the *Cit Śakti* which was restricked (by carnal bonds) enlightens. He never enters in any other *bhāva* (thoughts). Then *Saṁvida* united with *Cid* which surpasses all carnal bonds, is developed within.'

[The bhāva is thought and the state where these bhāvas banish is known as nirvikalpa stage. When the seeker reaches to that stage, Saṁvida united Cid awakens, as it is always there, the only thing is that it is covered by the carnal bonds or/and mental occupations which is mentioned as bhāva, once these are cut she appears like sun appears when clouds move away.]

The word *'jñeya'* (ś-85) reveals meaning on both the sides, by *kākākṣinyāya* (a maxim) Its (*śloka's* word) *'vartana'* (attachment) is understood as encounter with sublime truth or *Śiva* and *'vigatāvṛti'* (attribute of detachment) also where *vigata* means detached, which means free from attachments with *bhāvātmaka* and *bhāvabhāvātmaka* extrinsic world. Then there stays no boundaries of space, time and shape. Calculation of high or low and prior or later ends. He reaches to the stage where the time doesn't drive him. That's said:

'अपरः षोडशो यावत्कालः सप्तदशः परः।
परापरस्तु यः कालः स प्रियज्ञोऽष्टादशः प्रभुः।।
प्राण एकं त्रिधा कालं कृत्वा चैव त्यजेत्पुनः।' इति।

तथा विगता पदैकादशकात्मिका आवृतिः यस्य तत्, तत्प्रतिनियततत्तद्ब्रह्माद्यकारोज्झितम् इति यावत्। यदुक्तं

'पदैकादशिका सा च प्राणे चरति नित्यशः।
अकारश्च उकारश्च मकारो बिन्दुरेव च।।
अर्धचन्द्रो निरोधी च नादो नादान्त एव च।
शक्तिश्च व्यापिनी चैव समनैकादशी स्मृता।।'

इति। अत एव च उन्मनाभिन्नप्रमातृरूपं परमार्थसाक्षात्कारलक्षणमेतद्भवति इति पिण्डार्थः। तदुक्तं

'उन्मना तु ततोऽतीता तदतीतं निरामयम्।'

इति। अत एव तत्तद्देशकलाकारैः विविक्तम् अवच्छेदशून्यं यद् वस्तु महासत्तात्मपरं

'*Apara Kāla* has sixteen *kalās; Para Kalā* has seventeen *kalās* and *Parāparā* is of eighteen types. This is *Prabhu* (Lord or mighty). *Prāṇa* makes it of three types (past, present and future) and then leaves it.'

On the basis of this, *vigata* means, "The end of cycles of travelling up and down on eleven stages. As said:

'The cycle of elven stages, consistently operates in *prāṇa*. These elven stages are remembered as *A, U, Ma, Bindu, Ardhacandra, Nirodhini, Nāda, Nadānta, Śakti, Vyāpinī* and *Samanā*.'

And this entire cycle is different from *Unmanā*. It has different *pramātā*. *Unmanā* is like perception of eternal truth for them. That's said:

'*Unmanā* is prior to these steps and *Nirāmaya* (*Śiva*) is even prior to that.'

Hence it is proved that the object which is beyond the space, time and shape and is not limited that only is that super-

तत्त्वम्, तत्र कथितं सर्वागमेषु अविगानेन उक्तं यत् शुद्धं पराहंपरामर्शमयं विज्ञानं तेन निर्मलः तदैकात्म्यापत्त्या खिलीकृतनिखिलबन्धो ग्रामधर्मवृत्तिः

'भैरवाद्भैरवीं प्राप्तः..........................।'

इत्याद्युक्तेरस्मद्गुरुभिरप्युक्त इति श्रीकण्ठस्येयमुक्तिः। तदुक्तं तत्र

'चतुर्थं संप्रवक्ष्यामि ग्रामधर्मविभेदतः।'

इत्याद्युपक्रम्य

'हृदिस्थं सर्वदेहस्थं स्वभावस्थं सुसूक्ष्मकम्।
सामूह्यं चैव तत्त्वानां ग्रामशब्देन कीर्तितम्।।
आत्मा वै धर्म इत्युक्तो ग्रामधर्मः प्रकीर्तितः।
प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः।।
स्वस्थाने वर्तनं ज्ञेयं वर्तनं वृत्तिरुच्यते।
वृत्तिस्तु स्वपदं ज्ञात्वा दृष्टृत्वं परिपठ्यते।।

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existing *Paratattva*. This principle is said by all *Āgamas* that this knowledge of pure *Parāhantā* is pure; once the seeker unites with it, all his bonds are cut and he attains *Grāma dharma vṛtti*:

'He acquires *Bhairavī bhāva* via *Bhairava bhāva*.....'

The saying comprising these worlds is the saying of my *Guru Śrīkaṇṭhanātha*. That's said there:

From:

'(I would explain the) fourth (principle) *Grāmadharma*.'

Up to:

'The one existing in heart, body and *sva* of *tattva* is known as *grāma*. Soul only is its *dharma*; hence it only is called *Grāma dharma*. The *jñāna* is placed in *Prakāśa* (*Śiva*). Settling in *sva*, placed between *bhāva-bhāva* and *bhāva-abhāva* and resorting their only is known as *vṛtti* (*Grāma dharma vṛtti*). *Vṛtti* means, "To settle in own place while knowing it. The seeker free from carnal pleasures is intellectual. The *jñāna* which is beyond high and low;

प्रबुद्धं तद्विजानीयाद्बाह्यावरणवर्जितम्।
परापरविनियुक्तमेकादशपदोज्झितम् ।।
स्वात्मन्यात्मनि यज्ज्ञानं शिवामृतपरिप्लुतम्।
विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः ।।
ग्रामधर्मवृत्तिरुक्तसतन्त्रेऽस्मिन्सर्वथोदितः ।'

इति। एतदेव च

'अथवा शिवमन्विच्छेत्साधकः परतत्त्ववित्।' इत्यादि।

'स्थितिः कार्या तु तत्त्वस्था मध्यशक्तिप्रभान्विता।'

इत्यन्ततत्रत्यग्रन्थार्थगर्भीकारेण ग्रन्थानतरमुपक्षेप्तुकामो ग्रन्थकारः स्वोक्त्या योजयति 'तस्य सर्वं प्रसिद्ध्यति' इति–तस्य ग्रामधर्मवृत्तेः प्राणापानगतित्रोटनेन मध्यधामानुप्रवेशात् प्राप्तपरशक्तिसामरस्यस्य सर्वं बाह्यमाभ्यन्तरं च प्रकर्षेण शिवाभेदमयत्वेन सिद्ध्यति प्रथते इत्यर्थः। तदुक्तं–

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beyond the cycle of eleven stages and seeped with elixir of *Śiva* only is an object without any limits. That only is bestowed by all the *Āgamas*. It is purified by Pure *Parāhantāvimarśa* (deliberation of supreme 'me'). This principle of *Grāma dharma* told in *Tantra* is proved by all.'

That is said:

'Seeker convergent with supreme element must be desirous of *Śiva* only'

And

'Position in *Parama tattva* must be strengthened by the valour of *Śakti* situated in the mid-positon.'

Ācārya has merged meanings of all these sayings in his statement, that's why he concludes while saying, *'Tasya sarvaṁ prasidhayati'*-he accomplishes all. Entry in the mid-stage-*suṣumnā* happens while braking the movement of *Prāṇa* and *apāna*, he attains the unity with *Parā Śakti*.

Word *'sarvaṁ'* used is for the fact that the seeker accomplishes unity with *Śiva*, extrinsically and intrinsically. That's said:

'शिवभावनयौषध्या बद्धे मनसि संसृते।
काष्ठकुड्यादिषु क्षिप्ते रसवच्छिवहेमता।।'

इति।।84-85।।

अत आह

ऊर्ध्वं त्यक्त्वाधो विशेत्स रामस्थो मध्यदेशगः।।86।।

ऊर्ध्वम् इति ऊर्ध्ववाहित्वात्प्राणम्, अध इति अधोवाहित्वादपानम्, त्यक्त्वा इति तद्गतिं त्रोटयित्वा, स ग्रामधर्मवृत्तिरर्थात् मध्यनाडीं प्रविशेत्। स च कीदृशः मध्यदेशगः मध्यनाडिकाया अपि यद् मध्यं तत्रस्था या बिससूत्राकाराशक्तिः तस्या देशः अन्तर्व्योमरूप एकदेशस्तम् गच्छति जानाति यः सः-तदेकताानतया तन्निष्ठ इति यावत्। तदुक्तं

'मध्यनाडी मध्यसंस्थबिससूत्राभरूपया।
ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते।।'

'The *mana* bound in worldly pleasures which dwells in wood and wall (worldly objects), is when tied with medicine called as *Śiva bhāva*, it becomes gold (all its impurities are relived).84-85

That's why it is said:

Urdhvaṁ tykatvādho viśetsa rāmastho madhyadeśagaḥ//36//

While breaking *ūrdhva* (upper *prāṇa*) and *adho* (lower *apāna*), seeker must enter in the mid-stage and be *Rāmastha*.86

Word *'ūrdhvam'* means the one which flows upwards, the *prāṇa vāyu*; word *'adha'* is used for the one flowing downwards, *apāna vāyu*. When he breaks means *'tyaktvā'* the movement of these airs, then *'sa'* it means that he adopted *grāmadharma* i.e. enters in the mid-artery. Question is, how does it look? (Answer is) *'madhyadeśa'* The one which is central point of *Madhya nāḍī* the *suṣmnā*, this is the residence of *Śakti* who looks like thread of lotus flower's twig. The seeker becomes native of that land and knows her, i.e. he establishes there while unifying with her. That's said:

'*Sakti* graces the centre of *madhya-nāḍī* like serpent. The

इति। अत एवोक्तं रामस्थ इति

'....................एकाकी न रमाम्यहम्।'

इत्याद्युक्त्या रमते तत्तज्जडाजडात्मना विश्ववैचित्र्यात्मना क्रीडति इति रामः परमात्मा, तत्र तिष्ठति तद्रूपतया परिस्फुरति इत्यर्थः। तदुक्तं त्रिशिरोभैरवे

'सेव्यमानमधोर्ध्वं तु प्राणापानोत्थरूढधीः।
ऊर्ध्वं त्यक्त्वा तु प्रविशेद्रामस्थोऽत्रात एव च।।'

तत्रैवागूरणेन भगवत्या

'रामः किमुच्यते देव योऽत्रस्थः स च कः प्रभो।
तस्याभ्यासः कथं नाम ब्रूहि सर्वं महेश्वर।।'

इति पृष्टे, भगवता

Śiva is known by the virtue of the Goddess who is of the form of intrinsic sky-*Dahara Ākāśa*.'

That's why it was called as '*Rāmastha*'

'....I don't roam alone.'

From this saying it is clear that the one who does '*ramaṇa*' i.e. roams, is the one who plays with diversity of world, which comprises of *jaḍa* (frigid) and *cetana* (throbbing) (ones). He only is *Rāma* the supreme soul, he stays there and quivers like that.

[He only becomes frigid and throbbing objects and displays the diversity of this world.]

That's said in *Śrī Triśirobhairava*:

'The seeker with determined intellect when rejects the upward and downward movement of *prāṇa* and *apāna* and enters (in *suṣumṇā*) is called *Rāmastha*.'

While intervening *Bhagavatī Parāmbā* asks to *Bhagvāna Śiva*:

O *Deva*! Who is called *Rāma*? What is that *tattva* established here? O *Maheśvara* of all! What is the name of practice by which he can be accomplished?

Bhagvāna answers to this question as:

'रामस्थं परमेशानि योगं यत्कीर्तितं मया।
कथयामि यथातथ्यमभ्यासस्तस्य योगतः।।'

इत्यन्तेन प्रतिज्ञाय, तत्समाधानं बहुना ग्रन्थेन कृतम्।।86।।

इह च तदेव ग्रन्थकारः शब्दार्थद्वारेण पठति–

गतिः स्थानं सवप्नजाग्रदुन्मेषणनिमेषणे।
धावनं प्लवनं चैव आयासः शक्तिवेदनम्।।87।।
बुद्धिभेदास्तथा भावाः संज्ञाः कर्माण्यनेकशः।
एष रामो व्यापकोऽत्र शिवः परमकारणम्।।88।।

स्वप्नः विकल्पः, जाग्रत् ज्ञानम्, उन्मेषणम् ईश्वरदशा, निमेषणं सदाशिवदशा, आयासः 'अय गतौ' गत्यर्थो ज्ञानार्थः तेन अयः अयनं ज्ञानं तस्यासः क्षेपो निवृत्तिः–

'O *Devi Paremśāni*! The *yoga* which I told is called as *Rāmastha*. I am telling the practices of that *yoga*.'

Then he writes (narrates) various *granthas* to give the solution of this.86

Ācārya narrates this while explaining the meaning of same, here:

Gatiḥ sthānaṁ svapnajāgradunmeṣaṇanimeṣaṇe/
Dhāvanaṁ plavanaṁ caiva āyāsaḥ śaktivedanam//87//
Buddhibhedāstathā bhāvāḥ saṁjñāḥ karmāṇyanekaśaḥ/
Eṣa Rāmo vyāpako'tra śivaḥ paramakāraṇam//88//

Gati and *sthiti*; *svapna* the form of *vikalpa* and *Jāgrata* the form of *jñāna*; *Unmeṣa* (*Īśvara*) and *Nimeṣa* (*Sadāśiva*); *dhāvana* (running) and *plāvana* (bathing); *āyāsa* (illusion) and *buddhibheda* (mental discrimination); *bhāva* (being, the form or the physical appearance) and *saṁjñā* (naming) and various *karmas* all these are *Rāma* only. *Śiva* only pervades in this form while being the cause behind.87-88

Gati is movement-the world and *sthiti* is pause-the country. *Svapna* is *vikalpa*. *Jāgrata* is *jñāna*. *Unmeṣa* is *Īśvara* state. *Nimeṣa* is *Sadāśiva* state. Word *āyāsa* is made from √*aya*, *aya* means

अज्ञानम् इत्यर्थः। धर्माद्या–अष्टौ बुद्धिधर्माः, संज्ञाः–यादृच्छिका डित्थादयः, कर्माणि–व्यापाराः। अनेन च गत्यादिना चतुर्दशकेन सकलविश्वस्वीकारः कृतः। यच्चैतद्गत्यादि एष रामः–सकलविश्वावभासनक्रीडापरः परमात्मा परमेश्वरः, अत एवोक्तं 'व्यापकोऽत्र शिवः परमाकारणम्' इति, अत्र इति गत्याद्युपलक्षिते विश्वस्मिन्, शिवस्यैव हि अयमशेषविश्वात्मा स्फार इति भावः। तदुक्तं–

विषयेषु च सर्वेषु इन्द्रियार्थेषु च स्थितः।
यत्र यत्र निरूप्येत नाशिवं विद्यते क्वचित्।।' इति।।87–88।।

कथं चात्र तदैकात्म्यापत्तिलक्षणा स्थितिर्भवति इत्याह–

कल्मषक्षीणमनसा स्मृतिमात्रनिरोधनात्।
ध्यायते परमं ध्येयं गमागमपदे स्थितम्।।89।।

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movement. Movement also means, "*Jñāna*." As *ayana* evolves from *aya*, hence its meaning is related to knowledge; it also means, "*asu kṣepane*" (prohibition of *jñāna*) which means *ajñāna*.

[Mahāmaheśvara Abhinavagupta Jī was a great grammarian also, such an interpretation of text is really up to the level of his thinking.]

Mental discriminations are eight like that of *dharma* etc. *Saṁjñā*(lit. noun) stands for the worldly objects. Worldly transaction is called as *karma*. All these fourteen objectives from movement up to *karma* are *Rāma* only. This entire world lies in these fourteen. This entire display is *Rāma* only. What is this expansion? It is amorous of displaying the world and the one who does also is *Rāma* the one who rejoices. He is supreme soul *Parameśvara*. This display of world indicated by *gati* etc. is his wonder only. Hence it is said, "*vyāpako'tra Śivaḥ-paramakāraṇam-* that all pervading *Śiva* only is the reason behind it." Hence this is the spread of *Viśvamaya* being of *Śiva*. That's said:

'He only is settled in the form of all sense-organs. Wherever is seen, *Śiva* only is found.'87-88

How is that situation which inculcates the inherence of the form of unity in them? He says this:

Kalmaṣakṣīṇamanasā smṛtimātranirodhanāt/
Dhyāyate paramaṁ dhyeyaṁ gamāgamapade sthitam//89//

परं शिवं तु व्रजति भैरवाख्यं जपादपि।

येन क्षीणं कल्मषं तत्तद्भेदावभासकालुष्यं यस्य तादृशं मनो, मनुते इति मनो विमर्शात्मावबोधो यस्य तेन–

'सर्वो विकल्पः स्मृतिः ....।'

इति नीत्या स्मृतिरेव केवला स्मृतिमात्रं शरीरमुखहस्ताद्यात्मकं विकल्पनम्, तस्य निरोधनम्--आकाराद्युल्लेखशून्यत्वेन प्रतिहननं तदवलम्ब्य, तत्तन्नियताकारसंकोचाभावात् परमं ध्येयं शिवलक्षणं परमकारणं ध्यायते स्वात्माभेदेन परामृश्यते। यदुक्तं–

'ध्यानं या निश्चला बुद्धिर्निराकारा निराश्रया।
न तु ध्यानं शरीरस्य मुखहस्तादिकल्पना।।'

Paraṁ Śivaṁ tu vrajati bhairavākhyaṁ japādapi/

When the *Śiva* who is supreme eligible for contemplation is contemplated by *mana* which is pure and beyond all the discriminations, seeker unites with *Bhairava Śiva* who is situated in creation (*bharaṇa*) and destruction (*ravaṇa*). (He can also be attained by) *japa*.89

This entire world is full of displays of discriminations. This discriminating mind only is fouloness. Seekers are free from it. Their *mana* is without this foulness. The one which keeps thinking is called as *mana*. The one (seeker) whose intellect is deliberative:

'All *vikalpas* are memories....'

As per this policy, memory is imagination of hands and mouth in body and contraception of this *vikalpa* is must. While being free from any scripting (*akārādyollekha*) of such imagination due to (vikalpa's) opposition, he becomes pure. Then while following *Śiva* and being beyond all the contractions he dwells in the contemplation of *Śiva*-the supreme cause while thinking that both are one. As said:

'Contemplation means stable, indeterminate and liberated *buddhi* and not the imagination of mouth and hands.'

इति। एवंविधो ध्याता, गमो गमनं गतिः, अगमश्च अगतिः स्थानम्, ताभ्यामुपलक्षिते पदे समनन्तरोक्ते चतुर्दशविधे आश्रये स्थितम्, अत एव परं पूर्णम्, अत एव च भैरवाख्यं शिवं व्रजति-तत्समावेशमाप्नोति इत्यर्थः। न केवलमयं ध्यानादेव शिवं व्रजति यावज्जपादपि इत्युक्तं-जपादपि इति।।89।।

कौऽसौ जपो नाम इत्याशङ्क्याह-

तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः।।90।।

तस्य शिवस्य, स्वरूपं परावाक्स्वभावम् आत्मरूपम् अर्थाद् भूयो भूयः परामृश्यमानं जपः, अत एव भावाभावपदच्युतः-पूर्वोक्तनीत्या तन्मध्यस्फुरत्संवित्परामर्शमात्रसार इत्यर्थः। तदुक्तं-

'भूयो भूयः परे भावे भावना भाव्यते हि या।
जपः सोऽत्र स्वयं नादो मन्त्रत्मा जप्य ईदृशः।।'

इति। एवं ग्रामधर्मवृत्तिरेव रामस्थ इत्युक्तं स्यात्। तदुक्तं श्रीत्रिशिरोभैरवे-

This way, the seeker becomes free from earlier said fourteen forms. He establishes in *Śiva* of the form of *Bhairava*. Unity with *Śiva* is not merely attained by contemplation only, it can be done by *japa* also.89

What is this *japa*? He clears this doubt:

Tatsvarūpaṁ japaḥ prokto bhāvābhāvapadacyutaḥ//90//

His form only is *japa*. Unifying with him while being beyond the stages of *bhāva* and *abhāva* only is *japa*.90

The Sva of *Śiva* is *Parāvāka*. The remembrance of that *Parāvāka* only is *japa* while being *'Bhāvābhāvapadacyutaḥ'* means beyond *prāṇa* and *apāna*, hence the *japa* is recollection of *Saṁvida* quivered in *suṣumnā*. That's said:

'The repetitive thought process applied in *Parabhāva* only is *japa*. This *japa* is *nāda* itself and such *Mantra* only is eligible for muttering.'

It must be said that the seeker dwelling in such *Grāmadharmavṛtti* only is *Rāmastha*. That's said in *Śrī Triśirobhairava*:

'गच्छंस्तिष्ठन्स्वपञ्जाग्रदुन्मिषन्निमिषंस्तथा ।
धावनं प्लवनं चैव आयासः शक्तिवेदनम्।।
बुद्धिभेदास्तथा भावाः संज्ञाः कर्माण्यनेकशः।
एतच्चतुर्दशविधं रामं तु परिकीर्तितम्।।
व्यापितं देवदेवेन शिवेन परमात्मना।
सर्वभावान्तरस्थेन अनेकाकारलक्ष्मणा।।
कल्मषक्षीणमनसा स्मृतिमात्रनिरोधनात्।
ध्यायते परमं ध्येयं गमागमपदे स्थितम्।।
परं शिवं तु व्रजति भैरवाख्यं जपादपि।
तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः।।'

इति।।90।।

ननु प्रायः सर्वत्रैव ध्यानस्य व्यतिरिक्तसाकारध्येयविषयत्वं, जपस्य विकल्पात्मकवाचकवाच्यजप्यनिष्ठत्वं चोक्तम्, इह पुनः स्वात्माभेदेन परामर्शमात्रमेवोभयो रूपम् इति किमेतद् इत्याशंक्याह–

तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पितः।
दूरासन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेक्षया।।91।।

'*Gati, sthiti, Svapna, Jāgrata, Unmeṣa, Nimeṣa, dhāvana, plāvana, āyāsa, buddhibheda, bhāva* (of forms) and *saṁjñyā* are the fourteen forms (explained in *ś*-87 to 88) of *Rāma*. These are pervaded by supreme soul *Śiva* the God of Gods who dwells in all beings and has various forms. He can be contemplated in *suṣumnā* with the mind which is free of foulness and is indeterminate. *Paraṁ Śiva* called as *Bhairava* can be attained by *japa* also. His recollection while being beyond *prāṇa* and *apāna* is *japa*.'90

Generally, the *dhyāna* (contemplation) is subject of remembering objective body and *japa* is muttering the words which are *vikalpa* by nature however here both *dhyāna* and *japa* are recollection of unity of *sva* with *Śiva*; why? He answers to this:

Tadatrāpi tadīyena svātantryeṇopakalpitaḥ/
Durāsannādiko bhedaviśvatsvātantryavyapekṣayā//91//

इह पराहंपरामर्शमात्रसारत्वात् स्वतन्त्रप्रकाशात्मा परमेश्वर एव परमार्थ इति तत्प्राप्तौ उपदेश्यभेदेन तदुपकल्पितमेव उपायानां नानात्वम्, तेन चित्स्वातन्त्र्यप्रधानतया उल्लसित उपाय आसन्न इत्युच्यते, अन्यथा तु इतर इत्याह दूर इति। एवमपि उपेयासन्नतया कस्यचिदेव उपायत्वम् इति नाशंक्यम्–उपायोपेयभावस्य द्वारद्वारिभावेन वक्ष्यमाणत्वात्।।91।।

एतदेवोपसंहरति–

एवं स्वातन्त्र्यपूर्णत्वादतिदुर्घटकार्ययम्।
केन नाम न रूपेण भासते परमेश्वरः।।92।।

रूपेण इति तत्तत्स्वशक्त्यात्मना इत्यर्थः।।92।।

The discrimination of far and near exists because of *Svātantrya* of *Parameśvara*. They go by the virtue of *Cit's Svātantrya*.91

Here contemplation and *japa* are discussed. Sovereign independent *Parameśvara* of the form of *Prakāśa* only is the gist of recollection of *Parahaṁtā* and he only is the eternal truth. It is must for a seeker to have a *Guru* to attain that. *Guru* gives various preaches. These preaches are the solutions which have supremacy of *Svātantrya* of *Cit* and are called as near solutions and solutions opposite to it are far solutions. The doubt that the solutions which have goals attached to it only are solutions, is baseless because the relation between solution and goal is of *dvāra* (door) and *dvārī* (host).91

He concludes:

Evaṁ svātantryapūrṇtvādatidurghaṭakāryayam/
Kena nāma Na rūpeṇa bhāsate Parameśvaraḥ//92//

What is that in which the self-accomplished *Parameśvara* who is complete and has *Svātantrya*; does not exist?92

He splendours in the form of his *Śakti* which is mentioned as *'rūpeṇa'* etc. (ref. S-1-70)92.

अत एवाह–

निरावरणमाभाति भात्यावृतनिजात्मकः।
आवृतानावृतो भाति बहुधा भेदसंगमात्।।93।।
इति शक्तित्रयं नाथे स्वातन्त्र्यापरनामकम्।
इच्छादिभिरभिख्याभिर्गुरुभिः प्रकटीकृतम्।।94।।

निरावरणम् इति शुद्धप्रकाशमयत्वात्, आवृत इति भेदकालुष्योदयात्, आवृतानावृत इति शुद्धज्ञानमयत्वेऽपि भेदकालुष्यासूत्रणात्, अत एव परापरपरापरत्वं बहुधा इति एषणीयादिनानात्वाद् अनेकप्रकारम् इत्यर्थः। निरावरणत्वेऽपि हि निषेध्यमानत्वाद् भेदस्य वासनामात्रेणावस्थानम्। इति शब्दः स्वरूपपरामर्शकः, तेन एतदेव अवभासमानं निरावरणत्वादि परादिरूपं शक्तित्रयं गुरुभिः एतच्छास्त्रावतारकैः इच्छादिसंज्ञाभिः

That's why he says:

Nirāvaraṇamābhāti bhātyāvṛtanijāmakaḥ/
Āvṛtānāvṛto bhāti bahudhā bhedasaṁgamāt//93//
Iti śaktitrayaṁ nāthe svātntryāparanāmakam/
Icchādibhirabhikhyābhirgurubhiḥ prakatīkṛtam//94//

He splendours as unconcealed. He splendours as covered one. He splendours as both uncovered and covered. This way, he is revealed in various ways. The existence of these three powers of *Nātha* (*Śiva*) only are called as *Svātantrya*, these are revealed as *icchā*, *jñāna* and *kriyā* by *Gurus*.93-94

Word *'Nirāvaraṇam'*-uncovered means the pure *Prakāsa* (*Śiva*). Word *'āvṛta'*-covered means, discrimination and foulness etc. *'Avṛtanāvṛta'*-covered and uncovered means, "Though the seeker has pure knowledge however he is bound by the discrimination and foulness. Hence these are the forms of *Parā*, *Aparā* and *Parāparā* who are called by various names like *Icchā*, *jñāna* and *Kriyā* etc". When the *nirāvaraṇa* form exists, the discrimination also exists due to impressions of unconscious memories.

Word *'iti'* used here talks about *Śiva*. Hence this

परमेश्वरविषयतया उन्मीलितमपि स्वातन्त्र्यशक्त्यभिधानमेव इति 'बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता' इति निर्वाहितम् ।।93-94।।

बहुशक्तित्वमेव च एतदभिधायकानां प्रवृत्तिनिमित्तम् इत्याह-

देवो ह्यन्वर्थशास्त्रोक्तैः शब्दैः समुपदिश्यते।
महाभैरवदेवोऽयं पतिर्यः परमः शिवः।।95।।

अन्वर्थैः व्युत्पन्नैः निरुक्तैः, शास्त्रोक्तैः सामयिकैः।।95।।

तदेवाह-

विश्वं बिभर्ति पूरणधारणयोगेन तेन च श्रियते।
सविमर्शतया रवरूपतश्च संसारभीरुहितकृच्च।।96।।
संसारभीतिजनितादद्रवात्परामर्शतोऽपि हृदि जातः।
प्रकटीभूतं भवभयविमर्शनं शक्तिपाततो येन।।97।।

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unconcealed form is his splendour only. His forms like *Parā* etc. are called as *icchā* etc.by the *Gurus* who are exposer of this *śāstra*. These only are called as *Svātantrya Śakti* together in other words. From it the saying, "This only is unlimited power of *Parameśvara* which are indistinct from each other." Etc. is proved.93-94

The source of its commencement is his multi-powered being, he says them:

Devo hynvarthaśāstroktaiḥśabdaiḥ sampudiśyate/
Mahābhairavadevo'yaṁ patiryaḥ paramaḥ Śivaḥ//95//

Deva is mentioned in this way by *Anvartha śāstras*. He is *Mahābhairava Deva* the Lord of all, the *Paraṁ Śiva*.95

'Anvartha' means, 'etymologically explained in *Anvartha śāstras*' or *sāmayika*. *Sāmaiyka* has two meanings periodical and guidelines for pupil.95

That's said:

Viśvaṁ vibharti pūraṇadhāraṇayogena tena ca śriyate/
Savimarśatayā ravarūpataśca saṁsārabhīruhitakṛcca//96//
Saṁsārabhītijanitādravātparāmarśato'pi hṛdi jātaḥ/
Prakaṭībhūtaṁ bhavabhayavimraśanaṁ śaktipātato yena//97//

नक्षत्रप्रेरककालतत्त्वसंशोषकारिणो ये च।
कालग्रासमाधानरसिकमनःसु तेषु च प्रकटः ।।98।।
संकोचिपशुजनभिये यासां रवणं स्वकरणदेवीनाम्।
अन्तर्बहिश्चतुर्विधखेचर्यादिकगणस्यापि ।।99।।
तस्य स्वामी संसारवृत्तिविघटनमहाभीमः।

बिभर्ति-धारयति पोषयति च स्वात्मभित्तिसंलग्नत्वेन तदुल्लासनात्। तेन इति विश्वेन, भ्रियते इति धार्यते पोष्यते च-तस्य विश्वमयत्वेनैव सर्वत्रस्फुरणात्। रवरूपतः इति

Nakṣatraprerakakālatattvasaṁśoṣkariṇo ye ca/
Kālagrāsasamādhānarasikamanaḥsu teṣu ca prakaṭaḥ//98//
Saṁkocipaśujanabhiye yāsāṁ ravaṇaṁ svarakaraṇa-devīnam/
Antarbahirścaturvidhakhecaryādikagaṇasyāpi //99//
Tasya svāmī saṁsāravṛttivighaṭanmahābhīmaḥ/

He nourishes the world by *puraṇa* and *dhāraṇa Yoga* and because of his deliberative nature and being of the form of word *rava,* he does welfare of frightened seekers also.96. He quivers in the heart due to deliberation of fears of world also. This deliberation, rose in the heart of seeker frightened due to the fears of world; is due to *śaktipata* only.97. He is motivator of constellations. He is time and the one who uniformly drives it. He is self-revealed in the hearts of those who dwell in *samādhi* while eating away the time (seizing the time or reaching to *unmanā* level while refining *kāla'dhvā*).98. The one whose *Kāraṇa Devīs* roar for the sake of fears of empirical souls. The one who is lord of four Goddesses like *Khecarī* etc. and who dwells intrinsically and extrinsically; is extremely powerful in ruining the indulgence of seeker in worldly affairs.99

'Bibharti' means, the one who bears and nourishes; as he reveals the world on a wall (a mirror) of his own, he bears it

शब्दनस्वाभाव्यात्, तेन भरणाद्रवणाच्च भैरवः इत्ययं निरुक्तम्। भीरूणाम् अयं हितकृद् इति भैरवः, भीरुत्वे च निमित्तं संसारः तेन संसारिणामभयप्रद इत्यर्थः। भयं भीः संसारत्रासः, तया जनितो योऽसौ रवो भगवद्विषय आक्रन्दः परामर्शो वा ततो जात इति भैरवः, तेनाक्रन्दवतां परामर्शवतां च हृदि परमार्थभूमौ स्फुरित इति यावत्। भवाद्भयं भीस्तस्य रवो विवेचनं विमर्शनं तस्य शक्तिपातमुखेन अयं कारणम् इति भैरवः, संसारवैमुख्येऽपि अयमेव निमित्तम् इति भावः। भानि नक्षत्राणि ईरयति प्रेरयति इति भेरः कालः, तस्य तत्त्वं क्षणाद्यात्मकं स्वरूपम्, तस्य सम्यङ् निःशेषेण शोषम् अभिभवं कुर्वन्ति इति कालं वायन्ति इति भैरवाः–कालग्राससमाधिरूढावधाना योगिनः, तेषु अयं स्वामी तत्त्वेन प्रकटः स्फुरितः इति भैरवः। संकोचिनो भेदप्रथामयस्य पशुजनस्य भिये तत्तत्सुखदुःखाद्युपजननत्रासायरवणं शब्दराशिसमुत्थकादिकलाविमर्शमयो रवो यासां ताः स्वकरणदेव्य इन्द्रियशक्तयः, तथा अन्तर्बहिः प्रमातृप्रमेयाद्यात्मा चतुर्विधः चतुष्प्रकारः खेचर्यादिको

and nourishes it, he is *Mahābhairava Deva*. As he himself is of the form of world, he quivers everywhere and hence he only bears the world and nourishes the world. Being of the form of '*rava*' means roar, he always roars, hence it is said, "The one who nourishes and roars is called as *Bhairava*." As he does welfare of horrified ones '*bhīru*' he is called as *Bhairava*. The source of this fear also is this world. Hence he is the one who makes worldly souls, free from the fear of worlds.

The fears of world are terror. A cry of distress addressed to God rises from it and the seeker cries. The one who incarnates from it is *Bhairava*. This means, the one who quivers in heart or the land of eternal truth of the seeker's roaring due to fear, is *Bhairava*. Fear means *bhava*, its deliberation or expression also is '*rava*'-the roar. Such a roar happens due to *Śaktipāta*, this *Śaktipāta* also happens because of *Bhairava*. This way he only is the reason behind renunciation of a seeker from world.

The word synonymous to constellations is '*bha*', the one who impels it is '*kāla*'-time. This is time from *tuṭi* up to *Yuga*. The seekers who exploit this time are *Yogis*. Once the *Yogi* exploits the units of times while controlling the *prāṇa* and *apāna* he reaches to the level where all his merits and demerits of *karmas* burn. His *kalā adhvā* refines and he units with *Śakti* and

गणः खेचरी-गोचरी-दिक्चरी-भूचर्यो भरीवास्तासामयं स्वामी भैरवः। महाभीम इति भीषणः, तेनात्र भैरवशब्दः संकेतितः इति भावः।।96-99।।

एतदेवोपसंहरति

भैरव इति गुरुभिरिमैरन्वर्थैः संस्तुतः शास्त्रे।।100।।

गुरुभिः तत्तच्छास्त्रावतारकैः, इमैः एभिः समनन्तरोक्तैः अनवर्थैः अर्थानुगतैर्वाचकैः, संस्तुतः परिचितः शास्त्रे विशेषानुपादानात् सर्वत्रैव अर्थादुक्तः। अथ च अन्वर्थैः सम्यक् सकलजगद्भरणादिसामर्थ्यप्रतिपादनद्वारेण स्तुत इत्यर्थः, यदुक्तं

'भ्रियात्सर्वं रवयति सर्वदा व्यापकोऽखिले।
इति भैरवशब्दस्य सततोच्चारणाच्छिवः।।' इति।

---

settles in *Sahasrāra*. *Bhairava* quivers as a *tattva* in real state, in front of *Yogi*.

'Saṁkocī' means empirical souls. The *'rava'* means roar or the deliberation of alphabets like *'ka'* etc. of *Karaṇa Devīs* to liberate the empirical souls from worldly joy and sorrow. Śaktis of Sense-organs are also called as *Karaṇa Devīs*. The world is of two types extrinsic and intrinsic (so are the *karaṇas*), these two are of four types *pramātā*, *pramāṇa*, *prameya* and *pramā* and four are the attendants of *Khecarī*, *Gocarī*, *Dikcarī* and *Bhūcarī*. This way, these forms, spread intrinsically and extrinsically are *Bhīrava* (great roar). These *Karaṇa Devīs* and *Śakti* quadrat are *'Bhīrava'* and their Lord is *Bhairava*. Being mighty he is fierce, this only is indicated by word Bhairva here.96-99

He concludes the same:

Bhairava iti gurubhirimairanvarthaiḥ saṁstutaḥ śāstre//100//

Gurus have called him *Bhairava* in *śāstras* on the basis of these intelligible meanings.100

Gurus means those who incarnated these *śāstras*. Hence *Mahābahairva* is mentioned here on the basis of these *'anvarthas'*- expressions or indications, these are not mentioned distinctly in *śāstras*. He is eulogised by *anvartha* only as, "The one who is capable of nourishing the entire world." As said:

'He nourishes all, always roars and pervades over entire world. The one who recites this *Bhairava* word (while keeping these meanings in mind) becomes *Śiva*.'

तथा '.........................भरणाद्भरितस्थितिः।'

इति इमैः इति चिन्त्यम्। गुरुगदितैरिति तु श्रेष्ठः पाठः।।100।।

हेयेत्यादिना देवशब्दस्य निर्वचनमाह-

हेयोपादेयकथाविरहे स्वानन्दघनतयोच्छलनम्।
क्रीडा सर्वोत्कर्षेण वर्तनेच्छा तथा स्वतन्त्रत्वम्।।101।।
व्यवहरणमभिन्नेऽपि स्वात्मनि भेदेन संजल्पः।
निखिलावभासनाच्च द्योतनमस्य स्तुतिर्यतः सकलम्।।102।।
तत्प्रवणमात्मलाभात्प्रभृति समस्तेऽपि कर्तव्ये।
बोधात्मकः समस्तक्रियामयो दृक्क्रियागुणश्च गतिः।।103।।

And

'.....As he nourishes he is complete.'

Use of *'imaiḥ'* (*gurubhirimaḥ*) must be thought upon (it is not correct grammatically) however as it is said by *Guru* there can't be anything better than it, what *Guru* speaks is the order of *Śiva*.100

He explains *Deva* by word *heya*:

Heyopādeyakathāvirahe svānandaghanatayocchalanam/
Krīḍā sarvotkarṣeṇa vartnecchā tathā svatatntratvam//101//
Vyavaharaṇamabhinne'pi svātamani bhedena sañjalpaḥ/
Nikhilāvabhāsanācca dyotanamasya stutiryataḥ sakalam//102//
Tatpravaṇamātmalābhātprabhṛti samaste'pi kartvye/
Bodhātmakaḥ samastakriyāmayo dṛkkriyāguṇśca gatiḥ//103//

Being beyond *heya* (fit to be abandoned) and *upādeya* (useful) he always enjoys the game of flying high in the clouds of bliss of his *sva*. He is always desirous of surpassing all others (or he always wants to be in *Anuttara* state) and *Svatantra* (being accompanied by his *Svātantrya Sakti*). 101. Being one, he behaves like discriminating soul and he splendours everything within his *sva* this only is his eulogy.102. While resorting in *sva* he

स्वस्वातन्त्र्यमहात्म्यात् शिवादिक्षित्यन्ताशेषविश्वात्मनोल्लासनमेव अस्य क्रीडा सर्वोत्कर्षेण वर्तनेच्छा, तथा स्वतन्त्रत्वं व्यवहरणम् इति अभिन्नेऽपि स्वात्मनि भेदेन संजल्पः, क्रीडेति देव्यति क्रीडति इति देवः। न चात्र क्रीडातिरिक्तं निमित्तम् इत्याह हेय इत्यादिना। नहि किंचिदुपादातुं हातुं वा जगत्सर्गादौ ईश्वरः प्रवर्तते, अत एव स्वानन्दनघनत्वमेवात्र हेतुरुपात्तः अत एव चास्य स्वतन्त्रत्वमेव, सर्वोत्कर्षेण वर्तनेच्छा विजिगीषुता, विजिगीषोहि कथं नु नाम सर्वानेवाभिभूय अहं वर्ते इतीयमेव इच्छा भवति। तथा-शब्दः पूर्वापेक्षया समुच्चये तेन दीव्यति विजिगीषते इति देवः देवशब्दस्य सर्वस्मात् अभिन्नेऽपि स्वात्मनि भेदेन 'अहमिदं जानामि' इति योऽयमस्य संजल्पः तद्व्यवहरणम् अपारमार्थिकेन रूपेण स्फुरणम् इत्यर्थः, तेन दीव्यति व्यवहरति इति देवः। निखिलस्य प्रमातृप्रमेयात्मनो निखिले चास्य यत् अवभासनं तत् द्योतनं, तेन दिव्यति द्योतते द्योतयति

devotedly does his duty. Being of the form of *Bodha* (intellect) and *kriyā* and having qualities like *jñāna* and *kriyā*, he is omniscient and omnipresent. 103

He is exposition of *sva*, right from *Śiva* up to earth (all thirty-six elements) by the virtue of his *Svātantrya Śakti*, this is his amorous. The *'krīḍā'*-amorous means desirous of being on the top. The *Svātantrya* means, "Behaving independently." Which further means, "Spreading the discriminative world in his indiscriminative self." This world is his reflection only in his own mirror of *Cit*. The one who plays is *Deva*. As there is no reason behind creating this world, other than amorous; it is called as *heya* (fit to be abandoned). God does not create this world to keep a few things and abandon others, hence the reason behind this creation is cloud of bliss of his *sva* only and this only is his *Svātantrya*. To stay above all is called as desire of conquering all. That's why there is a desire in heart of all, "I should be on the top of all." Why does it stay there? This must be thought up on. The word *'tathā'* used in *ś*-101 means, "The interpretation must be done while keeping aforesaid facts, here." This way, √*div* means desire to conquer also, apart from amorous. Another meaning of *div* is, while being united with all, thinking this is discrimination, "I know this." The *'saṁjalpa'* or behaviour of knower also is as per this experience, although being eternal truth, he quivers like a transient object. Splendour

इति वा देवः। यतः सकलमिदं जगत् स्वरूपलाभात्प्रभृत्ति समस्तेतिकर्तव्यतायां तदायत्तप्रवृत्तिइत्यस्य स्तुतिः। सर्वे हि शिवमन्त्रमहेश्वरादयः तत्परतन्त्रवृत्तित्वादुन्मुखतया प्रह्वा एव इति भावः। अस्य इति कर्मणि षष्ठी, तेन दीव्यते स्तूयते इति देवः। समस्ता पूर्णा विमर्शलक्षणा क्रिया प्रकृता यस्यासौ, दृक्क्रिये गुणः शक्तिर्यस्यासौ, यतोऽयमेवंविधः ततोऽस्य गतिः-विशेषानुपादानात् सर्वत्र ज्ञानं प्रसरणं च इति सर्वज्ञः सर्वव्यापकश्च इति सिद्धम्, तेन दिव्यति, जानाति, प्रसरति च इति वा देवः।।101-103।।

एतदेवोपसंहरति

इति निर्वचनैः शिवतनु-शास्त्रे गुरुभिः स्मृतो देवः।

गुरुभिः इति बृहस्पतिपादैः स्मृत इति

'एवं वामो देवः स दीव्यति क्रीडति प्रभुर्यस्मात्।'

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of all *pramātā and prameya* in complete *sva;* this splendour also is the work of *Deva*. Hence from *'dīvyati'* it means the one who splendours is *Deva*. This entire world acts under his subordination, right from its creation, this only is his *stuti*. It means all, including *Śiva* and *Mantramaheśvara* bow to him as they are his executives. Word *'asya'* forms when sixth *vibhakti* is added to *'idam'*, hence the one who splendours and thus is worshipped is called as *Deva*. The one who is *Prakāśa* has complete deliberative *Kriyā* and is full of *kriyā*. He has two powers, *'drika'* (*Jñāna*) and *Kriyā;* as he is like this, his *gati* (his movement) is assumed by all is to spread knowledge. Hence the one who is omniscient and omnipresent is *Deva*. Hence the one who is desirous of amorous, moves (to win) and splendours his *sva* as world is *Deva*. These qualities of *Deva* indicate towards his five acts of creation, operation, destruction, concealment and showering grace.101-103

He concludes the same:

Iti nirvacanaiḥ śivatanu-śāstre gurubhiḥ smṛto devaḥ/

Guru called him *Deva* on the basis of these statements of Śivatanu Śastra.

From *Guru*, revered *Bṛhaspatipāda* (*Guru* of *Devas*)must be known. He said:

'This way, *Vāmadeva* plays and shines hence he is Lord.'

इत्यादिना–

'अविहतगतिः स यस्माद्देवस्तस्मात्सदाशिवो गीतः।'

इत्यन्तेन ग्रन्थेन व्यावर्णितः इत्यर्थः।।

शासनेत्यादिना पतिशिवशब्दयोर्निवचनमाह–

शासनरोधनपालनपाचनयोगात्स सर्वमुपकुरुते।
तेन पतिः श्रेयोमय एव शिवो नाशिवं किमपि तव।।104।।

शासनं शास्त्रोपदेशादिना बोध्यानां बोधनं। रोधनं संसारिणां विलयशक्त्या आघ्रातत्वात् तत्रैवावस्थापनं। पालनं यथास्थितस्य विश्वैचित्र्यस्य नियतनियन्त्रणया तथैव स्थापनात्मकं संरक्षण। पाचनं कर्मणां कर्मिणः प्रतिफलदानौन्मुखजननम्–

उक्तं हि–

'स्वापेऽप्यास्ते बोधयन्बोधयोग्यान् रोध्यान्रुन्धन्पाचयन्कर्मिकर्म।
मायाशक्तीर्व्यक्तियोग्याः प्रकुर्वन् सर्वं पश्यन् यद्यथावस्तुजातम्।।'

He said more:

'*Deva* who has perpetual movement, is called as *Sadāśiva*.'

This topic had been discussed up to this point in that *śāstra*.

He describes the meaning of word '*pati Śiva*-Lord, by *śloka* starting with *Śāsana*:

Śāsanarodhanapālanapācanayogātsa sarvamupkurute/
Tena patiḥ śreyomaya eva śivo nāśivaṁ kimapi tava//104//

He graces everyone with his *śāsana*, *rodhana*, *pālana* and *pācana Yoga*. Such *pati* is full of superiority and hence he is *Śiva* and there is nothing which is not *Śiva*.104

Word '*Śāsana*' means, "Preaching *śāstras* and awakening of seekers." *Rodhana* means, "Concealing the *paśu pramātā* in the world, while sensing him." *Pālana* means, "Maintaining the multi-coloured world, as it is, while controlling it." *Pācāna* means, "Inclination of living beings towards *karma* because of merits of *karma*." As said:

'Enlightening the intellect of eligible empirical souls enticed by the illusory sleep (is *śāsana*). He does *Rodhana*

इति। तेन इति रक्षणार्थपर्यवसायिनोऽपि पतिशब्दस्य शासनादिकारकत्वेन हेतुना इत्यर्थः। अत एव पाति रक्षति इति पतिः। श्रेयोमयः परा द्वयस्वभावत्वात्। अशिवम् इति द्वैतम्।।104।।

ननु एवमपि किं विशेषणयोगेन, इत्याशंक्याह-

ईदृग्रूपं कियदपि रुद्रोपेन्द्रादिषु स्फुरद्येन।
तेनावच्छेदनुदे परममहत्पदविशेषणमुपात्तम्।।105।।

ईदृक् इति भैरवादिशब्देष्वन्वर्थगत्या दर्शितम्। कियत् इति किंचिदेव न तु सर्वम्, एतत् हि अंशांशिकया सर्वत्रैव संभवेत् इति भावः। अत एव अन्यव्यवच्छेदेन सर्वातिशयप्रतिपादनार्थं परममहत्पदलक्षणं विशेषणमुक्तम्।।105।।

(concealment) of eligible ones and bestows the results of *karmas* to those who do *karma*. He maintains the way the objects are, while making his illusory powers eligible to manifest.'

Word *'tena'* used in *śloka*, indicates towards the unification of powers. Being able to do *rakṣaṇa*, *śāsana*,*rodhana*, and *pālana* he is called as *'pāti'*, as it is *'rakṣati iti pati'* or the one who protects is called as *'pati'*. As form of his nature is *Parādvaya*, he is called *śreyasa*-superior, this only is *Śiva*. The opposite to it is *Aśiva*-the dualistic.104

Question: what is the need of any adjective for such all-pervading *Deva*?He clears this doubt as:

Īdṛgrūpaṁ kiyadapi rudropendradiṣu sphuradyena/
Tenāvcchedanude paramamahatpadaviśeṣaṇamupāttam//105//

As these attributes (of *Śiva*) are visible in *Rudra* and *Upendra;* to remove this cover, *Parmamahat* adjective is used.105

Word *'īdṛga'* is used to show the etymology of words like *Bhairava* etc., there traditional meaning had been shown in previous *ślokas* from the point of view of etymology. Question is how much these qualities are there in them? Answer is, it is a little bit and such similarity is partially possible everywhere and in all. Hence in order to show him distinct from others, adjective phrase *Paramamahat* (Supreme great) is used.105

ननु अज्ञानं संसृतौ निमित्तं, ज्ञानं च मोक्षे, स्वस्वरूपाख्यातिश्चाज्ञानंतत्ख्यातिश्च ज्ञानं, स्वात्मनश्च स्वरूपं परः प्रकाशः, स एव च स्वं रूपं स्वेच्छया प्रच्छाद्य विश्वरूपतामवभासयेत्। एवमपि तदधिगमे तच्छक्तिरेवापायो, येन स्वरूपख्यातिर्भवेत् इयदेव ज्ञातव्यम् यत्सर्वेषामेव शास्त्राणां प्रतिपाद्यं तच्च इह उक्तप्रायम् इत्यत एव विरन्तव्यम् इत्याशंक्याह–

इति यज्ज्ञेयसतत्त्वं दर्श्यते तच्छिवाज्ञया।
मया स्वसंवित्सत्तर्कपतिशास्त्रत्रिकक्रमात्।।106।।

'इत्युपोद्घातः'। इति–उक्तेन प्रकारेण यत् ज्ञेयस्य बन्धमोक्षादेः शास्त्रान्तरदृष्टत्वात् सतत्त्वं पारमार्थकं रूपम् अर्थादिह संक्षेपेण उट्टङ्कितम्, तन्मया शिवाज्ञया स्वसंविदादि अवलम्ब्य च दर्श्यते–विस्तरेण उच्यते इत्यर्थः। शिवोऽत्र गुरुः।

Ajñāna is reason behind illusion; *jñāna* is reason behind liberation; lack of knowledge of '*sva*' (self) is *ajñāna*; knowledge of '*sva*' (self) is *jñāna*; *Paraprakāśa* only is the form of '*sva*' (self); he spreads his form and splendours his omnipresence by the virtue of his own wish; in that case the source to attain him is his *Śakti* only and then only the '*sva*' is known. This much knowledge is bestowed by all the *śāstras*. The facts up to this point have been narrated till know; then shall the scripture be concluded? He clears this doubt as:

Iti yajjñeyasatattva darśyate tachivājñayā/
Mayā svasaṁvitsattarkapatiśāstratrikakramāt//106//

The *jñeya* (facts to be known) are bestowed here as per the order of *Śiva*, by me; while following *sattarka*, *Saṁvida*, *Patiśāstra*, *Trika* and *krama*.106

'This is '*upodghāta*'-introduction'. Word *Iti* stands for, "There are various opinions of *śāstras* on knowledge of bonds and liberation." I have tried to summarise and write their facts which have eternal point of views. Now by the order of my *Guru*, I would explain them in detail; while taking the shelter of my own *Saṁvida Śakti* etc. *Śiva* is *Guru* here:

'यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः।
उभयोरन्तरं नास्ति गुरोरपि शिवस्य च।।'

इति, नहि अत्र तदादेशमन्तरेण अधिकार एव भवेत् इति भावः। स्वसंवित् स्वानुभवः। सत्तर्को युक्तिः। पतिशास्त्रं भेदप्रधानं शैवम्। त्रिकंपरादिशक्तित्रयाभिधायकं शास्त्रम्। क्रमः चतुष्टयार्थः। समाहारेऽयं द्वन्द्वः। इह सर्वमेव स्वानुभवेन युक्त्या सामान्यागमेन विशेषागमेन च सिद्धमुपदिश्यते इत्यागमः। उपोद्घात इति उप-आशु संक्षेपेण ऊर्ध्वमादौ हन्यते टंक्यतेदीनार इव राजाभिधानं शास्त्रार्थो यस्मिन् स तथा।।106।।

तदेव प्रतिज्ञाय शास्त्रार्थगर्भीकारेण संप्रति अवतारयितुमाह-

तस्य शक्तय एवैतास्तिस्त्रो भान्ति परादिकाः।
सृष्टौ स्थितौ लये तुर्ये तेनैता द्वादशोदिताः।।107।।

'The one who is called as *Guru* actually is *Śiva* and the one who is called as *Śiva* actually is *Guru*. There is no difference between the two; *Guru* and *Śiva*.'

It means, "The one does not have right to reveal the *śāstra* without orders of *Guru*." *Sva Saṁvida* means, "Self-experience," *Sattarka* means, "Logics." *Pati śāstra* means, "Dualistic *Śaiva* cult." *Trika* means, "*Śāstras* which tell about *Parā*, *Parāparā* and *Aparā*." *Krama* stands for all the four mentioned just now along with *Krama darśana*. There is use of *samāhāra dvanda* compound in *krama* i.e. *krama* shows the sequence also. Here the facts are explained on the basis of self-experience and along with it logically applied general and special facts of *Āgamas*, which are accomplished in nature, also are preached. '*Upodghāta= Up+Ud+ghāta*' *Up* prefix means, "Near or early." '*Ud*' means, 'Over or on the top of' and *ghāta* means, "A hit." The way the image and motto of king is engraved over a coin by a hit of mould, the preaches of mentioned *śāstras* are moulded over this *śāstra*.106

After showing his determination this way, he now reveals the secrets of *śāstras*:

Tasya Śaktaya evaitāstistro bhānti parādikāḥ/
Sṛṣṭau sthitau laye Turye tenaitā dvādasoditāḥ//107//

तस्य परमेश्वरस्य भैरवादिशब्दाभिधेयस्य, एताः निखिलशक्त्यन्तरगर्भीकारेण प्रधानतया प्रतिपादिताः परादिकास्तिस्रः शक्तयः, सृष्टौ, स्थितौ, लये संहारे, तुर्ये, अनाख्ये च भान्ति-सर्वसर्वात्मकेन रूपेण स्फुरन्ति इत्येकैकस्याः चातूरूप्येण श्रीसृष्टिकाल्याद्यात्मकतया द्वादशधोदय इति वाक्यार्थः। तदुक्तं-

'धाम्ना त्रयाणामप्येषां सृष्ट्ययादिक्रमयोगतः।
भवेच्चतुर्धावस्थानमेवं द्वादशधोदितः।।
स्वसंवित्परमादित्यः प्रकाशवपुरव्ययः।' इति ।।107।।

ननु एक एव परप्रकाशात्मको भैरवादिशब्दव्यपदेश्यः परमेश्वरः समस्ति, तस्य चाभिन्ना एकैव स्वातन्त्र्याख्या शक्तिः इत्युपपादितं, तत्कथमस्य इह द्वादशधोदय इत्युक्तम्? इत्याशंक्याह-

तावान्पूर्णस्वभावोऽसौ परमः शिव उच्यते।
तेनात्रोपासकाः साक्षात्तत्रैव परिनिष्ठिताः।।108।।

His three powers *Parā, Parāparā* and *Aparā* are of twelve types due to *Sṛṣṭi, Sthiti, Laya* and *Turya* states.107

'Tasya'-his, "The *Parameśvara* known as the great *Bhairava*." The three *Śaktis* called as *Parā, Parāparā* and *Aparā* quiver in four states *sṛṣṭi* (evolution), *sthiti* (existence), *saṁhāra* (destruction) and *turya* (Fourth state) where *Turya* state is state of insentience. They evolve in twelve forms like *Śrī Sṛṣṭi Kālī* etc. That's said:

'These three symbols of *Prakāśa* reveal in the sequence of *Sṛṣṭi, Sthiti, Saṁhāra* and *Turya*. As each evolve in four ways, they have twelve forms. The Lord of them is the imperishable one whose body is splendour of the supreme Sun of *sva Saṁvida*.'107

It was told till now that there is only one *Bhairava* of the form of *Para Prakāśa*-the *Parameśvara* and there is only one inherent *Svātantrya* named *Śakti* of him. Then how twelve forms of her are told here? He clears this doubt as:

Tāvānpūrṇasvabhāvo'sau paramaḥ śiva uccyate/
Tenātropāsakāḥ sākṣāttatraiva pariniṣṭhitāḥ//108//

तावान् इति–द्वादश शक्तयः परिमाणमस्य, स तथा, अत एव पूर्णस्वभावः इत्युक्तं। पूर्णे सर्वमस्ति, सर्वत्र पूर्णमस्ति, अन्यथास्य पूर्णतैव न स्यात्। अत एव अत्र द्वादशात्मके चक्रे ये उपासकाः ते तत्र परमशिवे एव परिनिष्ठिताः–तदैकात्म्यभाजो भवन्ति इत्यर्थः। एतच्च बहुप्रघट्टकवक्तव्यम्, इति शाक्तोपायाह्निक एव वितत्य विचारयिष्यते, इति नेहायस्तम्।।108।।

ननु कथमेतद्युक्तं–यतोऽत्र संख्यायाः तत्र तत्र न्यूनत्वमाधिक्यं च संभवति?, इत्याशंक्याह–

तासामपि च भेदांशन्यूनाधिक्यादियोजनम्।
तत्स्वातन्त्र्यबलादेव शास्त्रेषु परिभाषितम्।।109।।

तदेवाह–

His complete nature is of that type (twelve Śaktis) and hence he is called *Parama Śiva*. Hence the worshipper of those (twelve *Śaktis*) perceivably and completely knows the *Śiva*.108

'Tāvāna' means the twelve *Śaktis*, as these are the parameter of that complete *Parameśvara*, the complete one comprises all and all is complete, or else there is no other place where the completion exits. Hence those who are the worshipper of the *cakra* of these twelve *Śaktis* are in reality devoted in *Śiva* only. The seekers unit with him. As this topic comprises of various esoteric preaches, it will be discussed in detail in *Śāktopāya Āhanika*, hence it is not elaborated here. 108

Why only twelve, when more or less numbers are said in other *śāstras*? He clears this doubt as:

Tāsāmapi ca bhedāṁśanyūnadhikyādiyojanam/
Tatsvātantryabalādeva śāstreṣu paribhāṣitam//109//

The increase or decrease in their count also is based upon their *Svātantrya* and this is defined in *śāstras*.109

That' said:

एकवीरो यामलोऽथ त्रिशक्तिश्चतुरात्मकः।
पञ्चमूर्तिः षडात्मायं सप्तकोऽष्टकभूषितः।।110।।
नवात्मा दशदिक्छक्तिरेकादशकलात्मकः।
द्वादशारमहाचक्रनायको भैरवस्त्विति।।111।।

यथा एकवीरो मृत्युजिति प्रथमध्याने। यामलः तत्रैव। कुलप्रक्रियायां तिस्रः शक्तयः पराद्याः। चतुरात्मा जयादिभेदेन। पञ्चमूर्तिः सद्योजातादितया। तदुक्तं

'सिद्धान्ते पञ्चकं सारं चतुष्कं वामदक्षिणे।
त्रिकं तु भैरवे तन्त्रे..............................।।'

इति। षडात्मा इति, यद्वक्ष्यति–

Ekavīro yāmalo'tha triśaktiścaturātmakaḥ/
Pañcamūrtiḥ ṣaḍātmāyaṁ saptko'ṣṭakabhūṣitaḥ//110//
Navātmā daśadikcchaktirekādaśakalātmakaḥ/
Dvādaśāramahācakranāyako bhairavastviti//111//

He is *Ekavīra*; *Yāmala*; *triśakti*; having four *śaktis*; *Pañcamūrti*; *Ṣaḍātmā*, has seven forms; has eight forms; nine forms; has ten *dik Śaktis*; has elven *kalās* and *Bhairava* is the Lord of *dvādaśāra Mahācakra* (as per various traditions).110-111

As he is one and *vīra*, he is subject of first worship in the form of *Mṛtyunjaya*. He only dwells in *Kula prakriyā* (*Yāmala* form) as the union of *Śiva* and *Śakti*. He has three powers viz. *Parā*, *Parāparā* and *Aparā*. He is four with *Śaktis* like *Jayā* etc. and states like *Jāgrata*, *Svapna*, *Suṣupti* and *Turīya*. *Pañcamūrti* or has five forms like *Sadyojāta*, *Vāmadeva*, *Īśana*, *Aghora* and *Tatpuruṣa*. That's said:

'He has five forms as per *Siddhānta* tradition, four forms as per *Vāma* and *Dakṣiṇa* traditions and *Trika* (three forms) in *Bhairava Tantra*.....'

He has six powers also, as said:

'विश्वा तदीशिका रौद्री वीरका त्र्यम्बिका तथा।
गुर्वीति षडरे देव्यः ....।।'

इति। सप्तकः इति, यदुक्तं

'ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा।
वाराही च तथेन्द्राणी चामुण्डा चेति मातरः।।'

इति। अष्टकेन अघोरादिना। स एव एतदष्टकमध्यवर्त्ती नवात्मा। दशदिक्छक्तिः इति, यदुक्तं

'उमा दुर्गा भद्रकाली स्वस्ति स्वाहा शुभङ्करी।
श्रीश्च गौरी लोकधात्री वागीशी दशमी स्मृता।।'

इति। एकादश इति खण्डचक्रोक्ता। इयदन्तं न्यूनसंख्यास्वीकारः भैरवः इति त्रयोदशः। अनेन अधिकसंख्यासूत्रणम्।।110–111।।

'*Viśvā*, *Viśvaveśī*, *Raudrī*, *Vīrakā*, *Trayambikā* and *Gurvī* these are six corners of the *Devīs cakra*....'

He has seven powers, as said:

'*Brāhmī*, *Māheśvarī*, *Kaumārī*, *Vaiṣṇavī*, *Vārāhī*, *Aindrāṇī* and *Cāmuṇḍā* are the (seven) *Mātṛkās*."

He has eight forms like *Aghora* etc. While resorting between these eight, he is said to be *Navātmā* (having nine forms)(Nine forms are viz. *Prakṛti*, *Puruṣa*, *Niyati*, *Kalā*, *Māyā*, *Vidyā*, *Īśa*, *Sadāśiva* and *Śiva*). He only is the lord of ten *Śaktis* of directions who are as said:

'*Umā*, *Durgā*, *Bhadrakālī*, *Svasti*, *Svāhā*, *Subhaṅkarī*, *Śrī*, *Gaurī*, *Lokadhātrī* and *Vāgīśī* are remembered as ten (*Śaktis* of direction).'

He has elven forms as mentioned by *khaṇḍacakra* (*A*, *U*, *ma*, *bindu*, *ardhacandra*, *nirodhini*, *nada*, *nādānta*, *vyāpinī*, *Śakti* and *Samanā*. Once *Unmanā* is added to them they become twelve and this only is *Dvādaśāra mahācakra*. Up to this point the number of *Śaktis* told are Minima. *Bhairava* is the thirteenth one and by adding him the Maxima is told.110-111

तच्च अधिकसंख्याकत्व निरवधि, इत्याह–

एवं यावत्सहस्त्रारे निःसंख्यारेऽपि वा प्रभुः।
विश्वचक्रे महेशानो विश्वशक्तिर्विजृम्भते।।112।।

सहस्त्रारे इति त्रिशिरोभैरवप्रथमपटलोक्ते। ग्रन्थविस्तरभयात्तु न प्रतिपद्येन संवादितम्। निःसंख्यारे इति भुवनादीनामानन्त्यात्। एवमपि एतस्मान्न व्यतिरिक्तम्, इत्याह विश्वशक्तिः इति। तदुक्तं–

'शक्तिश्च शक्तिमांश्चैव पदार्थद्वयमुच्यते।
शक्तयोऽस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः।।'

इति।।112।।

ननु विश्वेषामपि चक्राणां यदि प्रभुरेव परमार्थः तदेकेनैव कार्तार्थ्यात् प्रतिशास्त्र बहूनि किमुक्तानि?, इत्याशङ्क्याह–

There is no limit of their maximum, that is unlimited. He explains the same:

Evaṁ yāvatsahsrāre niḥsaṁkhyāre'pi vā prabhuḥ/
Viśvacakre maheśāno viśvaśaktirvijṛmbhate//112//

And with thousand corners and unlimited corners, that Lord *Maheśa* dawns in this *viśvacakra* along with his *Viśvaśakti*.112

Sahsrāra is mentioned in *Triśiro Bhairava's* first Paṭala. It is not explained in detail here by *Rājānaka Jayaratha Jī* due to fear of lengthening of this scripture. The *cakra* of unlimited corners is imagined because of unlimited numbers of *Bhuvanas*. Even after that he is not separate from *sahsrāra* (Although he is unlimited, he limits himself, this we have seen previously in ś-37), and hence the word *Viśva Śakti* is used. That's said:

'*Sakti* and *Śaktimāna* are two different objects. His *Śakti* only is this world and *Śaktimāna* only is *Maheśvara*.'112

If all the *cakras* are him only, only one *Cakra* could have showered the grace than why so many *cakras* are mentioned in various *śāstras*? He clears this doubt as:

[redacted]

तेषामपि च चक्राणां स्ववर्गानुगमात्मना।
ऐक्येन चक्रगो भेदस्तत्र तत्र निरूपितः ।।113।।

ऐक्येन तत्तत्सृष्ट्याद्यात्मनियतकृत्यकारित्वादिना साजात्येन। तच्च नियतकृत्यकारित्वादेव अस्य स्वर्गानुगमात्मकत्वमुक्तम्, अत एव चक्रगो भेद इति शास्त्रेषु चक्राणामानन्त्यम् ।।113।।

तदेव दर्शयति-

चतुष्षड्द्विर्द्विगणनायोगात्त्रैशिरसे मते।
षट्चक्रेश्वरता नाथस्योक्ता चित्रनिजाकृतेः ।।114।।

चतुर्णां द्विगणनायोगेन अष्टौ, पुनस्तथात्वेन षोडश, षण्णां द्विगणनायोगेन द्वादश, पुनस्तथात्वेन चतुर्विंशतिः इति षण्णां चक्राणामींश्वरता, तत्तत्समुल्लास्यचक्राधिवैचित्र्याच्चित्रा-नानाकारा, तदतिरिक्तस्य अन्यस्य अनुपलम्भात् निजाकृतिः यस्य,

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Teṣāmapi ca cakrāṇāṁ svavargānugamātmanā/
Aikyena cakrago bhedastatra tatra nirūpitaḥ//113//

The various classifications of these *cakras* are mentioned in various *śāstras* on the basis of their families.113

There is similar attribute of action due to unity in these *cakras*. The families have been decided on the basis of these attributes of action. Wherever the similarity in the family of *cakras* is observed, classifications are done. That's the reason why the *śastras* narrate *cakras* are unlimited, on the basis of their classification.113

He reveals this:

Catuṣṣaḍdvirdvigaṇanāyogāttraiśirase mate/
Ṣaṭacakraeśvaratā nāthasyoktā citranijākriteḥ//114//

Twice of four and six and then their twice, show the *Īśvara-hood* of *Śiva* over six cakras; as per *Triśiro Bhairava*.

From four it is 4X2=8 and 8X2=16; hence 4,8 and 16. From six it is 6,12 and 24. This way the six *cakras* are 4, 8, 16, 6, 12 and 24 are the six *cakras* whose lord is *Maheśvara*. This image is of multi-colours due to discrimination of *cakras* quivering as

अत एव नाथस्य स्वातन्त्र्यशालिनः तत्तच्चक्राधिष्ठातुः प्रभोः त्रैशिरसे मते त्रिशिरोभैरवे उक्ता अभिहिता इत्यर्थः।

तदुक्तं तत्र–

'चतुष्कं षट्काष्टकं द्वादशारं षोडशारकम्।
चतुर्विंशारकं देवि प्रविभक्तया सुसंस्थितम्।।'

इत्यादि।।114।।

बहुप्रकारत्वं चक्राणां भेदनिमित्तमपि त्रिशिरोभैरव एवोक्तम्, इत्याह–

नामानि चक्रदेवीनां तत्र कृत्यविभेदतः।
सौम्यरौद्राकृतिध्यानयोगीन्यन्वर्थकल्पनात् ।।115।।

उक्ता इति पूर्वश्लोकाल्लिङ्गादिविपरिणामाद् योज्यम्। एक एव हि परमेश्वरः तत्तत्साधककामानुसारं नियतां सौम्यरौद्रादिरूपाम् आकृतिमाभास्य तां तां सिद्धिं नियच्छेत्। तदुक्तं–

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and when; as no one exists other than him, these are image of *Nātha* who has *Svātantrya*. All this about the Lord is mentioned in *Triśiro Bhairava* known *Traiśirasa Śāstra*.

'O *Devi*! *Cakras* with four, eight and sixteen corners and six, twelve and twenty-four corners exist separately and/or together.'114

The reason behind various types of *cakras* also is mentioned in *Śrī Triśiro Bhairava*. He tells the same:

Nāmāni cakradevīnāṁ tatra kṛtyavibhedataḥ/
Saumyaraudrākṛtidhyānayogīnyanvarthakalpanāt//115//

The names of *Devīs* are given as per their *karma*; *Yogis* contemplate up on delighting forms and fierce forms of them and name the *Devīs* accordingly.

Word *uktā* used in previous *ś* must be added here while changing its gender. The *Parameśvara* is one, then seeker contemplates up on fierce and delighting forms of her as per the desired accomplishments. That's said:

'येन येन हि रूपेण साधकः संस्मरेत्सदा।
तस्य तन्मयतां यातिचिन्तामणिरिवेश्वरः।।'

इति। श्रीत्रिशिरोभैरवप्रथमपटलाच्च अयमर्थः स्वयमेवाधिगन्तव्यः। अस्माभिस्तु ग्रन्थविस्तारभयात् न प्रातिपद्येन संवादितम्।।115।।

तदेवाह–

एकस्य संविन्नाथस्य ह्यान्तरी प्रतिभा तनुः।
सौम्यं वान्यन्मितं संविदूर्मिचक्रमुपास्यते।।116।।

आन्तरी प्रतिभा स्वातन्त्र्यशक्तिः। अन्यत् इति रौद्रम्। अत एव तत्तत्सौम्यरौद्रादिनियताकारावच्छिन्नत्वात् मितम्।।116।।

एतदेव विभज्य दर्शयति–

'The forms which seeker contemplates, Deity manifests in that form like *cintāmani*.'

Readers must understand the meaning by reading *Śrī Triśiro Bhairava's* first chapter themselves. I am not elaborating it here to avoid the lengthening of text.115

That's said:

Ekasya saṁvinnāthasya hyāntarī pratibhā tanuḥ/
Saumyaṁ vānyanmitaṁ saṁvidūrmicakramupāsyate//116//

The Lord of *Saṁvida* has only one intrinsic splendour (*Svātantrya Śakti*). Being limited to *Saumya* or other forms (*Raudra* forms) she becomes *Urmi cakra* and that only is eligible for worship.116

Āntarī Pratibhā is *Svātantrya Śakti* and other one is called *Raudra*-the fierce form. *Saumya* and *Raudra* forms are the limited forms of *Svātantrya Śakti*.116

He shows the same while classifying it:

अस्य स्यात्पुष्टिरित्येषा संविद्देवी तथोदितात्।
ध्यानात्संजल्पसंमिश्राद् व्यापाराच्चापि बाह्यतः।।117।।
स्फुटीभूता सती भाति तस्य तादृक्फलप्रदा।
पुष्टिः शुष्कस्य सरसीभावो जलमतः सितम्।।118।।
अनुगम्य ततो ध्यानं तत्प्रधानं प्रतन्यते।
ये च स्वभावतो वर्णा रसनिःष्यन्दिनो यथा।।119।।
दन्त्यौष्ठ्यदन्त्यप्रायास्ते कैश्चिद्वर्णैः कृता सह।
तं बीजभावमागत्य संविदं स्फुटयन्ति ताम्।।120।।
पुष्टिं कुरु रसेनैनमाप्याययतरामिति।
संजल्पोऽपि विकल्पात्मा किं तामेव न पूरयेत्।।121।।
अमृतेयमिदं क्षीरमिदं सर्पिर्बलावहम्।
तेनास्य बीजं पुष्णीयामित्येनां पूरयेत्क्रियाम्।।122।।

Asya syātpuṣṭirityeṣā saṁviddevī tathoditāt/
Dhyānātsaṁjalpasaṁmiśrād vyāpārāccāpi bāhyataḥ//117//
Sphuṭībhūtā satī bhāti tasya tādṛkphalapradā/
Puṣṭiḥ śuṣkaysa sarasībhāvo jalamataḥ Sitam//118//
Anugamya tato dhyānaṁ tatprdhānaṁ pratnyate/
Ye ca svabhāvato varṇā rasaniḥṣyandino yathā//119//
Dantyauṣṭhadantyaprāyāste kaiścidavarṇaiḥ kṛtā Saha/
Taṁ bījabhāvabhāvamāgatya saṁvidaṁ sphutayanti tām//120//
Puṣṭiṁ kuru rasenainamāpyāyayatarāmiti/
Saṁjalpo'pi vikalpātmā kiṁ tāmeva Na pūrayet//121//
Amṛteyamidaṁ kṣīramidaṁ sarpibalāvaham/
Tenāsya bījaṁ puṣṇīyāmityenāṁ pūrayetkriyām//122//

To prove this fact, *Saṁvida Devī* dawns in that form. She becomes apparent even when the external exercises (like worship with flowers etc.) and muttering of *Mantra* along with contemplation is done.117. She becomes apparent to the seeker in that form only and bestows the

ध्यानाद्येव क्रमेण निरूपयति-पुष्टिरित्यादिना। ततः इति समनन्तरोक्ताद्धेतोः। अतः इति पुष्टेः शुष्कस्य सरसीभावापादानलक्षणत्वात्। जलं हि अप्यायकं तत्प्रधानं पुष्टिप्रयोजकम् पूर्णमित्यादिरूपम्। संप्रति संजल्पमपि लौकिकालौकिकभेदेन द्विधा व्याचष्टे-ये च इत्यादिना। ते इति दन्त्योष्ठ्यदन्त्यप्राया वर्णाः। तां संविदं पुष्टिरूपां।

results in that form. Seeker's *puṣṭi* happens, which is like filling up of white water in a dry pond. The contemplation (in such case) is done while keeping the objective in mind. The form of *Saṁvida's* quivering would depend on the meaning of letters used (in *Mantra*) and the organ of their origin viz. *Dāṇtya* (produced from teeth) or *auṣṭhyadanta* (from lips and teeth)118 to 120. The gist of *saṁjalpa* (*Mantra*) is 'nourish the seeker' and 'soak him in this potion'. A few *Mantras* are worldly and of *vikalpa* form then also they nourish the seeker.121. (Similarly the material used in *havana* also bestow results as) this is *Amṛtā* (*Guḍūci*-Cocculus Coridfolius); this is milk and this is *Nāgakeśara* which gives immense valour. I nourish my seeds (semen etc.) by them and conclude this ritual.122

He explains contemplation etc. only by the virtue of *puṣṭi* etc. Hence for the sake of analogy, *puṣṭi* is said to be filling the dried ones. Water only fills, hence it is equivalent to *puṣṭi* here, it is complete in itself. *Saṁjalpa* (muttering of *Mantra*) is of two types 1. Worldly and 2. Beyond the world. The letters of *dantya* and *oṣṭhya* series (as mentioned below) will combine with a few other letters to make *Bīja Mantra* the seminal *Mantra* and then they form *Mantra* together:

Sl.	**Class**	**Letters**
1	*Danyta*	*lṛ*, *lṛk*, *Ta*-class, *Sa*
2	*Oṣṭhya*	*U*, *Ū*
3	*Dantaprāya*	*Va*

Hence the muttering of such mantra is *alaukika* (beyond the world). When the air-flow is influenced by teeth and lips

बीजभावं मन्त्रभावम्। अत एवास्य संजल्पस्यालौकिकत्वम्। दन्त्योष्ठ्या वकारादयः। दन्त्या अमृतबीजादयः। कैश्चिद्वर्णैरिति अदन्त्योष्ठ्यप्रायादिभिः। यदुक्तं–

'वषडाप्यायने शस्तः ....।'

इति। तथा

'पुष्टावाप्यायने वर्गैः ....।'

इति। एवं मूर्धन्यादीनामपि ग्रहणम्। विकल्पात्मा इत्यनेन अस्य लौकिकत्वं दर्शितम्। तामिति पुष्टिरूपां संविदम्। इदानीं बाह्यमपि होमादिरूपं व्यापां विभजति अमृता इत्यादिना। क्षीरंदधि। तदुक्तं–

'दधिहोमात्परा पुष्टिः ....।'

इति। बलावहशब्देन प्रत्येकं संबन्धः। तेन इति गडूच्यादिना द्रव्यजातेन। बीजम् इति शरीरकारणभूतं शुक्रशोणितादि धातुव्रातम्। एनाम् इति पुष्टिरूपां क्रियाम्।।117-122।।

एतदेव प्रमेयान्तरमुपक्षिपन् उपसंहरति–

'va' sound consonant evolves This is Seminal *Mantra* or the *Amṛta bīja-'Va'*. As said:

'(Seminal *Mantra*) *Vaṣaṭ* is good for nourishment....'

And

'Satisfaction and nourishment of seekers.'

Here the effect of *'Va'*-the Seminal *Mantra* having qualities of elixir is shown. Similarly, *'mūrdhanya'* (letters evolved due to palate) also are understood. While calling it *vikalpātmā*, its worldliness is shown. (The evolution of letters is discussed in detail in *Śāmbhavopāya Āhnika*.) Then he classifies the *puṣṭi* (nourishment) by the virtue of external efforts like *havana* etc. i.e. *Havana* with *guḍuci* or milk etc. That's said:

'*Havana* with curd gives immense nourishment.'

Words *'balāvaha'* must be added with all; means with *guḍuci* and milk. *Bīja* stands for the essential body minerals, semen and blood which make this body. This way the *puṣṭi* is accomplished.117-122

He concludes this while presenting the another *prameya*:

तस्माद्विश्वेश्वरो बोधभैरवः समुपास्यते।
अवच्छेदानवच्छिद्भ्यां भोगमोक्षार्थिभिर्जनैः।।123।।

अवच्छेदानवच्छिद्भ्याम् इति, अवच्छेदः समनन्तरोक्तनात्याव्यानादि-नियतविधिनियन्त्रितत्वं, तदन्यथात्वमनवच्छेदः। यद्वक्ष्यति-

'साधकानां बुभुक्षूणां विधिर्नियतियन्त्रितः।
मुमुक्षूणां तत्त्वविदां स एव तु निरर्गलः।।'

इति। भगवतश्च एतत्सावच्छेदमपि रूपम् अनवच्छिन्नपरस्वरूपानुप्राणितमेव, नहि तत्स्वरूपानुप्रवेशं विना किंचिदपि सिद्ध्येत्।।123।।

एतदेव शब्दार्थद्वारकं गीताग्रन्थेन संवादयति-

Tasmādviśvesvaro bodhabhairavaḥ samupāsyate/
Avcchedānavacchidabhyāṁ bhogamokṣārthịbhirjanaiḥ//123//

Seeker desirous of carnal pleasures and liberation worship that *Viśveśvara Bodha Bhairava* together with defined and open worship rituals (respectively).123

Seekers are of two types as per their desire, first one is the desirous of liberation and second one is desirous of carnal pleasures. Hence *avccheda* stands for worship rituals of second seeker which comprises of worship rituals like contemplation etc. as told in previous *ślokas*. The one ritual which is other than this and is free from all the restrictions and defined procedures is known as *'anavacchinna'* ritual (word used is *anavaccheda*). As it is said:

'The rituals of seekers desirous of carnal pleasures is controlled by restrictions and the worship rituals of seekers desirous of liberation is free of any ritualistic restrictions.'

It must be noted that the restricted form of Lord, who is worshipped for the attainment of worldly desires is none other than that supreme form. Nothing can be attained without devoting the self to that *Paramaśiva* accompanied by his *Svātantrya Śakti*.123

He proves the same by the *śloka* of *Gītā* and its meaning:

येऽप्यन्यदेवताभक्ता इत्यतो गुरुरादिशत्।

इत्यतः-इत्येवमादिकात् वाक्यकदम्बकादित्यर्थः। गुरुरिति तात्त्विकार्थोपदेष्टा भगवान्वासुदेवः। तत्र हि-

'त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान्।।'

इत्यादिना।

'क्षीणे पुण्ये मर्त्यलोकं विशन्ति।'

इत्यादिना च भोगार्थिनाम्,

'अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।।'

Ye'pyanyadevatābhaktā ityato gururādiśat/

Those who worship other deities ritualistically, (ultimately worship me); this is told by *Gurus*.

'Ye' apyanya devatā bhaktā' is the phrase of *śloka* of *Śrīmadbhagvadgītā* and the *Guru* is the narrator of *tattva*-*Bhagvāna Vāsudeva Śrī Kṛṣṇa Jī*. There only:

'The followers of three *Vedas* and sinless performers of *Somayajña* who drink *soma*, worship me only by their *yajñas* for the sake heaven. Those virtuous souls go to heaven and enjoy its celestial pleasures; while acquiring merits' (S.B.G. 9-20)

And

'(when their merits decay) they again take birth on earth.' (S.B.G. 9-21)

Bhagvāna Vāsudeva Śrī Kṛṣṇa Jī narrates the fortunes of those who are desirous of worldly pleasure by these *ślokas*. And

'I bear the responsibility of seekers who are extremely devoted, united with me and who consistently worship me without any desires.'

इत्यादिना च मोक्षार्थिनाम्, अवच्छेदानवच्छेदाभ्यां क्रमेण स्वरूपमभिधाय पुनः सावच्छेदेऽपि रूपेऽनवच्छिन्नं रूपम् अस्त्येव इत्यभिधातुम्–

‘येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्।।’

इत्यादिना तेनोपदिष्टम्।।

एतदेव व्याचष्टे–

ये बोधाद्व्यतिरिक्तं हि किंचिद्याज्यतया विदुः।।124।।
तेऽपि वेद्यं विविञ्चाना बोधाभेदेन मन्वते।

ये याजका बोधाद् वेदित्रेकस्वभावात् स्वात्मरूपाद्व्यतिरिक्तमन्यत् तत्तन्नियताकारमिन्द्रादिदैवतं याज्यतयां विदुः जानीयुः, ते विच्छिन्ननियताकारवत्त्वात् वेद्यमपि इन्द्रादिरूपं दैवतं श्रद्धातिशययोगान् गाढगाढं विमृशन्तः

While explaining the ritualistic worship and open worship rituals of seekers who are desirous of worldly pleasures and liberation respectively *Bhagvāna* again narrates presence of free worship's sense in restricted worship rituals:

'Those who worship other Deities with devotion O *Arjuna*! Actually worship me only.'

All this is preached by *Parama Guru Bhagvāna* in *Śrīmadbhagvadgītā*.

He explains the same:

Ye bodhādvyatiriktaṁ hi kiṁciddyājyatayā viduḥ//124//
Te'pi vedyaṁ viviñcānā bodhābhedena manvate/

The seekers who consider the Deities are other than *Bodha* and are *yājya,* they also consider the *vedya* is indistinct from *Bodha*.124

The *Bodha* (intellect) is own form of *vedya* like *Śiva,* who is *Bodha* and *vedya* as well. There are other *vedyas* also like *Indra* etc. who are limited though seekers consider them eligible for worship and due to excess of devotion they consider them also *Bodha*. For seekers with such thoughts:

'वेद्यो वेदकतामाप्तो वेदकः संविदात्मताम्।
संवित्त्वदात्मा चेत्सत्यं तदिदं त्वन्मयं जगत्।।'

इत्यादिन्यायेन बोधाभेदेन–परप्रमात्रेकरूपस्वात्ममयत्वेन अवबुध्यन्ते इत्यर्थः।

ननु देवतोद्देशेन द्रव्यत्यागो याग इत्युक्ते द्रव्यत्यागार्थमुद्दिष्टैव देवता भवति, न च बोधैकरूपस्य स्वात्मतत्त्वस्य तथात्वेन उद्देशोऽस्ति, कथमस्य याज्यत्वम्? इत्याशङ्क्याह–

तेनाविच्छिन्नतामर्शरूपाहन्ताप्रथात्मनः ।।125।।
स्वयंप्रथस्य न विधिः सृष्ट्यत्मास्य च पूर्वगः।
वेद्या हि देवतासृष्टिः शक्तेर्हेतोः समुत्थिता।।126।।
अहंरूपा तु संवित्तिर्नित्या स्वप्रथनात्मिका।

'*Vedya* also is *Vedaka* and *Vedaka* is *Saṁvida* and (O Lord!) *Saṁvida* is you only. That way this entire world is you only.'

With such thoughts, seeker considers him (*Indra* etc.) indifferent from *Bodha* and considers him like *Parapramātā's* own form.

[This is corollary of above śloka.]

Yajña means sacrifice of material. As per this saying, the one for whom the seeker sacrifices the material is *Devatā*. This can never be done for the sake of *Svātma tattva* of the form of *Bodha* (i.e. for the *Śiva* who is settled within as *Paraprakāśa* along with his *Svātantrya Śakti*; this is the real form of all living beings.) then how one can perform *yajña* for him? He clears this doubt as:

Tenāvicchinnatāmarśarūpāhantāprthātmanaḥ //125//
Svayaṁprathasya na vidhiḥ sṛṣṭyātmāsya ca pūrvagaḥ/
Vedyā hi devatāsṛṣṭiḥśakterhetoḥ samuthitā//126//
Ahaṁrūpā tu saṁvittirnityā svaprathanātmikā/

Being of the form of *Bodha*, omnipresent *Parameśvara* who is of the form of deliberation of *Parāhantā* is self-displayed.125. There is no *vidhi* (procedure) of creation prior to self-manifested Lord. The creation of *Deva* only

तेन बोधात्मत्वेन हेतुना, अस्य-स्वात्मतत्त्वस्य, **'सकृद्विभातोऽयमात्मा'** इति न्यायेन अनवच्छिन्नतया प्रवृत्ताविरतेन रूपेण पराहंप्रकाशपरामर्शमयस्य, अत एव स्वयंप्रथस्य-प्रमाणादिनैरपेक्ष्येण स्वतःसिद्धस्य, विधिः-अप्रवृत्तप्रवर्तनात्मा, पूर्वभावी, तथा सृष्ट्यात्मा-तत्तत्सिद्धिसाधनस्वभावो न भवतीत्यर्थः।

न खलु बोधस्वभावं स्वात्मतत्त्वं विधिविषयतामापद्यते-तस्य विधिप्राप्त्यभावात्, यावदप्राप्तं हि विधेर्विषयः, न च स्वात्मनः कदाचित् अप्राप्तिरस्ति-आदिसिद्धतया सर्वदैव स्फुरणात्।।125-126।।

ननु विधेर्नियोगभावानाद्यात्मतया बहुविधत्वमुक्तम्, स्वात्मा पुनः कस्य विधेर्विषयतां न भजते? इत्याशंक्याह-

विधिर्नियोगस्त्र्यंशा च भावना चोदनात्मिका।।127।।

is *vedya* and is created for his *Śakti*. *Saṁvida Śakti* also is of the form *Ahaṁ* and is self-displayed.126

As *Svātma tattva* is of the form of *Bodha*, there is no existence of creation prior to it. By the point of view of saying *'sakṛdvibhāto yamātmā' Bodha* is all-pervading and beyond boundaries; it is deliberated by its light of supreme-self (*Parahaṁtā prakāśa*) and hence it is called *'svātmaprathita'* which means it is self-accomplished and there is no need of proofs etc. to prove him. There is no *vidhi* (procedures, rules) behind his creation, means he is unchangeable. The *vidhi* or procedures are not the subject for any goal as they have no role to play in the case of *'sva'* which is self-accomplished. Word *'sṛṣṭyātmā'* means, there are no sources for the accomplishment of such Lord, he is self-accomplished.125-126

Vidhi is of various types on the basis of its application and forms then which is the *vidhi* by which *'Sva'* is not accomplished? He clears this doubt as:

Vidhirniyogastryaṁśā ca bhāvanā codanātmikā//127//

Vidhi is called as *niyoga* (as per *Prabhākara*)and *Bhāvanā* (as per *Kumārila Bhaṭṭa*), it has three components.127

विधिः अप्रवृत्तप्रवर्तको, न पुनरज्ञातज्ञापकः। यदाहुः

‘विधेर्लक्षणमेतावदप्रवृत्तप्रवर्तनम् ।
अतिप्रसङ्गदोषेण नाज्ञातज्ञापनं विधिः।।’

इति। स्वर्गयागयोश्च साध्यसाधनभावमवबोधयतोऽस्यैव विधेः तावत्प्रवर्तकत्वं-यत् सप्रत्ययस्य पुंसः ‘प्रवृत्तोऽहम् इति ज्ञानजननम्। स च ‘नियोग’ इति प्राभाकरैरुक्तः, ‘भावना’ इति भट्टैः। तत्र तिङादिप्रत्ययवाच्यः ‘प्रवर्तितोऽहम्’ इति प्रेरणात्मकः कार्यात्मा अनुष्ठेयो धर्मो नियोगः। स च इत्यादावनुबन्धद्वयावच्छिन्नः प्रतीयते। याज्यादिना

‘दार्श-पौर्णमासाभ्यां यजेत स्वर्गकामः।’

हि अस्य विषयानुबन्ध उच्यते। ‘स्वर्गकामः’ इत्यनेन च अधिकारानुबन्धः, अत एव च द्व्यनुबन्धबान्धवो ‘नियोगः’ इत्युद्घोष्यते। कंचित् क्वचिन्नियुंक्ते इति नियोगस्वरूपम् इति। ‘भावना’ च भाव्यनिष्ठो भावकव्यापारः, भाव्यं स्वर्गादिफलं,

Rājānaka Jayaratha Jī defines *Vidhi* as the one which commences something not commenced yet. It is not the exposer of unknown. As said:

‘*Vidhi* is the one which commences the one which is not commenced. It is not the exposer of unknown. If it is considered so, their will an extraordinary stretch of a principle.’

‘Do *yajña* for heavens’ this sentence has both objective and action. The one which commences this sense of statement only is *vidhi*. Here the sense which is excuted is, “I acted to perform *yajña*.” This is *niyoga* as per the opinion of *Prabhākara*. *Bhaṭṭa’s* pupil call it *Bhāvnā* (thoughts). (*Jayaratha* explains the *niyoga* by the help of *Saṁskṛta* grammar) *‘tiṅg’* suffix used with *‘yajeta’* means ‘I am prompted’ such an inciting thought only is called as *Niyoga*. And that:

‘Seekers desirous of heaven must perform *darśa-pūrṇa*.’

Statement seems to be made of two *anubaṁdha* (bonds), worldly objects (*yajña*) and authority (desire to attain of heaven). The one which ties these two bonds is declared as *niyoga*. To appoint someone, somewhere only is *niyoga*. The settlement of *‘bhāvaka’* (sentiment) business in *‘bhāvya’* (to be performed) is known as *bhāvanā* (thoughts). Here *bhāvya* is

तन्निष्ठस्तदुत्पादकः पुरुषव्यापारो भावना। पुरुषो हि भवन्तं स्वर्गादिकमर्थं स्वव्यापारेण भावयति इति भावना इत्युच्यते। सा च द्विविधाशब्दभावना अर्थभावना च इति। तस्याश्च किं, केन, कथं भावयेद् इति अंशत्रयापेक्षत्वात् त्र्यंशत्वम्। तदुक्तम्–

'सो धातोः प्रत्ययाद्वापि भावनावगता सती।
अपेक्षतेंऽशत्रितयं किं केन कथमित्यदः।।'

इति। त्र्यंशा इति, तत्रार्थभावनायां 'किम्' इत्यपेक्षायां स्वर्गः, 'केन' इत्यपेक्षायां यागः, 'कथम्' इत्यपेक्षायां च ब्रीह्यादि संबन्धनीयम्। एवं शब्दभावनायामपि, 'किम्' इत्यपेक्षायां भाव्या पुरुषप्रवृत्तिः, 'केन' इत्यपेक्षायां शब्दः, 'कथम्' इत्यपेक्षायाम् अर्थवादवाक्यव्यापारः संबन्धनीयः। चोदना वैदिकं विधायकं वाक्यम्। यदाहुः

'चोदनेति क्रियायाः प्रवर्तकं वचनम्।'

इति। एतच्चोभयत्रापि संबन्धनीयम्। तच्च प्रमाणान्तर-प्रतिपन्नमेव अर्थमभिदधत् प्रमाणतां लभते, तं चार्थं साधयति।

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attainment of heaven. The efforts of living being born due to it (due to the desire of it) only is *bhāvanā*. Living being attains the heaven by the virtue of his efforts. *Bhāvanā* is of two types: 1. *Śābdi bhāvanā* and *ārthībhāvanā*. This has three components What does it show? Why does it show? And by whom does it show? Due to these three questions it is called as *'trayṁśa'*. That's said:

'Being known due to *dhātu* (root word) and suffix
bhāvanā seeks three; what, why and how.'

Now he reviews these three components from the point of view of *Śābdī bhāvanā* and *Ārthī bhāvanā*. From the point of view of *ārthī bhāvanā*; answer of *'kiṁ'* (what) is heaven, answer of *'kena'* (by whom) is *yajña* and answer of *kathaṁ* is offerings of *yajña*. Similarly, in the case of *Śābdī bhāvanā* answer of *kiṁ* is living being's future activities and answer of *katha* and *kena* is transaction of meaningful statements (perform yajña for heaven) *'codanā'* (to drive) is rituals as told by Vedas.

'The statement which incites the action only is *codanā*'

This may be added with both types of *bhāvanās*. It, itself

'ऐन्द्राग्नमेकादशकपालं निर्वपेत्।'

इत्यादौ निर्वपणादिवदुद्दिष्टा इन्द्राद्या देवता अपि विधेयाः-द्रव्यदेवतासंबन्धस्यैव साक्षात्प्रतिपाद्यत्वात्॥127॥

तदेवाह-

तदेकसिद्धा इन्द्राद्या विधिपूर्वा हि देवताः।
अहंबोधस्तु न तथा ते तु सवेद्यरूपताम्॥128॥
उन्मग्नामेव पश्यन्तस्तं विदन्तोऽपि नो विदुः।
तदुक्तं न विर्दुमां तु तत्त्वेनातश्चलन्ति ते॥129॥

विधिपूर्वाः-विधिरेव पूर्वं पुर्वभावि अनधिगतार्थप्रकाशनात्मकं प्रमाणं यासां ताः

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becomes *pramāṇa* and accomplishes the *artha bhāvanā*. while revealing the meaning of others, proved by different *pramāṇas*.

'offer eleven *kapālas* of *Indra* and *agni*'

As per this statement, the provisioning of *Devas* like *Indra* etc. and offers are same because the relation between the offer and Deity only is perceivably asserted.127

[This analysis of Bodha is based on mimāṁsā darśana.]

That's said:

Tadekasiddhā indrāddyā vidhipūrvā hi devatāḥ/
Ahaṁbodhastu na tathā te tu savedyarūpatām//128//
Unmagnāmeva paśyantastaṁ vidanto'pi no viduḥ/
Taduktaṁ na vidurmāṁ tu tatvenāścalanti te//129//

Vidhi approved *Indra* etc. are the *Deva* proved by *śāstras* only. This is not the case with *Ahaṁ bodha*. They see only the clearly mentioned forms in *śāstra* and hence then can't understand that soul even when they know it. Hence (*Bhagvāna Vasudeva Śrī Kṛṣṇa*) said, they know me but not factually and hence they distract from the path of their goal.128-129

Devas like *Indra* etc. are limited in terms of their sovereignty

तथोक्ताः, स्वात्मव्यतिरिक्ता हि देवताः वेद्यप्रायाः प्रमाणान्तराप्रतिपन्नाः शास्त्रेण साध्यन्ते इति युक्तः पक्षः। अहंबोधैकरूपः पुनः स्वात्मा पूर्वोक्तयुक्त्या सदैव प्रकाशमानत्वाद् न स्वसिद्धौ प्रमाणं किंचिदपेक्षते इति युक्तमुक्तम्–

अविधिपूर्वकमिति। तदेवाह अहंबोध इति। तथा इति विधिपूर्व इत्यर्थः।

ननु यदि प्रमाणादिनैरपेक्ष्येणैव स्वात्मा स्वयं प्रकाशते किमिति न सर्वदैव सर्वेषाम? इत्याशंक्याह–ते तु इत्यादि। त इति स्वात्मव्यतिरिक्तेन्द्रदिदेवतायाजकाः, तं सर्वदैव प्रकाशमानं स्वात्मानं–वेद्यवेदनान्यथानुपपत्त्या तदतिरिक्तस्य च अन्यस्य देवतात्वानुपपत्तेः, वस्तुतो विदन्तोऽपि न विदुः–वेद्यताया एव प्राधान्येन दर्शनाद् वेदित्रेकरूपतया न जानीयुः इत्यर्थः। अतश्च नियततत्तद्देवतादिरूपग्रहणेन च्यवन्ते इत्यर्थः। तदुक्तं तत्र

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते।'

इति ।।128–129 ।।

and existence. There is no evidence of the purpose of their existence. *Vidhi* only commences that part. They are not *sva tattva* (like *Śiva*) they are *vedya*. They can't be proved by any *pramāṇa* other than *śāstra*. Again the *'Svātma tattva'* is of the form of *Ahaṁ Bodha*. It eternally shines. It is self-accomplished hence it does not need any proof. Hence it is said in *Śrīmadbhagvadgītā*(*ś*: 9-23) *'avidhipūrvakam'*-they worship me without any *vidhi*. That's said, he is known by *Ahaṁ bodha* (perceiving the same in self) and not by *vidhi*.

Question is if the *'Svātma'* self-splendours, then why it doesn't splendour all-around and always? He clears this doubt with *'te tu'* etc. Those who worship Deities other than *'sva'* don't see that *Devas* originate due to the relation of *vedya-vedana* (to be known-knowledge) and not by any other means. They know it but then also stay ignorant from it. Phrase *'vidanto'pi na vidu'* means They see *Vedya* as prime and hence can't see *vedita* (what is told, the gist). Hence, considering *vedya* only as *Deva* they deprive from their path. That's said in *Śrīmadbhagvadgītā*:

'As they don't know me they deprive from *tattva* (*bodha*).'128-129

तदेव व्याचष्टे-

चलनं तु व्यवच्छिन्नरूपतापत्तिरेव या।

एतदपि तत्रत्येन ग्रन्थेनैव संवादयति

देवान्देवयजो यान्तीत्यादि तेन न्यरूप्यत।।130।।

तेन इति व्यवच्छिन्नरूपतापत्तिलक्षेणन हेतुना इत्यर्थः। यदुक्तं-

'यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः।
भूतानि यान्ति भूतेज्या यानित मद्याजिनोऽपि माम्।।'

इति।।130।।

ननु यद्येवं कथमन्यदेवताभक्ता अपि यजन्ति इत्युक्तम्? इत्याशंक्याह-

निमज्ज्य वेद्यतां ये तु तत्र संविन्मयीं स्थितिम्।
विदुस्ते ह्यनवच्छिन्नं तद्भक्ता अपि यान्ति माम्।।131।।

That he tells:

Calanaṁ tu vyavcchinnarūpatāpattireva yā/

The acceptance of limited form only is *calanaṁ*(depriving from one's own position).

He explained this also by citing the same scripture:

Devāndevayajo yāntītyādi tena nyarūpyat//130//

They think those who worship *Devas* attain *Devas*.130

Word '*tena*' is to indicate characteristics of origin of limited form. As said:

'Devout of *Devas* attain *Devas*. Devout of manes attain manes. Devout of living beings again come in mortal world and those who worship me attain me.'130

If it is true, then why he said that those devout of others, worship (me)? He clears this doubt as:

Nimajjya vedyatāṁ ye tu tatra saṁvinmayī sthitim/
Viduste hynavacchinnaṁ tadbhaktā api yānti mām//131//

Those who absorb *Vedya* while knowing the *Saṁvida* form of him (Deity) (such) devotees, attain 'me'.131

तत्र इति स्वात्मव्यतिरिक्तायां देवातायाम्। तद्भक्ताः स्वात्मव्यतिरिक्तदेवतायाजिन इत्यर्थः। माम् इति परबोधैकस्वभावम् आत्मानम्। अस्मिन् परमाद्वयमये संविन्मयतयावस्थानमेव यागः, तत्समापत्तिरेव च फलम्।।131।।

ननु भगवद्वासुदेवेन उक्तस्य 'माम्' इति अस्मच्छब्दस्य तदेकवाचकत्वात् कथं बोधमात्राभिधायकत्वमुच्यते? इत्याशंक्याह–

सर्वत्रात्र ह्यहंशब्दो बोधमात्रैकवाचकः।
स भोक्तृप्रभुशब्दाभ्यां याज्ययष्टृतयोदितः।।132।।

अत्र इति गीताग्रन्थे अनवच्छिन्नस्यैव बोधमात्रस्य प्रतिपिपादयिषितत्वात्, अत एव केवलस्यैव बोधस्य वाचकः परामृष्य इत्युक्तम्। नहि प्रकाशाद्द्वितीयस्य अपोह्यस्य प्रतियोगिनः संभवोऽप्यस्ति–तस्य प्रकाशमानत्वाप्रकाशमानत्वविकल्पोपहतत्वात्। यस्तु

When Devotees consider 'me' the *Para Bodha* indifferent from *Deva*, with whom she/he is indifferent the phenomenon is called *yajña* the resort in *Saṁvida* full of *Paramādvaya*. The supreme merit is resort in this *Parama advaya*. Its attainment only is merit of this state.131

Bhagvāna Vāsudeva used word *'mām'* which is singular form of word *'asmat'* how can *Bodha* be understood from it? He clears this doubt as:

Sarvatrātra hyahaṁśabdo bodhamātraikavācakaḥ/
Sa bhoktṛprabhuśabdābhyāṁ yājyayaṣṭṛtayoditaḥ//132//

The use of word *ahaṁ* in *Śrīmadbhagvadgītā* indicates *Bodha* only. *Bodha* only is quivered as the one to be worshipped and worshipper, by the words *bhoktā* and *Prabhu*.132

Atra stands for *Śrīmadbhagvadgītā*. The desire of bestowing *Bodha* only is prime in it, hence the word *'ahaṁ'* used in it reveals the meaning of *Bodha* only. Actually there is no word or element parallel to *Prakāśa* (*bodha*) which can **compete** with it. This is because (other object) is captured by the *vikalpa* of *prakāśa* and darkness. 'I am lean' such self-deliberation with respect to body is *vikalpa*. In this case 'I' represents empirical soul hence there is a chance of competition. Question is; if *Bodha*

शरीरादौ ‘कृशोऽहम्’ इत्यादिः अहंविमर्शः स विकल्प एव–शरीराद्यपेक्षया परस्य अपोह्यस्य प्रतियोगिनः संभवात्।

ननु यदि बोध एव अप्रतिपक्ष एकोऽस्ति, तत्कथं ‘मां यजन्ति’ इत्यादौ याज्ययष्टृतया भेदः पारमार्थिकः स्यात्? इत्याशशङ्‌क्याह–स भोक्तृ इत्यादि। बोध एव उभयात्मना स्फुरित इति भावः। तदुक्तं तत्र–

‘अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।’

इति।।132।।

ननु एकश्च उभयात्मा च इति कथं संगच्छताम्? इत्याशंङ्‌क्याह–

याजमानी संविदेव याज्‌या नान्येति चोदितम्।
न त्वाकृतिः कुतोऽप्यन्या देवता न हि सोचिता।।133।।

संविदेव याज्या इति उदितं–प्रतिज्ञातम्। न पुनः कुतोऽपि हेतोः अन्याकृतिः

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only is such an element which has no opponent, then isn't that the difference between 'one who is worshipped' and 'one who worships' would be considered as eternal? This is answered in second line of *śloka*. It clearly says, *Bodha*-the Lord *Kṛṣṇa* only is *'bhoktā'* (one who relishes) and *Prabhu* (God). He only is the one to be worshipped and he only is worshipper. It is might of *Bodha* that he only quivers in both the ways i.e. as *Deva* and worshiper. That's said in *Śrīmadbhagvadgītā*:

'*Ahaṁ* (Supreme me) only is the partaker of *yajña* and I only am *Prabhu*.'132

He is one and two both! How is it possible? He clears this doubt as:

Yājamānī saṁvideva yājyā nānyeti coditam/
Na tvākṛtiḥ kuto'pyanyā devatā na hi socitā//133//

The *Saṁvida* which performs *yajña* only is right for worship not others. It is not good to say that he is some other body or some other *Devatā*.133

It is declaration (of *Śrīmadbhagvadgītā*) that *Saṁvida* only must be worshiped. There is no other reason on the basis of

इन्द्रादिरूपा, सा च संविद् याजमान्येव, न पुनः अन्या-भिन्ना, याजमानी संविदद्वयमयी इत्यर्थः। सा हि एवं विधाकृतिः, आकृतिमती वा संविद्देवता नोचिता-संविदि भेदानुपपत्तेः, संविदतिरिक्तस्य च जाड्यात्। न च जडस्य द्योतमानत्वाद्येकस्वभावं देवात्वं युज्यते इति स्वप्रकाशा संविदेव एका तत्तदात्मना सफुरति इति युक्तमुक्तं 'स एव याज्ययष्टृतयोदितः, इति'।।133।।

अत एव च आदिसिद्धत्वात् संविदि न किंचिद्विध्यादि सिद्धिनिमित्तमुक्तम् इत्याह-

विधिश्च नोक्तः कोऽप्यत्र मन्त्रादि वृत्तिधाम वा।

इह खलु वेदवाक्यानि मन्त्रब्राह्मणरूपंत्वेन द्विधा। ब्राह्मणवाक्यान्यपि-विध्यर्थवादनामधेयात्मकत्वेन त्रिधा। तत्र विधिवाक्यानां तावत् संविदि व्यापारो नास्ति इत्युक्तप्रायम्। एवं मन्त्रादेरपि तत्र नास्ति व्यापारः। यतो मन्त्रादिः वृत्तेः विधिव्यापारात्मनः क्रियाया धाम आश्रयः-तेन विना क्रियाया असंपत्तेः। न च संविदि वाच्यवाचक-याज्ययाजकभावाद्यात्मकः कश्चिद्भेदः संभवति, एक एव आदिसिद्धो बोध इति सिद्धम्।

which it may be said that *Indra* etc. must be worshipped. Again he is not *'anya'* or different from *Saṁvida* which is monistic. It is not good to consider that *Saṁvida Deva* has any form because the discrimination in *Saṁvida* is not proved. There is only *jāḍya* (frigidity) without *Saṁvida*. *Jaḍa*, does not have attribute to splendour like that of (*Saṁvida*) *Devatā*. Only *Saṁvida* can splendour by its own *prakāśa*. *Saṁvida* only splendours as the one who is worshipped and is worshiper.133

As *Saṁvida* is self-accomplished, it can't be accomplished by any *vidhi*, that's said:

Vidhiśca noktaḥ ko'pyatra mantrādi vṛttidhāma vā/

There is no ritual in *Saṁvida* nor there are any *Mantras*-the resort of *vṛtti*.

Vedas are of two types, *Mantra* and *Brāhamaṇas* scriptures. *Brāhamaṇa* scriptures also are of three types viz. *Vidhivāda, Arthavāda* and *Nāmadheya*. Amongst them *Vidhivaāda* have nothing to do with *Saṁvida*. *Mantras* also have no role to play as *Mantras* are abide by rituals hence they are sub-set of actions. There is no discrimination of expressive-speaker and Deity-worshipper in *Saṁvida* hence it is eternally accomplished.

ननु यद्येवं तत्कथमयं जडाजडात्मा विश्वप्रसरः? इत्याशङ्क्याह–

सोऽयमात्मानमावृत्य स्थितो जडपदं गतः।।134।।
आवृतानावृतात्मा तु देवादिस्थावरान्तगः।
जडाजडस्याप्येतस्य द्वैरुप्यस्यास्ति चित्रता।।135।।

आवृत्य इति स्वस्वरूपगोपनात्मिकया मायाशक्त्या संकोचवत्तामाभास्य इत्यर्थः। जडपदम् इति परप्रकाश्यभावराशिस्वरूपताम् इत्यर्थः। विश्वनिर्माणेच्छुर्हि परमेश्वरः प्रथमं स्वाव्यतिरिक्तमेव विश्वं प्रकाशयेत्', अयमेव च आदिसर्गः तत्र तत्रागमेषु उच्यते, अनन्तरं च यदास्य मायया सर्गचिकीर्षा भवति, तदा स्वस्वातन्त्र्यात् स्वात्मदर्पणे अनन्तग्राह्यग्राहकद्वयाभाससन्ततीराभासयति, स्वाङ्गरूपभावराशिमध्यादेवि

If it is true, how this *jaḍājaḍa* (frigid and throbbing) world expanded? He clears the doubt as:

So'yamātmānamāvṛtya sthito jaḍapadaṁ gataḥ//134//
Āvṛtānāvṛtātmā tu devādisthvarāntagaḥ/
Jaḍājaḍasyāpyetasya dvairūpyasyāsti citratā//135//

Sva confines himself and becomes *jaḍa*. Being contracted and released, he only originates as *Devas* (of heaven etc.) up to immobile creatures and this way he paints this *jaḍājaḍa* dualistic world.134-135

Āvaraṇa means to conceal the form of Sva; it means, he covers himself by the virtue of his *Māyā Śakti* and splendours as an empirical soul. Word *Jaḍapadam* means, he acquires the form which is splendored by *prakāśa* of others. *Parameśvara* splendours the world indifferent from him, for the sake of his desire. Such creation is called as *Ādisarga* by *Āgamas*. Later, when he desires to create world by his *Māyā*, numerous dualistic worlds comprising of *grāhya-grāhaka* (acceptable-acceptor) splendour in the mirror of his own *Svātantrya Śakti*. While dwelling between objects which he pretends to be, he develops empirical *ahaṁ* and becomes acceptor while being devoid of body, intellect and *prāṇa*. Then he develops words etc. the form of *idaṁ*, while encroaching over his *Cit* and develops *grāhya* (acceptable). Then while acquiring body, *prāṇa*

विदेहप्राणबुद्धिशून्यानि स्वगताहन्तात्मककर्तृतार्पणेन ग्राहकीभावयति, तद्परं शब्दादि च इदन्ताविषयतया चिद्रूपतातिक्रमणेन ग्राह्यतामापादयति, अत एव च देहादिः कर्तृतां ज्ञातृतां च स्वात्मनि धत्ते, तदितरच्च कार्यतां ज्ञेयतां च। अत एव चैषां जडाजडव्यपदेश:, तदाह 'आवृतानावृतात्मा' इति। एवमपि चास्यप्रकारवैचित्र्येण आनन्त्यम् इत्याह 'जड' इत्यादि, चित्रता इति तत्र जडस्य तावच्छब्दादिभेदन, तस्यापि तारमन्द्रादिभेदेन बहुप्रकारत्वम्, अजडस्यापि सन्तानभेदेन आनन्त्येऽपि बन्धत्रयस्य तारतम्यादिभेदेन नानात्वम्। संकुचिता प्रमातारो हि तत्तत्कर्माशयानुसारेण प्ररिभ्राम्यन्तः तत्तदवस्थासु एकमपि स्वात्मानं धर्माधर्मादिबुद्धिभावरहितत्वेन तत्तदिच्छापरिष्कृतत्वेन च नानाकारतया-वैचित्र्येण जानते, जडं च विषयं सुखदु:खादिकारितया नानात्वेन परिविन्दन्ति इति ।।134–135 ।।

एवं वैचित्र्यस्य किं निमित्तम् इत्याशङ्क्याह-

तस्य स्वतन्त्रभावो हि किं किं यन्न विचिन्तयेत्।
तदुक्तं त्रिशिर:शास्त्रे संबुद्ध इति वेत्ति यः ।।136 ।।

and intellect they consider themselves (empirical) kartā (doer) and (jñāta) knower and others as (kriyā) action and (jñeya) knowable, hence they are called *jaḍājaḍa* which is mentioned in *śloka* as *'āvṛtānāvṛtātmā'*. Due to this, unlimited diversities develop, which are called as *jaḍa*. Words also are *tīvra* and *manda* due to this frigidity. Similarly, *ajaḍa* also are of various types due sequences of three bonds *Āṇava mala, Karma mala* and *Māyīya mala*. Empirical *pramātā* only transmigrates due to the results of *karma* (called as *pācana*). In those stages they dwell in various forms without knowing right and wrong and while trying to embellish their desires. While knowing *jaḍa* objects as the reason behind sorrow and joy, they dwell in various forms.134-135

What is the reason behind such diversity? He clears this doubt:

Tasya svatantrabhāvo hi kiṁ kiṁ yanna vicintayet/
Taduktaṁ triśirḥśāstre saṁbuddha iti vetti yaḥ//136//

What is that which his *Svātantrya* can't reveal? *Śrīmat Triśirobhairavaśāstra* says that those who know it are called as *saṁbuddha*.136

एतदेवार्थद्वारकं संवादयति-तदुक्तम् इत्यादिना। इति वैचित्र्यं यो वेत्ति स संबुद्धः-सम्यग्बुद्ध इत्यर्थः। त्रिशिरः शास्त्रे इति श्रीत्रिशिरोभैरवे। तत्र हि

'अन्यथा स्वल्पबोधस्तु तन्तुभिः कीटवद्यथा।
मलतन्तुसमारूढः क्रीडते देहपञ्जरे।।' इत्युपक्रम्य
'सम्यग्बुद्धस्तु विज्ञेयः ....।'

इत्यादिना च-

'नानाकारैर्विभावैश्च भ्राम्यते नटवद्यथा।
स्वबुद्धिभावरहितमिच्छाक्षेमबहिष्कृतम् ।।'

इत्यन्तं बहूक्तम्।।136(अ)।।

ननु देहादिर्ग्राहकतया अभिमतोऽपि जाड्यज्ज्ञेय एव इति तस्य कथमेवंविधज्ञानम्? इत्याशङ्क्याह-

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He settles this by the virtue of meaning (of citation). The one who knows this diversity is called as *saṁbudha*-the uniform intelligent or omniscient. *Triśiro śāstra* means, *Śrī Triśiro Bhairava*. Their only:

'Those who don't know it are like spider hanging on web; he plays with his body while hanging on the web of *malas*.'

Up to

'He only is known as omniscient.......'

Etc.

'As the *naṭa* (juggler) commands the pupates to show various expressions, empirical soul devoid of *Bodha* of *sva* and virtuous desire to earn (*Parmeśvara*) (is commanded by *Aparā Śakti* of *Śiva*).'

Up to this, enough is said.136(A).

First the body was said to be (grāhaka) acceptor and then it is called *jñeya* also due to frigidity, how would it be known? He clears this doubt as.

ज्ञेयभावो हि चिद्धर्मस्तच्छायाच्छादयेन्न ताम्।।136।।

ज्ञेयत्वं हि ज्ञानधर्मः, नहि अर्थं जानामि इत्यर्थस्य कश्चिदतिशयः'; अपि तु ज्ञानस्यैव तज्ज्ञानरूपता। तदुक्तमत्रापि च–

'........................ज्ञेयस्य ज्ञेयता ज्ञानमेव।'

इति। अत एव च तेषां ज्ञेयानां सतां देहादीनां छाया स्वेनैव स्वस्य आवरकत्वायोगाद् न चितमाच्छादयेत्–आवृणुयात्, येनैवं–विधं ज्ञानं न स्यात्, तेन देहादावात्मग्रहेऽपि आत्मनो न काचिच्चिद्रूपताहानिः। तदुक्तं तत्रैव–

'ज्ञेयस्वभावश्चिद्रूपस्तच्छाया नैव च्छादयेत्।'

इति।।136 (आ)।।

अत एवाह–

तेनाजडस्य भागस्य पुद्गलाण्वादिसंज्ञिनः।
अनावरणभागांशे वैचित्र्यं बहुधा स्थितम्।।137।।

Jñyeyabhāvo hi ciddharmastacchāyācchādayenna tām//136//

Jñeya (To be known) only is *dharma* of *Cit* hence it (*Cit*) can't be concealed by shadow of *jñeya*.136

Jñeya only is *dharma* of *jñāna*. "I know the meaning of it." There is no value of meaning in it, knowledge is prime (knowledge only is valuable). That's said here:

'..............knowing the knowable is knowledge.'

Hence, the way shadow of body of *jñeya*(subjective and objective existents) can't conceal *sva*. The *jñeya's* shadow can't conceal the *Cit*.The one who doesn't have such *jñāna*, thinks that body only is soul even then also there is no difference in *sva* of soul.

That's said there:

'The nature of *jñeya* (*jñeyasāra*) is *cidrūpa* (form of *Cit*), it can't be concealed by shadow.' 136(B)

Hence said:

Tenājaḍasya bhāgasya pudgalāṇvādisaṁjñinaḥ/
Anāvaraṇabhāgāṁśe vaicitryaṁ bahudhā sthitam//137//

तेन इति चिदनाच्छादनेन हेतुना। अनावरण इति शुद्धसंविद्रूपे आत्मनि इत्यर्थः। देहादीनां हि संविद्रूपत्वेऽप्यामुखे ज्ञेयत्वेन अवभासादशुद्धत्वमपि संभवेत्।।137।।

ननु संविदि भेदानुपपत्तेः कथं वैचित्र्यं संगच्छताम्? इत्याशङ्क्याह–

संविद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे।
तथाप्यावृतिनिर्ह्रासतारतम्यात्स लक्ष्यते।।138।।

आवृतेः–आणवस्य मलस्य' निर्ह्रासः परिक्षयस्तस्य तारतम्यं मृदुमध्याधिमात्रात्मा अतिशयस्ततो लक्ष्यते, इति–न तु साक्षात् संभवति इत्यर्थः, अत एव पूर्वं 'वास्तवः' इति विशेषणमुपात्तम्।।138।।

किं च तत्तारतम्यम्? इत्याशङ्क्याह–

The part of *ajaḍa* part of living beings who are *pudgala* or *aṇu* [is unconcealed (pure *Saṁvida*)]; that unconcealed (pure *Saṁvida*) is full of various diverisites.137

As the *Cid* is free from bonds, *anāvaraṇa* is used for pure *Saṁvida* soul. Although the bodies have pure *Saṁvida* however as the bodies splendour as *jñeya* (*nīla* and *sukha*), there is some part of *jaḍa* also in them.137

How can there be the origin of diversity in *Saṁvida* if there is indiscrimination in it? He clears the doubt as:

Saṁvidarūpe na bhedo'sti vāstavo yadyapi Dhruve/
Tathāpyāvṛtinirhrāsatārtamyātsa lakṣyate//138//

Although it is definite that there is no discrimination in *Saṁvida* however it is seen in the sequences of decay of *āvṛtti*.138

Word *āvṛtti* means *Āṇava mala*. When a seeker submits self to the worship, his *Āṇava mala* starts decaying at different paces viz. at slow pace; at medium pace and at fast pace, due to these paces variations are seen. This does not happen in reality, hence adjective *'vāstava'* (in reality) is used first.138

What is that variation in pace? He clears this doubt as:

तद्विस्तरेण वक्ष्यामः शक्तिपातविनिर्णये।
समाप्य परतां स्थौल्यप्रसंगे चर्चयिष्यते।।139।।

वक्ष्याम इति। यद्वक्ष्यति-

'तारतम्यप्रकाशो यस्तीव्रमध्यममन्दताः।
ता एव शक्तिपातस्य प्रत्येकं त्रैधमास्थिताः।।'

इत्यादि बहुप्रकारम्, चर्चयिष्यते इति-लक्ष्यते परीक्ष्यते च इत्यर्थः। इह हि सर्वस्यैव वक्ष्यमाणस्य प्रमेयजातस्य उद्देश एव भवेद् इति भावः। यद्वक्ष्यति-

'विज्ञानभित्प्रकरणे सर्वस्योद्देशनं क्रमात्।'

इति। तच्च अस्माभिर्ग्रन्थविस्तरभयात् प्रातिपद्येन न दर्शितम् इति स्वयमेव अवधार्यम्।।139।।

एवं मलनिर्ह्रासतारमत्यानुसारमेव आत्मनां भगवत्स्वरूपमपि प्रथते इत्याह-

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Tadvistareṇa vakṣyāmaḥ śaktipātavinirṇaye/
Samāpya paratāṁ sthaulyaprasaṁge carcayiṣyte//139//

I would narrate it in detail during ascertainment of *Śaktipāta*. This would be discussed during discussion of gross facts once the discussion on *Para tattva* ends.

He would tell:

'The gradation of splendour of pace is as; fast, medium and slow. In that, each *Śaktipāta* is of three types.'

That's of various types. Word *'carcayiṣyate'* means would be observed or tested. Here (In this chapter) only objective is to tell about all the topics and types of *prameyas*. As said:

'There names would be told one one by in *Vijñāna bheda* (Āhnika)

It is not shown here due to fear of lengthening of *grantha*. It must be self-understood.139

Once the *malas* are eradicated, souls are exposed like *Bhagvāna*. He says the same:

अतः कंचित्प्रमातारं प्रति प्रथयते विभुः।
पूर्णमेव निजं रूपं कंचिदंशांशिकाक्रमात्।।140।।

कंचिद् इति-तोव्रनिर्ह्रासतावृतितारतम्यम्, अंशांशिकाक्रमाद् इति- आवृति-निर्ह्रासतारतम्यमन्दादिप्रायत्वात्।।140।।

ननु किं नाम पारमेश्वरस्य रूपस्य पूर्णत्वमपूर्णत्वं च? इत्याशङ्क्याह-

विश्वभावैकभावात्मस्वरूपप्रथनं हि यत्।
अणूनां तत्परं ज्ञानं तदन्यदपरं बहु।।141।।

विश्वेषां नीलसुखादीनां भावानां य एको भावः-प्रकाशमानत्वान्यथानुपपत्त्या परप्रकाशलक्षणा प्रधाना सत्ता तदात्म यत् स्वस्य आत्मनो रूपं तस्य यत्प्रथनम्-अविकल्पवृत्त्या साक्षात्करणम्, तद् एव अणूनां परं पूर्णं पारमेश्वरं ज्ञानम्, तत एवं-विधात्

Ataḥ kaṁcitapramātāraṁ prati prathayate vibhuḥ/
Pūrṇameva nijaṁ rūpaṁ kaṁcidaṁśāṁśikākramāt//140//

Hence the *Vibhu* reveals his complete form to some *pramātās* and partially to some other devouts.

It means, he decays all the *mala* by the virtue of *Tīvra-Tīvra Śaktipāta* in '*kaṁcida*'-some and '*aṁśāśikākramād*' means, "Partial attainment of *Śiva's* nature due to *manda Śaktipāta* in the sequence of removal of *āṇava mala*."140.

How there could be completeness and incompleteness both survive together in *Parameśvara*? He clears this doubt as:

Viśvabhāvaikabhāvātmasvarūpaprathanaṁ hi yat/
Aṇunāṁ tatparaṁ jñānaṁ tadanyadparaṁ bahu//141//

Considering that *nīla* and *sukha* thus evolved are evolved from *sva*; empirical souls' acknowledgement of such *prathana* (expansion or spread) is supreme *jñāna*. Apart from it there are various other *Aṇu* (*jñānas*).141

Word *viśva* means *nīla* and *sukha* existents these *bhāvas* (existents) splendour due to the light of others, as they are transient. These are *Śākta bhāva*. They originate from *Para prakāśa*. The *Śiva* the supreme existent, has his own form due to his *Svātantrya*. His *prathana* (spread) means "*Nirvikalpa*

पूर्णाद् ज्ञानाद् अन्यद् विकल्पात्मकं शाक्तादि ज्ञानम्, अपरं-चित्स्वरूपप्रथाविरहादपूर्णं बहु-वक्ष्यमाणप्रकारेण अनेकप्रकारम् इत्यर्थः।।141।।

तदेव बहुप्रकारत्वं दर्शयति-

तच्च साक्षादुपायेन तदुपायादिनापि च।
प्रथमानं विचित्राभिर्भंगीभिरिह भिद्यते।।142।।

तद् इति परमपरं वा ज्ञानम्। साक्षादुपायेन इति शाम्भवेन। तदेव हि अव्यवहितं परज्ञानावाप्तौ निमित्तम्, स एव परां काष्ठां प्राप्तश्चानुपाय इत्युच्यते। अत एव अनुपाय इति नोपायनिषेधमात्रम् इति वक्ष्यते। तस्य शाम्भवस्य उपायः शाक्तः, आदिशब्दात् तस्यापि उपाय आणवः। भिद्यते इति औपचारिकं भेदमेति इत्यर्थः।।142।।

न केवलमेवम्, यावदन्यदपि एतद्वैचित्र्ये निमित्तमस्ति इत्याह-

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perception of *Para prakāśa*." This is the omniscience of empirical soul-the *jñāna* or acknowledgement of complete Lord, the *Śiva*. And the *jñāna* different from it are of the form of *vikalpas*,called as *Śākta jñāna* etc. *Apara* means, "The one devoid of perception of the form of *Cid*." *Bahu* means, "Of various types as told."141

He shows those variations:

Tacca sākṣādupāyena tadupāyādināpi ca/
Prathamānaṁ vicitrābhirbhaṁgībhiriha bhidyate//142//

Those *jñānas* are revealed in various forms due to divisions by the virtue of perceivable *upāya* or the *upāyas* of those *upāyas*.142

Those *jñānas* are *Para* or *Apara jñāna*. Perceivable *upāya* (solution) is known *Śāmbhavaopāya*. This only is the solution to acquire the *Para jñāna*. When this solution reaches to the extreme, it becomes *Anupāya*. Hence *Anpuāya* is not merely the ban of solutions. That *Sāmbhavaopāya's* solution is *Śāktopāya* and its solution is *Āṇavopāya*. Word '*bhidyate*'means, "There is formal division of solutions."142

Not only these, there are other reasons also for these variations, he narrates the same:

तत्रापि स्वपरद्वारद्वारित्वात्सर्वशोंऽशशः।
व्यवधानाव्यवधिना भूयान्भेदः प्रवर्तते।।143।।

स्वेन, यथा–शाम्भवेन शाम्भवम्, अत एव स्वपरलक्षणेन द्वारेण, द्वारिसोपायम्। सर्वशः इति–पूर्णात्मना। अंशश इति–अपूर्णेन। व्यवधान इति–साक्षादुपायत्वाभावात्। एवं प्रथमं तावदुपायस्त्रेधा–शाम्भवादिभेदात्, तेषां च द्वारद्वारिभावेन प्रत्येकं द्वैधे षट्, तत्रापि प्रत्येकं पूर्णत्वापूर्णत्वेन द्वैधेद्वादश, तेषां च प्रत्येकं व्यवहिताव्यवहितत्वेन द्वैधे चतुर्विंशतिः। व्यवधानं च बहुभिर्विजातीयैः, इति भेदानां भूयस्त्वम्।।143।।

ननु ज्ञानं तावदुपेयतया प्रतिज्ञातम् इति, तत्र उपायेन केनचिद्भाव्यम्, स च न ज्ञानमेव–उपेयत्वात्, नापि अज्ञानं–तदनौपयिकत्वात् तस्य, इति किं नाम उपायस्वरूपम्? इत्याशङ्क्याह–

Tatrāpi svaparadvāradvāritvātsarvaśoṁśaśaḥ/
Vyavadhānāvyavadhinā bhūyānbhedaḥ pravartate//143//

Apart from it due to *sva-para*; *dvāra-dvārī*; complete-incomplete and covered and open, various diversities exist.143

Sva means *Śāmbhavopāya* and *para* means *Śāktopāya* and *Āṇavopāya*. *Dvāra* means, "solutions (as told)" and *dvārī* means, "The one for whom these solutions are or who can be accomplished by these solutions." (Ref. *ś*-91). Word *sarvaśaḥ* means complete and *asarvaśaḥ* means, "Incomplete." *Vyavadhāna* (interruptions) means, "Lack of solutions." Hence the three solutions like *Śāmbhavopāya*, *Śāktopāya* and *Āṇavopāya* all are two due to *dvāra* and *dvārī* (each solution is solution in itself, the *dvāra* and goal also, as the seeker has to attain them one by one hence once attained they would become *dvārī*) and again these six are of two types complete and incomplete hence they are total twelve. These twelve again are of two types *vyvahita* (cover) and *avyavahita* (open) the count becomes twenty-four. This *vyavdhāna* can again be of various types, in that case there will be further classification of solutions.143

Question is *jñāna* is declared as *upeya* (objective), there must be some solution to attain it; this *upāya* (solution) can't be *jñāna*, as jñana is *upeya* same is with *ajñāna* as it is not eligible to be *upāya* (solution). Then what is that *upāya*? He clears this doubt as:

ज्ञानस्य चाभ्युपायो यो न तदज्ञानमुच्यते।
ज्ञानमेव तु तत्सूक्ष्मं परं त्विच्छात्मकं मतम्।।144।।

किं तु तत्सूक्ष्मं वैकल्पिकस्थूलशाक्तादिज्ञानविलक्षणं मतम् इति सम्बन्धः। अत एव परं-शाम्भवम् इत्यर्थः। अत एव 'इच्छात्मकम्' इत्युक्तम्। शाक्ताणवयोर्हि ज्ञानक्रियात्मकत्वं भवेद् इति भावः।।144।।

ननु एवमपि कथमेकस्यैव उपायोपेयभावः संगच्छते? इत्याशङ्क्याह-

उपायोपेयभावस्तु ज्ञानस्य स्थौल्यविभ्रमः।
एषैव च क्रियाशक्तिर्बन्धमोक्षैककारणम्।।145।।

स्थौल्यं-चिदानन्दैकघनपरसूक्ष्मस्वरूपनिमज्जनादनन्तग्राह्यग्राहकात्मनाभेदेन

Jñānasya cābhupāyo yo na tadajñānamucyate/
Jñānameva tu tatsūkṣmaṁ paraṁ tvicchātmakaṁ matam//144//

Solution of *jñāna* can't be *ajñāna*. It is supreme *Para* and of the form of *icchā*.144

That is subtle in nature and distinct from gross *Śākta* etc. Hence the *Paraṁ* means, "*Śāmbhavopāya*" this only is called as of the form of *icchā*, desire. *Sākta* and *Āṇava upāya* etc. are of the form of *Jñāna* and *Kriyā Śakti*.

*[Hence the Śāmbhavopāya is the ultimate upāya to attain the jñāna it would be discussed in detail in Āhanika-3. Here Anupāya can't be the solution as it is a stage where no solution is applicable. Jñana is attained at Śāmbhavopāya level only.]*144

Even if that happens, how one only can be both *upāya* and *upeya*? He clears this doubt as:

Upāyopeyabhāvastu jñānsya stholyavibhramaḥ/
Eṣaiva ca kriyāśaktirbandhamokṣaikakāraṇam//145//

The thought of *upāya* and *upeya* is merely a gimmick of bulkiness of *jñāna*. It is *Kriyā Śakti* only which is reason behind bonds and liberation.145

Word *Sthaulya* (bulkiness) means the quivering of discrimination of the form of *grāhya-grāhaka* (acceptable-acceptor), when the subtle *Para* form which is *Cidānandaghana*

उल्लसनं, तत्कृतोऽयं भ्रमः-यत् 'इदमुपेयम्' इति। वस्तुतो हि परप्रकाशात्मा शिव एव उपेयः, स च सर्वत एवावभासते-तस्य क्वचिदपि अनपायात्। अत एव नात्र उपायानां किंचित्प्रयोजनम्-अज्ञातज्ञापकत्वात् तेषाम्। तदुक्तम्-

'अपरोक्षे भवत्तत्त्वे सर्वतः प्रकटे स्थिते।
यैरुपायाः प्रतन्यन्ते नूनं त्वां न विदन्ति ते।।'

इति। अनेनैव आशयेन च अनुपायनिरूपणं करिष्यते। ननु यद्येवं तत्कथमयं व्यवहारः प्ररोहमुपारोहते? इत्याशङ्क्याह एषैव इत्यादि। क्रियाशक्तिः इति- तत्तद्भेदवैचित्र्यावस्थितिकारित्वात्। तेन परमेश्वरस्फार एवायम् इत्याशयः। अत एवायं तथात्वेन अज्ञातो बन्धकः, ज्ञातस्तु मोचकः, तदाह 'बन्धमोक्षैककारणम्' इति।

यदुक्तं

'सेयं क्रियात्मिका शक्तिः शिवस्य पशुवर्तिनी।
बन्धयित्री स्वमार्गस्था ज्ञाता सिद्ध्युपपादिका।।'

इति।।145।।

(cloud of eternal bliss of *Cid*) is hidden. Then *'bhrama'* (illusion) occurs that this gross element (what we see with our eyes) only is *upeya*. In realty *Para prakāśa Śiva* only is *upeya*; he only splendours all around and he is nowhere absent. Hence there is no use of *upāya*. *Upāya* reveals *ajñāna* only. That's said:

'Being not visible though omnipresent you are. Those who search *upāya* to know you, can't know you.'

With this reference, he reveals *Anupāya*. Then a doubt may come that from where did the business of *upāya* and *upeya* come in to picture? He clears this doubt and says: It is *Kriyā Śakti* which originates discriminating diverse situation, this is the spread of Lord *Śiva*. *Kriyā Śakti* only becomes bond when there is lack of knowledge and when knowledge evolves she only becomes liberator, this is mentioned as *'bandhamokṣaikakāraṇam'*.

As said:

'This *Kriyā Śakti* only makes *Śiva* the empirical soul. She only puts him into bonds (when she spreads discri-

ननु एवमपि अत्र किं नाम उपायतया संमतम्? इत्याशङ्क्याह–

तत्राद्ये स्वपरामर्शे निर्विकल्पैकधामनि।
यत्स्फुरेत्प्रकटं साक्षात्तदिच्छाख्यं प्रकीर्त्तितम्।।146।।

तत्र–एवं सति, आद्ये–प्राथमिकालोचनज्ञानात्मनि, अत एव निर्विकल्पोत्थे, अत एव भिन्नस्य परामृश्यस्य अनुल्लासात् स्वपरामर्शे–स्फुरत्तामात्ररूपे यत् प्रकटं स्फुरेत्, साक्षात्कारात्मतया यत् स्फुरणं तत् साक्षात् इच्छाख्यं प्रकीर्तितम्–उपायान्तरनिरपेक्षत्वात्, अव्यवधानेच्छाशक्तिस्फाररूपः शाम्भवाख्य उपाय उक्त इत्यर्थः।।146।।

एतदेव दृष्यन्तोपदेशेन स्फुटीकर्तुमाह–

यथा विस्फुरितदृशामनुसन्धिं विनाप्यलम्।
भाति भावः स्फुटस्तद्वत्केषामपि शिवात्मता।।147।।
भूयो भूयो विकल्पांशनिश्चयक्रमचर्चनात्।
यत्परामर्शमभ्येति ज्ञानोपायं तु तद्विदुः।।148।।

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mination) and she only liberates and bestows accomplishments when the *jñāna* is earned.'145

If that is the case, what is accepted as *upāya*? He clears this doubt as:

Tatrādye svaparāmarśe nirvikalaikadhāmani/
Yatsphuretprakaṭaṁ sākṣāttdicchākhyaṁ prakīrtitiaṁ//146//

Seeker ascertains *sva* in that state of *nirvikalpa*. The one who perceivably quivers then, is called as *icchā*.146

When the seeker reaches to the peak of his penance, all *vikalpas* of her/him vanish. He experiences *sva*. When the *nirvikalpa* stage quivers all other *vikalpas* vanish. Experience of *Sva* happens. This perception of *sva*-the *Śiva*,is actually known as *Icchā*. Being without any other options in terms of *upāya*, this perpetual spread of *Icchā Śakti* is known as *Śāmbhavopāya*.146

He explains this by the help of a parable:

Yathā visphuritadṛśāmanusandhiṁ vināpyalam/
Bhāti bhāvaḥ sphuṭastadvtkeṣāmapi śivātmatā//147//
Bhūyo bhūyo vikalpāṁśaniścayakramacarcanāt/
Yatparāmarśamabheyti jñānopāyaṁ tu tadviduḥ//148//

तथैव 'आत्मैवेदं सर्वम्' इत्येवमात्मनो विकल्पस्य आत्मानात्माख्यांशद्वयाक्षेपित्वेऽपि प्रतियोगिनिषेधपूर्वको योऽयं पौनःपुन्येन अंशरूपो निश्चयः तस्य यत् क्रमेण चर्चनं-यथायथं स्फुटताभावित्वादिना संस्करणम्, ततो यद् विकल्प्यमानमात्मस्वरूपपरामर्शम् 'इत्थमेव इदम्' इत्येवं प्रतीतिमभिन्नां साक्षात्कारात्मतामभ्येति, तज्ज्ञानोपायं विदुःज्ञानशक्ति-स्फारात्मकं शाक्तमुपायं जानीयुः इत्यर्थः। तु-शब्दः पूर्वस्माद्व्यतिरेचकः। इह हि विकल्प एव क्रमेण निर्विकल्पतामेति इत्युक्तम्। तत्र पुनर्निर्विकल्पतयैव साक्षात्करणं रूपम्, अत एव च अनयोर्द्वारिद्वारभावः।।147-148।।

यत्तु तत्कल्पनाक्लृप्तबहिर्भूतार्थसाधनम्।
क्रियोपायं तदाम्नातं भेदो नात्रापवर्गगः।।149।।

The way awaken soul ascertains any object clearly without help of any instrument, a few seekers acknowledge that *sva* of *Śiva*. The *upāya* in which seeker ascertains the parts of (*śuddha*-pure) *vikalpas* again and again is known as *jñānopāya*.147-148

Hence with a self-determination that *sva* is everything expects both the sides; *ātma* (eternal) and *anātma* (transient). When partial (pure) *vikalpas* quiver one after another, while restricting impure *vikalpas*, then its sequential *'carcā'* or "Quavering of reality" happens. A seeker becomes able to understand, "It is like this" by virtue of it. The *upāya* by which the seeker realises the fact of *sva* is known as *Jñanopāya*. This is known as *Śāktopāya* the spread of *Jñāna Śakti*. Word *'tu'* differentiates it from previously told *upāya*. This (pure) *vikalpa* only becomes *nirvikalpa*. As this (pure) *vikalpa* only becomes *nirvikalpa*, both (*Śāktopāya* and *Śāmbhavopāya*) have relation of *dvāra* and *dvārī* (respectively).147-148

Yattu tatkalpanāklṛptabahirbhūtārthasādhanam/
Kriyopāyaṁ tadāmnātaṁ bhedo nātrāpavargagaḥ//149//

The one which is source of extrinsic practices and is made up of (discriminative) thoughts. That is called as *Kriyopāya*, however there is no difference at the level of attainment of *apavarga* here.149

तथा तद् आत्मस्वरूपं क्रियोपायमाम्नातं–क्रियाशक्तिस्फारात्मकाणवोपायसमधिगम्यं सर्वागमेषु उक्तम्। यतस्ताभिः–भेदप्रथामयीभिः कल्पनाभिः, क्लृप्तः–स्वशिल्पेन कल्पितः, बहिर्भूतोऽवच्छिन्नो योऽसौ उच्चारादिः अर्थस्तत्साधनं, तुशब्दो व्यतिरेके। शाक्ते हि विकल्प एव अर्थः, इह तु बाह्योऽपि इति, अत एव न तत्र उच्चारादिः। ननु उपायभेदादुपेयभेदोऽपि स्यात्? इत्याशङ्क्योक्तं 'भेदो नात्रापवर्गगः' इति। स्वरूपप्रथनं हि अपवर्गः तच्च सर्वैरेव हि द्वारद्वारिभावेन भवति, इति भावः।।149।।

ननु ज्ञानमेव उपाय इति सामान्येन प्रतिज्ञातं, तत्कथमाणवे क्रियोपायत्वमुक्तम्? इत्याशङ्क्याह–

यतो नान्या क्रिया नाम ज्ञानमेव हि तत्तथा।
रूढेर्योगान्ततां प्राप्तमिति श्रीगमशासने।।150।।

अन्या इति अर्थाज्ज्ञानात्, यतस्तज्ज्ञानमेव रूढेः प्ररोहात् योगस्यान्तः पराकाष्ठा,

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Word *'tad'* stands for form of Sva. *Kriyopāya* is quivering of *Kriyā Śakti* called as *Āṇavopāya* in all *Āgamas*. The solution which is made up of discriminative formations and is source of extrinsic efforts like *uccāra* etc. is called as *Kriyopāya*. Word *'tu'* in *śloka* differentiates it from *Śāktopāya*. *Vikalpa* only are means in *Śāktopāya* however here extrinsic practices like *uccāra* etc. are means which are not the means in case of aforesaid. Question is; would there be difference in *upeya* when there is difference in *upāya*? He says that there is no difference in *apavarga*. Knowing self only is *apavarga* (completion or absolution). This can be attained via all the *upāyas* in *dvāra-dvārī* manner.149

It is general declaration that *jñāna* is *upāya* then how *Āṇavopāya* or *Kriyopāya* are said to be solutions? He clears this doubt as:

Yato nānyā kriyā nāma jñānameva hi tattathā/
Rūḍheryogāntatāṁ prāptamiti śrīgamaśāsane//150//

There is no *Kriyā* other than *jñāna*. Rise of *jñāna* only is called as *Kriyā*; at the supreme level of *yoga*. This is bestowed by *Śrīgamaśāstra*.150

Word *anya* is used for *jñāna*. Rise of *jñāna* only is *Kriyā* at

तत्त्वं प्राप्तं सत्तथा 'क्रिया' इति सर्वत्र अभिधीयत इत्यर्थः। ननु अत्र किं प्रमाणम्? इत्याशङ्क्योक्तम् 'इति श्रीगमशासने' इति, अर्थादुक्तम् इति शेषः।।150।।

तत्रत्यमेव ग्रन्थं पठति–

योगो नान्यः क्रिया नान्यातत्त्वारूढा हि या मतिः।
स्वचित्तवासनाशान्तौ सा क्रियेत्यभिधीयते।।151।।

इति।।151।।

एतच्च स्वयमेव व्याचष्टे–

स्वचित्ते वासनाः कर्ममलमायाप्रसूतयः।
तासां शान्तिनिमित्तं या मतिः संवित्स्वभाविका।।152।।
सा देहारम्भिबाह्यस्थतत्त्वव्राताधिशायिनी।
क्रिया सैव च योगः स्यात्तत्त्वानां चिल्लयीकृतौ।।153।।

the super most level of *Yoga*. There may be a doubt that what is proof of it? He says it is direction of *Śrīgamaśāstra*.150

He reads from the same *grantha*:

Yogo nānyaḥ kriyā nānyā tatvārūḍhā hi yā matiḥ/
Svacittavāsanāśāntau sā kriyetyabhidhīyate//151//

Yoga and *Kriyā* are not two different objects. Intellect settled in *tattva* (intellect which knows *tattva*) is called as *Kriyā* when the desires of *citta* are pacified.151

He explains the same himself:

Svacitte vāsanāḥ karmamalamāyāprasūtayaḥ/
Tāsāṁ śāntinimittaṁ yā matiḥ saṁvitsvabhāvikā//152//
Sā dehārmbhibāhyasthatattvavrātādhiśāyinī/
Kriyā saiva ca yogaḥ syātttvānāṁ cillayīkṛtau//153//

The *buddhi* which is involved in pacifying desires born of *kārma* and *māyā mala* is of *Saṁvida* nature. That only is called as *Kriyā* comprising of (pure) *tattvas* settled in extrinsic elements which forms body. When these *tattvas* merge in *Cit* (it is) called as *Yoga*.152-153

निमित्तम् इत्यनेन सप्तमी व्याख्याता। संवित्स्वभाविका इत्यनेन मतेर्ज्ञानार्थत्वमुक्तम्। सा मति:

'प्रणवेन तु तत्सर्वं शरीरोत्पत्तिकारणम्।
न्यसेत्क्रमेण देवेशि त्रिंशदेकं च संख्यया।।'

इत्याद्युक्त्या शुद्धदेहारम्भीणि असाधारणानि, तथा बाह्यस्थानि-

'हेयाध्वानमध: कुर्वन्रेचयेत्तं वरानने।
यावत्सा समना शक्ति: ....।।'

इत्याद्युक्त्या तत्त्वदीक्षादिना साधारणानि तत्त्वानि अधिशयाना स्वचित्तवासनाशान्तिकारित्वात् क्रिया स्यात्। तथा सैव-

'योगमेकत्वमिच्छन्ति वस्तुनोऽन्येन वस्तुना।'

Word *'nimittam'* explains (*adhikaraṇa*) *saptamī*. As per phrase *'saṁvitsvabhāvātmikā'mati* or *buddhi* means *jñāna*. That *mati*:

'O *Deveśī*! *Nyāsa* of all those thirty-one elements which are source of origin of body must be done by ॐ' As it is the reason behind origin of all the bodies.

[This is given in detail in sixth chapter of Śrī Svacchanda Tantra in both āroha (down to up) sequence and avaroha (up to down) sequence.]

Mati is initiator of pure of body; it is special *tattva* and is established in group of extrinsic *tattva* (*Jñānendriya, Karmendriya, kañcukas* and *tanmātrās*).

'O *Sumukhi*! *Recana* must be done up to *samanā* while keeping impure *adhvā* below.......'

As per these sayings, *Kriyā* is intellect of the form of*Saṁvit* which reposes in general elements and pacifies the lust of *citta*, during *Tattva dīkṣā*.

[Tattva dīkṣā is explained in detail in fifth chapter of Śrī Svacchanda Tantra.]

And:

'Unification of two objects only is *Yoga*.'

इत्याद्युक्त्या तत्त्वानां चिति योजनाद्योग: स्याद् इति नानयोर्ज्ञानातिरेक इति युक्तमुक्तं 'योगो नान्य: क्रिया नान्या' इति ।।152-153 ।।

ननु कथं ज्ञानमेव क्रिया भवेत्? इति दृष्टान्तोपदर्शनेन उपपादयति-

लोकेऽपि किल गच्छामीत्येवमन्त: स्फुरैव या ।
सा देहं देशमक्षांश्चाप्याविशन्ती गतिक्रिया ।।154 ।।

अन्त: आत्मनि 'गच्छामि' इति या स्फुरा-स्फुरणम् उद्यन्तृतात्मिकासंवित्, सैव देहाद्याविशन्ती वैवश्याविष्करणेन स्वमयतामापादयन्ती गमनक्रिया भवति, इति युक्तमुक्तं 'ज्ञानमेव हि तत्तथा' इति । गन्तुर्हि 'गच्छामि' इति स्फुरणायां सत्यां कर्तृकरणकर्मात्मक-शरीरपादग्रामाद्यावेशेन गमनक्रियासंपत्ति: स्यात् ।।154 ।।

तदेवोपसंहरति-

As per this saying *Yoga* is effort of merging all tattvas in *Citi*. This way excess of *Kriyā* and *Yoga* with respect to *jñāna* is not possible. Hence it is correctly said, "*Yoga* and *Kriyā* are not two."152-153

How *jñāna* became *kriyā*? He tells the same with parable:

Loke'pi kila gacchāmītyevamantaḥ sphuraiva yā/
Sā Dehaṁ deśamakṣāṁścāpyāviśantī gatikriyā//154//

This happens (behaviourally also when) 'I go' quivers within. That (*Saṁvida*) only sensitises body, its parts (like feet) and sense-organs. This sensitisation evolves *kriyā* (Action) of movement.154

As the desire,'I should move' quivers within, it raises a conscious desire to move, this forces the body, its parts and sense-organs and hence makes body move. Hence it is correctly said as '*jñānameva hi tattathā*' When a desire 'I go' quivers actually doer, *karaṇas* (ten extrinsic and three intrinsic), action, body and feet (part of body) all are forced to move and the action of movement is accomplished.154

He concludes the same:

तस्मात्क्रियापि या नाम ज्ञानमेव हि सा ततः।
ज्ञानमेव विमोक्षाय युक्तं चैतदुदाहृतम्।।155।।

तत इति क्रियाया ज्ञानात्मकत्वात्। तेन

'दीक्षैव मोचयत्यूर्ध्वं शैवं धाम नयत्यपि।'

इत्यादिना क्रियाया अपि अपवर्गनिमित्तत्वमुक्तम्। एवं च युक्तमुक्तं 'ज्ञानं मोक्षैककारणम्' इति। तदाह 'युक्तं चैतदुदाहृतम्' इति।।155।।

ननु 'स्वतन्त्रात्मातिरिक्तस्तु' इत्यादिना प्राग् आत्मज्ञानातिरिक्तो मोक्षो नाम न कश्चिदस्ति इत्युक्तम्, इति ज्ञानमेव विमोक्षाय इत्यनेन हेतुफलभावोऽनयोरुच्यमानः कथं संगच्छते? इत्याशङ्क्याह–

मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः।
स्वरूपं चात्मनः संविन्नान्यत्तत्र तु याः पुनः।।156।।

क्रियादिकाः शक्तयस्ताः संविद्रूपाधिका नहि।
असंविद्रूपतायोगाद्धर्मिणश्चानिरूपणात् ।।157।।

Tasmātkriyāpi yā nāma jñānameva hi sā tataḥ/
Jñānameva vimokṣāya yuktaṁ caitadudāhṛtam//155//

Hence the *Kriyā* also is *Jñāna*. As proved by examples, *jñāna* only bestows *mokṣa*. It is proved by examples.155

As *Kriyā* is of the form of *jñāna*. Hence:
'Dīkṣā liberates and takes (seeker) to the above placed abode of *Śiva.'*

As per this, *Kriyā* is the base of *apavarga*. Hence it is correctly said that *jñāna* is the reason behind liberation. That's said 'It is proved with examples.'155

It was said in *ś*-31 that *Svātantrya* is the reason behind *mokṣa* here in *ś*-155 it is said that *Jñāna* bestows *mokṣa*. Then how there would be *kārya-Kāraṇa* relation between *jñāna* and *mokṣa*? He clears this doubt as:

Mokṣo hi nāma naivānyaḥ svarūpaprathanaṁ hi saḥ/
Svarūpaṁ cātmanaḥ saṁvinnānyatra tu yāḥ punaḥ//156//

Kriyādikāḥ śaktyastāḥ saṁvidrūpādhikā nahi/
Asaṁvidarūpayogāddharmiṇścānirūpaṇāt //157//

ननु स्वरूपमेव नाम किं यस्यापि प्रथनं मोक्षः स्यात्? इत्याह स्वरूपम् इति, तेन स्वस्य आत्मनो रूपं संविच्चैतन्यम्, तस्य प्रथनं यथातत्त्वं ज्ञानम्, स एव मोक्ष इति यथोक्तमेव युक्तं। यः पुनरयं हेतुफलभाव उक्तः स काल्पनिक एव, न तात्त्विकः, यद्वक्ष्यति

'यतो ज्ञानेन मोक्षस्य या हेतुफलतोदिता।
न सा मुख्या...............................।।'

इति। अन्यद् इति संविदतिरिक्तम् इत्यर्थः। ननु आत्मनः संविदतिरिक्तं यदिरूपंनास्ति, तत्कथमस्य शक्त्यन्तरयोगित्वं स्यात्? इत्याशङ्क्याह तत्र इत्यादि, तु-शब्दः चार्थे।।156-157।।

ननु-

'पत्युर्धर्माः शक्तयः स्युः ....।'

इत्याद्युक्त्या साक्षात्पत्युर्धर्मितया शक्तीनां च धर्मतया निरूपणं कृतम् इति इति धर्मिणश्च अनिरूपणाद् इत्यसिद्धोऽयं हेतुः इत्याशंक्याह-

Mokṣa is nothing but spread of form of *sva*. Again this form of *sva* is none other than *Saṁvida*. *Śaktis* like *Kriyā* etc. also are none other than *Saṁvida*. There is no devoid of *Saṁvida*. If it is thought upon, form of its *dharmī* can never exist.157-158

Sva tattva is *Saṁvida Caitanya* only. Its knowledges as it is, only is projection of form of *sva* and this only is liberation. The *kārya-Kāraṇa* relation in it is merely imagination and not eternal. As said:

'The *kārya-Kāraṇa* relation told between *jñāna* and *mokṣa* is not prime....'

It means there is nothing other than *Saṁvida*. Question is if there nothing other than *Saṁvida*, how does *Śaktis* unite with *sva*? To clear this doubt, he says *'tatra'* it means there is no one other than *Saṁvida*. Meaning of word *'tu'* is 'and'.156-157

Question is:

'*Śaktis* are *dharma* of *Pati* (*Śiva*)....'

As per this saying *pati* is evidently *dharmī* and *Śakti* is

परमेश्वरशास्त्रे हि न च काणाददृष्टिवत्।
शक्तीनां धर्मरूपाणामाश्रयः कोऽपि कथ्यते।।158।।

यथा खलु काणादाः

'आत्मत्वाभिसंबन्धादात्मा।'

इत्यादिना धर्मिरूपामात्मानं निरूप्य,

'तस्य गुणा बुद्धिसुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्मसंस्कारसंख्यापरिमाण-पृथक्त्वसंयोगविभागाः।'

इत्यादिना तत्समवेतम् आगमापायि भिन्न-धर्मजातम् अभ्युपागमन्, नैवमिह शक्तितद्वतोर्धर्मधर्मिभावः कश्चिद् अभिधीयते। पर एव हि स्वतन्त्रो बोधस्तत्तदुपाधिवशात् तत्तच्छक्तिरूपतया व्यपदिश्यत इति न वस्तुतः कश्चित् शक्तितद्वतोर्भेदः, यदुक्तं प्राक्

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dharma. If there is no *dharmī* here, its *kāraṇa* (reason) can't be proved? He clears this doubt as:

Parameśvaraśāstre hi na ca kāṇādadṛṣṭivat/
Saktīnāṁ dharmarūpanāmāśrayaḥ ko'pi kathayte//158//

Parameśvara śāstra doesn't have any shelter of *Śakti* of the form of *dharma* as *Kāṇāda* accepts.158

As per *Kāṇāda's Vaiśeṣika darśana*:

'*Ātmā* exists due to its relation with *atmatva* (attribute of *ātmā*)'

While presenting *Ātmā* as *dharmī* as per this saying. (and) 'Its (soul's) qualities are *buddhi*, joy and sorrow, desire, jealous, efforts, right and wrong, counts, size, separation, union and classification.'

This way he accepts the attributes of *Dharmī* and transmigrating *dharma* (*Śakti* is not eternal).

However, *Kāśmīra Śaivism* does not accept *dharma-dharmī* relation between *Śakti-Śiva*. The *Bodha* of *sva* only quivers as various *Śaktis* due to effect of deceits. There is no discrimination between *Śakti* and *Śaktimāna*. As said earlier:

'मातृक्लृप्ते हि भावस्य तत्र तत्र वपुष्यलम्।
को भेदो वस्तुतो वह्नेर्दग्धृपक्तृत्वयोरिव।।'

इति।।158।।

ननु यदि काणादादिदर्शनवदिहापि धर्मधर्मिभावस्य निरूपणं क्रियते, तदा को दोषः स्यात्? इत्याशंक्याह–

ततश्च दृक्क्रियेच्छाद्या भिन्नाश्चेच्छक्तयस्तथा।
एकः शिव इतीयं वाग्वस्तुशून्यैव जायते।।159।।

यदि हि शक्तितद्वतोर्धर्मधर्मिभावन्यायेन वास्तव एव भेदः स्यात्, तदा–

'इत्थं नानाविधैः रूपैः स्थावरैः जङ्गमैरपि।
क्रीडया प्रसृतो नित्यमेक एव शिवः प्रभुः।।'

इत्यादौ 'एक एव शिव' इति इयमीश्वराद्वयप्रतिज्ञात्मिका वाग् अनेकेषां शक्तितद्वदात्मनामार्थानां संभवाद्वस्तुशून्या–अभिधेयरहिता स्यात्, अद्वयवादखण्डना भवति इति यावत्।।159।।

'*Pramātā's* imagined bodies of *Devas* have no difference actually. Like there is no difference between fire's act of burning and cooking.' (T.A. *ś*-1.70).158

Question is: if in case the *dharma-dharmī* relation of *Kāṇāda's Vaiśeṣika darśana* is applied here then what defect would it cause? He clarifies this doubt as:

Tataśca dṛkkroyechādyā bhinnāscecchaktayastathā/
Ekaḥ Śiva itīyaṁ vāgvastuśūnyaiva jāyate//159//

If it is accepted, *Icchā*, *Jñāna* and *Kriyā Śāktis* would become nucleolus and then statement that *Śiva* is one would become devoid.159

If in case, the difference between *Dharma* and *Dharmī* is accepted between *Śaktimāna* and *Śakti* then statement:

'There is only *Śiva* who spreads as various mobile and immobile objects as a part of game.'

The declaration of cult, '*Śiva* is one' would become null and void. The tradition of monistic thoughts would injure.159

ननु यदि वस्तुतः संवित्स्वभावः शिव एव एकोऽस्ति, तत्कथमयं चिदादिनानाशक्त्यात्मा व्यवहारोऽन्यथा क्रियते? इत्याशङ्कामुपसंहारभङ्ग्योपशमयितुमाह

तस्मात्संवित्त्वमेवैतत्स्वातन्त्र्यं यत्तदप्यलम्।
विविच्यमानं बह्वीषु पर्यवस्यति शक्तिषु।।160।।

एतच्च निर्णीतपूर्वमिति पुनरिह नायस्तम्। यथोक्तं-

'बहुशक्तित्मप्यस्य तच्छक्त्यैवावियुक्तता।'

इति।।160।।

इह 'आत्मज्ञानमेव मोक्षः' इति ज्ञानमोक्षयोः कार्यकारणभाव एव वस्तुतो नास्ति-इति 'नावश्यं कारणानि कार्यवन्ति भवन्ति' इति न्यायेन ज्ञानिनां सत्यपि ज्ञानाख्ये कारणे कार्यात्मा मोक्षो न स्यात्-इत्यनिष्यपादनात्मायं प्रसङ्गो नाशङ्कनीयः? इत्याह-

यतश्चात्मप्रथा मोक्षस्तन्नेहाशङ्क्यमीदृशम्।
नावश्य कारणात्कार्यं तज्ज्ञान्यपि न मुच्यते।।161।।

If *Śiva* of *Saṁvida* nature is one, then tell me how this *Śakti* of the form of *Cid* etc. is brought into affair? He clears this doubt while concluding this topic:

Tasmātsaṁvitvamevaitatsvātantryaṁ yattadapyalam/
Vivicyamānaṁ bahvīṣu paryavasyati śaktiṣu//160//

It is clear from said statements that nature of *Saṁvida* only is *Svātantrya* and that only is established in various forms of *Śaktis*.160

It is declared previously and is declared here again. As said:

'His (*Śiva's*) possession of various *Śaktis* also is his inherence with those Śaktis.160

As *Jñāna* of Sva only is *mokṣa* there is no *kārya-Kāraṇa* relation between *jñāna* and *mokṣa* in reality. As per ruling 'it is not necessary that all *kārya* would have *Kāraṇa*' one should not think the *jñānīs* would not acquire liberation. This may bring in undesirable results:

Yatscātmaprathā mokṣastnnehāśṅkyamīdṛśam/
Nāvaśya kāraṇātkāryaṁ tajjñānyapi na mucyate//161//

ज्ञानिनो हि अवश्यभाविनी मुक्तिः इति भावः। अत एव च

'तेषां ज्ञानी नित्युक्त एकभक्तिर्विशिष्यते।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः।।'

इति। तथा

'....................ज्ञानी त्वात्मैव मे मतः।'

इत्यादि गीतम्।।161।।

ननु

'ज्ञानमेव विमोक्षाय...........।'

इत्यादिना ज्ञानमोक्षयोः कार्यकारणभाव उक्त एव, इति कथं नायं प्रसंगः? इत्याह

यतो ज्ञानेन मोक्षस्य या हेतुफलतोदिता।
न सा मुख्या ततो नायं प्रसंग इति निश्चितम्।।162।।

As Self-realisation only is liberation, there should not be the doubt that *jñānī* would not liberate if in case *kārya* would not have *kāraṇa*.161

It means, "Sentient would certainly liberate." And hence:

'*Jñānī* who has determined devotion is special amongst them (only *jñānīs*). I am beloved of them and they are beloved of mine.' (S.B.G. 7-18).

And

'....*Jñānī* is my form only.'161

Question is:

'*Jñāna* is the right source for *mokṣa*....'(T.A. ś-1.155)

In above statement *kārya-Kāraṇa* relation between *jñāna* and *mokṣa* is ascertained then why here it is not accepted? He says:

Yato jñānena mokṣasya yā hetuphalatoditā/
Na sā mukhyā Tato nāyaṁ prasaṁga iti niscitam//162//

Mokṣa is earned due to *jñāna*. Hence the stated *kārya-Kāraṇa* relation is not prime and hence this topic is not acceptable here.162

एतच्च निर्णीतचरमिति नेहु पुनरायस्तम्।।162।।

एतदुपसंहरन्नन्यदवतारयति–

एवं ज्ञानस्वभावैव क्रिया स्थूलत्वमात्मनि।
यतो वहति तेनास्यां चित्रता दृश्यतां किल।।163।।

ज्ञानस्वभावा इति क्रियाया ज्ञानविनाभावित्वात्। यदुक्तं–

'............. न ज्ञानरहिता क्रिया।'

इति। स्थूलत्वम् इति अन्तर्ग्राह्यग्राहकात्मना भेदेन उल्लासात्। तेन इति स्थूलतावहनेन हेतुना। चित्रता इति तत्तद्ग्राह्यादिभेदवैचित्र्यात्।।163।।

अत एवाह–

क्रियोपायेऽभ्युपायानां ग्राह्यबाह्यविभेदिनाम्।
भेदोपभेदवैविध्यान्निःसंख्यत्वमवान्तरात् ।।164।।

This is discussed in detail earlier, hence it is not reiterated.162

While concluding this topic he starts another:

Evaṁ jñanasvabhāvāvaiva kriyā sthūlatvamātmani/
Yeto vahati tenāsyāṁ citratā dṛṣyatāṁ kila//163//

Kriyā has attributes of *jñāna* and as she has *sthūla* (gross) form various kinds of (extrinsic) diversities can be seen in her.163

Nature of *Kriyā* is *jñāna* and it can't be without *jñāna*. As said:

'..............*Kriyā* can never be without *jñāna*.'

Sthūla means "She reveals the discrimination of acceptor and acceptable from within." Hence she is *Kāraṇa* (reason) behind this grossness. *Citratā* (diversity) means, "Those diverse discriminations of acceptor and acceptables."163

Hence he says:

Kriyopāye'bhyupāyānāṁ grāhyabāhyavibhedinām/
Bhedopabhedavaividhyānniḥsamkhyatvamavāntarāt//164//

There are innumerable *grāhya* and *bāhya upāyas* and further their various sub classifications in *kriyopāya*.164

ग्राह्या उच्चाराद्याः। बाह्याः कुण्डमण्डलादयः। उच्चारादयो हि ग्रह्यभूमिगता बाह्यत्वेन अवसिताऽपि चक्षुरादिबाह्येन्द्रियगोचरत्वात् प्रमात्रन्तरासाधारणत्वाच्च न बाह्याः। कुण्डमण्डलादयः पुनर्बाह्येन्द्रियगोचरत्वात् साधारण्याच्च बाह्य सन्तो ग्राह्याः इत्युक्तम् 'ग्राह्यबाह्यविभेदिनाम्' इति। एवं नियतभेदवत्त्वेऽपि एषामेव अवान्तरभेदाद् भेदोपभेदनानात्वाद् निस्संख्यत्वं बहुप्रकारत्वमित्यर्थः। तथा हि–उच्चारस्य प्राणादिभेदात् प्रथमे पञ्च भेदाः, तत्रापि बिन्दुनादादयो बहव उपभेदाः, एवमपि उच्चार्यमाणानां मन्त्राणामानन्त्यम् इत्यसंख्यभेदत्वम्।।164।।

एवं च

'यतो नान्या क्रिया नाम......................।'

इत्यादिना उपक्रान्तं क्रियाया ज्ञानत्मकत्वं युक्त्यागमाभ्यां निर्वाहितम् इत्येक एव ज्ञानात्मा मोक्षावाप्तावुपाय इति न उपायाननात्वम्, अत एव तत्फलभूते माक्षेऽपि कश्चिद्भेदः इत्याह–

Word *grāhaya* means solutions like *uccāra* etc. and *bāhya* means *kuṇda* (fire sacrifice basin) and *maṇḍala* etc. *Uccāra* etc. are considered as extrinsic *upāya* though they are not; as they can't be perceives by eyes etc. This is not the case with *kuṇda* and *maṇḍala*. Hence it was said, "classification of *grāhya* and *bāhya*". This way, with these told classifications and various other sub-classifications, they are innumerable. *Uccāra* etc. are of five types due to their classification on the basis of *prāṇa* etc. They have further classification on the basis of *bindu* and *nāda*. Same way, *Mantras* which can be recited are of various types and this classification is called as classification on the basis of numbers.164

This way,

'As there is nothing like *Kriyā*..........'

With respect to this; as '*Kriyā* the form of *jñāna*' is bestowed by rules and *Āgamas*, *jñāna* only is *upāya* to attain the *mokṣa*. As there is no difference in *upāya* (*jñāna*) there is no difference in *mokṣa* also. He says the same:

अनेन चैतत्प्रध्वस्तं यत्केचन शशङ्किरे।
उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः।।165।।

यत्केचन सूरय इति शशङ्किरे इति सम्बन्धः। केचन सूरय इति भेदवादिनः। तत्र हि हेतुफलशेर्वास्तव एव भेद इति हेतुभेदात् फलभेदोऽपि स्यात्। इह पुनः

'प्रदेशो ब्रह्मणः सार्वरूप्यमनतिक्रान्तश्चाविकल्प्यश्च।'

इत्यादिनीत्या 'संविदेव सर्वम्' इति को नाम हेतुफलभेदः, काल्पनिकेऽपि हेतुफलर्योभेदे ज्ञानात्मा एक एव उपायोऽभ्युपगत इति उपायनानात्वस्यैवाभावात् को नाम फलभुतेऽपि मोक्षे भेदः स्यात्।।165।।

ननु

तच्च साक्षदुपायेन........................।'

इत्यादिना साक्षाद् उपायनानात्वमुक्तम् इति कथं न तद्भेदादुपेयेऽपि भेदः? इत्याशङ्क्याह–

Anena caitatpradhvastaṁ yetkecana śaśṅkire/
Upāyabhedānmokṣe'pi bhedaḥ syāditi sūrayaḥ//165//

Hence the doubts of *bhedavādī*(dualistic etc.) erudite that *mokṣa* is different if the *upāya* is different is shattered.165

Eternally there is no difference in *kārya-Kāraṇa*. Those who believe in discriminative line of thought, consider the difference between goal and solution to attain that goal, hence it is correct for them. Here:

'No one can encroach the abode of *Brahma* nor it has any option (it is result of earning of indeterminate *jñāna*).'

As per this rule, *Saṁvida* is everything, hence where is the difference between goal and action done to achieve that goal? Even if it is imagined that there is difference between them, the *upāya* of the form of *jñāna* is said to be one. If there is no difference in solution how can it be in *mokṣa*?165

Question is

'That is real *upāya*....'

With such thoughts, various real *upāyas* are told. Then why

मलतच्छक्तिविध्वंसतिरोभूच्युतिमध्यतः ।
हेतुभेदेऽपि नो भिन्ना घटध्वंसादिवृत्तिवत् ।।166।।

यत्र वास्तव एव हेतुफलभावोऽस्ति तत्रापि हेतोः दीक्षादेः भेदेऽपि तत्फलभूतस्य मलतच्छक्त्योर्विध्वंसादेः न कश्चिद्भेदः–कलातत्त्वभुवनादिना भेदेऽपि दीक्षायाः तस्य अविशेषात्, तथा व घटस्य मुद्गरकरभित्तिघटाद्युपायभेदेऽपि अविशिष्ट एव ध्वंसतिरोभावादिः। अतश्च अवश्यमेव हेतुभेदात् फलभेद इति नायमेकान्तः। यत्र पुनः काल्पनिक एव उपायोपेयभावः, तत्र का नाम इयं वार्ता इति भावः। तदेवमिच्छा-ज्ञानक्रियात्मकत्वादुपायस्य त्रैविध्येऽपि तदुपेयभूतेऽपवर्गे न कश्चिद् भेद इति सिद्धम्।।166।।

न केवलं युक्तित एव एतत्सिद्धं यावदागमतोऽपि इत्याह–

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there is no difference in *upeya*, when there is difference in *upāya*? He clears this doubt as:

Malatacchaktividhvaṁsatirobhūcyutimadhayataḥ /
Hetubhede'pi no bhinnā ghaṭadhvaṁsādivṛttivat//166//

The *vidhvaṁsa*, *tirobhāva* and *cyuti* of *mala* (which is cause of discrimination) and its *Śaktis* (by *dīkṣā*) may be different, however there is no difference in liberation the way the pot would destroy, no matter what is the reason behind its destruction.166

Wherever the *kārya-Kāraṇa* relation is, there may be difference in form of *dīkṣā*, but there would not be any difference in the objective earned, which is slaying of *malas* and its *Śaktis*. This is because the impure *kalā*, *tattva* and *bhuvana adhvās* decay due to *dīkṣā* and there is nothing special in it. Similarly, the pot would break no matter you hit it by mace or hands. Hence goal would not be different, even if the action taken to attain it is different. Hence when the *upāya-upeya* thought is imaginary how can it (the difference in the types of liberation earned) be possible? Hence it is proved that *Icchā*, *Jñāna* and *Kriyā upāya* result into attainment of same *apavarga*.

*[Vidhvaṁsa, Tirobhāva and Cyuti they all mean destruction only.]*166

It is not proved logically only; it is proved by *Āgamas* also:

तदेतत्त्रिविधत्वं हि शास्त्रे श्रीपूर्वनामनि।
आदेश परमेशित्रा समावेशविनिर्णये।।167।।

अकिंचिच्चिन्तस्यै गुरुणा प्रतिबोधतः।
उत्पद्यते य आवेशः शाम्भवोऽसावुदीरितः।।168।।

उच्चाररहितं वस्तु चेसैव विचिन्तयन्।
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते।।169।।

उच्चारकरणध्यानवर्णस्थानप्रकल्पनैः ।
यो भवेत्स समावेशः सम्यगाणव उच्यते।।170।।

व्यत्यासपाठे च अयमाशयः-यद् उपायोपेयादिना द्वारद्वारिभावेन शाम्भवोपाय एव प्राधान्येन विश्रान्तिः इति।।167-170।।

Tadetattrividhatvaṁ hi śāstre śrīpūrvanāmani/
Ādeśa parmeśitrā samāveśavinirṇaye//167//
Akiṁciccintakasyaiva guruṇā pratibodhataḥ/
Utpadyate ya āveśaḥ śāmbhavo'sāvudīritaḥ//168//
Uccārarahitaṁ vastu cetasaiva vicintayan/
Yaṁ samāveśamāpnoti śāktaḥ so'trābhidhīyate//169//
Uccārakaraṇadhyānavarṇasthānaprakalpanaiḥ /
Yo bhavetsa samāvesaḥ samyagāṇava uccyate//170//

Parameśvara preached about these three in *Śāstra* named *Śrīpūrvaśāstra's Samāveśa nirṇaya* (Chapter). The sensation enlightened by *Guru* in seeker, which is beyond all thought processes is called *Śāmbhava Samāveśa*. The *samāveśa* acquired by a seeker while thinking upon any object without *uccāra* etc. is known as *Śāktopāya*. The *samāveśa* acquired due to *uccāra, karaṇa, dhyāna* and imagination of *varṇa* and *sthāna* is known as *Āṇavopāya*.170

This presentation (of these *upāyas*) in reverse order is due to *dvāra-dvārī* (door-host) relation between *upāya-upeya* (solution-goal) *Śāmbhavopāya* is the supreme resort.167-170

तदेव क्रमेण व्याचष्टे–

अकिंचिच्चिन्तकस्येति विकल्पानुपयोगिता।
तया च झटिति ज्ञेयसमापत्तिर्निरूप्यते।।171।।

तया इति विकल्पानुपयोगितया। विकल्पोपयोगे हि तदैव–

'यस्य ज्ञेयमयो भावः स्थिरः पूर्णः समन्ततः।'

इत्यादिदृष्ट्या ज्ञेयस्य अवश्यज्ञातव्यस्य पारमार्थिकस्य चिदात्मनो रूपस्य समापत्तिर्न स्यात्, विकल्पो हि अभ्यासबलात् स्वतुल्यविकल्पान्तराविर्भावकतया विगलदस्फुटत्वादिना यथायथं सातिशयविकल्पजननाक्रमेण अविकल्पात्मकसंवित्तादात्म्यतम् अभ्येति। यद्वक्ष्यति

'प्रविविक्षुर्विकल्पस्य कुर्यात्संस्कारमञ्जसा।'

इत्याद्युपक्रमय–

Then he explains them sequentially:

Akiṁciccintakasyeti vikalpānupayogitā/
Tayā ca jhaṭiti jñeyasamāpattirnirūpyate//171//

When the seeker reaches to *nirvikalpa* stage while surpassing stage of mental occupations, she/he immediately attain the *jñeya*.171

When there is no *vikalpa* its requirement also would not be there. During the requirement of *vikalpa* (in previous stage):

'The one whose being full of *jñeya*, stabilises and becomes complete in all ways.'

By this point of view, *jñeya* or 'to be known', which is of the form of eternal *Cidātmā* is not attained. *Vikalpa* itself produces another *vikalpa* by the effect of practices. Due to this, obscurity (of mind caused due to multiple *vikalpas*) decay and seeker attains pure *vikalpa* and *nirvikalpa* stage beyond any sequence. As said from:

'Seeker desirous to enter (in *Śaiva śāsana*) must start refining his *vikalpa* via easy methods.'

Up to

'संविदभ्येति विमलामविकल्पस्वरूपताम्।'

इति। अत एव शाक्तोपायादस्य भेदः।।171।।

ननु कथं विकल्पानुपयोगितयैव एतत् स्यात्? इत्याशंक्याह दर्शयितुमाह–

सा कथं भवतीत्याह गुरुणातिगरीयसा।
ज्ञेयाभिमुखबोधेन द्राक्प्ररूढत्वशालिना।।172।।

प्रतिः आभिमुख्ये, आभिमुख्यं च वस्त्वन्तरापेक्षं, तच्च अत्र औचित्याच्चिन्मात्रमित्युक्तं 'ज्ञेयाभिमुखेति'। अतिगरीयस्त्वमेव व्याख्यातुं द्राक्प्ररूढत्वेत्याद्युक्तं, द्राक् इत्यनेन यथोक्तविकल्पक्रमोपारोहाभावः सूचितः।।172।।

ननु कथमनयोर्भिन्नविभक्तिकयोः सामानाधिकरण्यम्? इत्याशंक्याह–

'(She/he) earns the *nirvikalpa Saṁvida.*'

This way its (*Śāmbhavopāya's*) difference from *Śāktopāya* is proved.171

Question is: how it (*jñeya*) is attained when there is no use of *vikalpa*? He clears this doubt as:

Sā kathaṁ bhavatītyāha guruṇātigarīyasā/
Jñeyābhimukhabodhena drākprarūḍhatvaśālinā//172//

How does it happen? It happens by the virtue of *bodha*, inclined towards great *jñeya* immediately (*drāk-prārūrḍha*).172

Use of word *'prati'* (in *pratibodha* of *ś* 1-168) is used in the sense of inclination. There is no requirement of any other object in inclination. Due to congruity (of this word *prati*), this inclination is merely *Cit*, this only is mentioned as *'jñeyābhimukha'* (inclination towards *jñeya*). To show extreme highness of this phenomenon, word *'drākprārūḍha'* (immediately evolved) is used. Word *drāk* is used to highlight the decay of *vikalpa*.172

[Next śloka involves the interpretation on the basis of Saṁskṛta grammar.]

How the two words (*guruṇā* of *ś*-172 and *pratibodhataḥ* of *ś*-168) of different *vibhaktis* (called as case in English grammar)

तृतीयार्थे तसि व्याख्या वा वैयधिकरण्यतः।

तृतीयार्थे तसि, इति तसि इत्यनुबन्धलोपे प्रयोगः। तृतीयार्थे इति सर्वविभक्त्यन्तात् प्रातिपदिकात्तस्येष्टेः। वा शब्दः पक्षान्तरे। वैयधिकरण्यत इति गुरुणा कृतो यः प्रतिबोधस्तत इत्यर्थः।

आवेशश्चास्वतन्त्रस्य स्वतद्रूपनिमज्जनात्।।173।।
परतद्रूपता शम्भोराद्याच्छक्त्यविभागिनः।

अस्वतन्त्रस्य जडस्य बुद्ध्यादेर्मितस्य प्रमातुः, स्वम् असधारणम्, तत् संकुचितं यद्

could have same application in two different *ślokas*? He clears this doubt as:

Tṛtīyārthe tasi vyākhyā Vā vaiyadhikaraṇyataḥ/

Tasil used in the sense of third (case) is used (in word *pratibodhataḥ*) or else it must be explained by *vyadhikaraṇa*.

Word '*tasi*' (which is suffix) is used in the sense of third case (*tṛtīyā vibhakti*) which means, "The instrument by which noun or subject works." This application is done when there is *anubaṁdha lopa* (*anubaṁdha* is vanished, which is *il* of '*tasil*' suffix). The tṛtiyā is emphasised here because that *tasil* is used with all the cases. Word *vā* is used in the sense of highlighting *Vyadhikaraṇa*. In that case it would mean, "From the *Bodha* enlightened by *Guru*."

[Vyadhikaraṇa means being in a different case relation. This means there is some exception in general rule. Here the meaning of tasil must have been extracted while considering that it shall be applied as tṛtiyā vibhakti which is not here, hence it is vyadhikaraṇa.]

Āveśaścāsvtantrasya svatadrūpanimajjanāt//173//
Paratadrūpatā śāmbhorādyācchaktyavibhāginaḥ /

The attainment of *Svatantra Bodha* happens when frigid *bodha* of empirical soul is plunged in *Śiva* or unifies in Śiva-who is inherent with his *Svātantrya Śakti*. This unanimity of the form only is called as *āveśa*.173

When empirical or frigid-conscious limited *pramātā's*

रूपं तस्य निमज्जनं-गुणीभावः, तदवलम्ब्य परेण स्वतन्त्रेण बोधेन या तद्रूपता-तादात्म्यं, स आवेश इति सम्बन्धः। यदुक्तं-

'मुख्यत्वं कर्तृतायास्तु बोधस्य च चिदात्मनः।
शून्यादौ तद्गुणे ज्ञानं तत्समावेशलक्षणम्।'

इति। कुतः पुनरयमागतः? इत्याह शम्भोः इति। न पुनः शक्तेरणोर्वा। आद्याद् इति-तत एव हि शक्तेरणोश्च प्रभव इति भावः। अत एव शक्तिरत्र इच्छा, न तु ज्ञानं क्रिया वा-तयोः समावेशान्तरगतत्वेन अभिधास्यमानत्वात्।।173।।

इह पदार्थावगमपुरः सरीकारेण वाक्यार्थावगम इति पदार्थयोजनानन्तरं वाक्यार्थमपि योजयितुमाह-

तेनायमत्र वाक्यार्थो विज्ञेय प्रोन्मिषत्स्वयम्।।174।।
विनापि निश्चयेन द्राक् मातृदर्पणबिम्बितम्।

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limited *sva*, is plunged (in *Śiva*) or becomes secondary. Then, while considering this to be basis, attainment of unity with *Svatantra Bodha* (sovereign *Bodha*)-the *Śiva* only is called as *āveśa*. As said:

'*Bodha* of *Cid* and capability of omnipotence becomes prime and empirical frigidness of *sva* becomes secondary; such characteristics are considered as that of *samāveśa*.'

From where does it come? It comes from *Śaṁbhu* (*Śāmbhavopāya*) and not from *Śāktopāya* or *Āṇavopāya*. He only is the *ādya* (beginning of *Śāktopāya* and *Āṇavopāya*). Word *Śakti* is used for *Icchā Śakti* and not *Jñāna* and *Kriyā Śaktis*. *Jñāna* and *Kriyā* lies within *samāveśa*.173

It's a principle that first *padārtha* (meaning of *pada* or *phrase*) is understood and then *vākyārtha* (meaning of sentence) is known. Hence, he explains the meaning of sentence, after explaining the meaning of *pada*:

Tenāyamatra vākyārtho vijñeyaṁ pronmiṣatvyam//174//
Vināpi niścayena drāk mātṛdarpaṇabimbitam/

मातारमधरीकुर्वत् स्वां विभूतिं प्रदर्शयात्।।175।।
आस्ते हृदयनैर्मल्यातिशये तारतम्यतः।

विज्ञेयं-चिन्मात्राख्यं पारमार्थकं रूपं, माता-सकलकरणग्रामप्रसवनिमित्तत्वाद् बुद्धिः, सैव चिच्छायासंक्रान्तिसहिष्णुत्वाद् दर्पणः, तत्र प्रतिबिम्बितं गृहीतात्मग्रहं परिमितं प्रमातारमधरीकुर्वत् बुद्ध्यादौ आत्माभिनिवेशनं गुणीभावमापादयत्। एवं तरतमभावेन अनन्यसाधारणां विभूतिं-बोधात्मता-प्रधानतां रचयत्, समनन्तरोक्तयुक्तया विकल्पोपारोहमन्तरेण अनन्यापेक्षित्वात् झटिति

'सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः।'

इत्याद्युक्तेः। हृदयं-विमर्शः, तस्य नैर्मल्यम्-अनन्योन्मुखत्वादपरिम्लानत्वं, तस्य अतिशयः-पराकाष्ठा, तत्र स्वयं प्रोन्मिषदास्ते-स्वप्रकाशतया प्रकाशते इत्यर्थः।।174-175।।

Matāramadharīkurvat svāṁ vibhūtiṁ pradarśayat//175//
Āste hṛdayanairmayātiśaye tāratamyataḥ/

Hence here the *vākyārtha* is- That *vijñeya* splendours the self and displays might of his *Sva*, while surpassing empirical *pramātā* displayed in mirror; when his deliberation is extremely pure.174-175

Word *Vijñeya* is supreme true form known as *Cinmaya*, word *mātṛ* or *pramātā* means, "The *Buddhi* which conceives all *karaṇa grāmas*." As *Cit Śakti* is capable of accepting the image, it is called as *darpaṇa*. The limited *pramātā* or empirical soul, only is reflected in it. Such limited *pramātā* is supressed by *Cinmaya Bodha* only. In that case, the attachment of (limited) self, becomes secondary. He displays might of his *Bodha* by the union of *tara* (*Śiva*) and *tama* (empirical soul). All his *vikalpas* vanish immediately and without any other extrinsic efforts.

'That only is precisely called as *hṛdaya* of *Parmeṣṭhi*'

As per this saying, *hṛdaya* only is *vimarśa*. Word *nirmala* means, "While moving to be inherent with *sva*, all his impurities have vanished. He himself quivers as the maxima of it or is self-splendored called as *pronmiṣat*.174-175

ननु अयं तावत् जडाजडात्म द्विधा सम्भवति, तत्र संविदि जडेन नीलादिनापि आवेशोऽस्ति इति कथं 'बोधात्मैव समावेशः' इत्युक्तम्? इत्याह–

ज्ञेयं द्विधा च चिन्मात्रं जडं चाद्यं च कल्पितम्।।176।।
इतरत्तु तथा सत्यं मद्विभागोऽयमीदृशः।
जडेन यः समावेशः सप्रतिच्छन्दकाकृतिः।।177।।
चैतन्येन समावेशस्तादात्म्यं नापरं किल।

ननु कथं स्वप्रकाशाया: चितोऽपरप्रकाश्यतवं ज्ञेयत्वं नाम? इत्याशङ्क्योक्तं 'आद्यं च कल्पितम्' इति। चः शङ्काद्योतक:, परमेश्वर एव हि स्वातन्त्र्याद् अपरिहृतवेदकभावमपि स्वात्मानं भावानोपदेशादौ शिव एवसर्वक्रियाणां कर्ता विज्ञेय इत्यादि परामर्शैः अहंप्रतीतिमन्तरीकृत्य वेद्यतया प्रतिपादयति। इदमेव हि परं स्वातन्त्र्यं–यत् स्वं स्वरूपं

Question is that *jñeya* is both *jaḍa* and *ajaḍa*. *Saṁvida* has *samāveśa* of jaḍa like *nīla* and *sukha* (blue and joy, subjective and objective existents) also, then why here *samāveśa* of *Bodha* only is mentioned? He says:

Jñeyaṁ dvidhā ca cinmātraṁ jaḍaṁ cādyaṁ ca kalpitam//176//
Itarattu tathā satyaṁ tadvibhāgo'yamīdṛśaḥ/
Jaḍena yaḥ samāveśaḥ sapraticchandakākṛtiḥ//177//
Caitanyena samāveśastāḍātmyaṁ nāparaṁ kila/

Jñeya is of two types *Cinmaya* and *jaḍa*. First one is eternally imaginary and the second one is true. This way they are classified. The *samāveśa* of *jaḍa* is display of images and *samāveśa* of *Caitanya* is unity only.176-177

Question is how self-splendored *Cit* could be *jñeya*-the one which is splendored by others? To clear this doubt, he says, "*ādyam ca kalpitam*" means, "The one imagined eternally." Word *ca* shows that doubt only. *Parameśvara* manifests self as *vedya* while hiding his *sva* and keeping his *vedaka* form intact, by the virtue of *Svātantrya*. This is mentioned in *Bhāvopdeśa* as, "*Śiva* must be known as doer of all actions." (Now he mentions, what is *Svātantrya* of *Śiva*) it is his *Svātantrya* that being *vedaka* he makes one perceive his *sva* as *vedya*.

वेदकमेव सत् वेद्यत्वेन अवभासयति। अत एव कल्पितं वस्तुशून्यम् इत्युक्तम्। इतरद् इति जडं नीलादि। तथा इति ज्ञेयतया। तत्र नीलज्ञानम् इत्यादौ चितो नीलादिना दर्पणमुखन्यायेन प्रतिबिम्बनमात्रमेव समावेशार्थो न तु तादात्म्यम्, तथात्वे हि नीलादेर्ज्ञानात्मीभूतत्वाद् ज्ञानमेव अवशिष्यते इति प्रतिच्छन्दव्यवस्थैव न स्यात्। संकुचितायाः चितः पुनरसंकुचितया चितैकात्म्यमेव तस्या एव वस्तुतो भावात्, तेन बोधैकात्म्यमेव समावेशार्थ इति युक्तमुक्तम् अस्वतन्त्रस्य परतद्रूपता नामावेश इति।।176-177।।

तदेवोपसंहरति-

तेनाविकल्पा संवित्तिर्भावनाद्यनपेक्षिणी।।178।।
शिवतादात्म्यमापन्ना समावेशोऽत्र शाम्भवः।

संवित्तिः अर्थात् संकुचितरूपा।।178।।

Hence it is said the *jñeya* part of *Cetana* (mentioned as *Cinmaya*) is imaginary or nothing. Word *'itarat'* is used for blue and joy etc. and *jñeya*. *Cit* only is displayed like an image in the mirror as *nīla-sukha* and this only is known as *samāveśa*, hence here is no unity between *Cit* and *Nīla*. If this unity happens, then *nīla* etc. would become *jñāna* and then this display of image etc. would not be there. The unity of omnipresent *Cit* with empirical *Cit* only is the real state of *Cit*. Hence, the unity of empirical soul with *Bodha* only is *Samāveśa*. Hence it is correctly said that unanimity of empirical soul with *Para tattva* is *āveśa*.176-177

He concludes the same:

Tenāvikalpā saṁvittirbhavinādyanapekṣiṇī//178//
Śivatādātmyamāpannā saṁveśo'tra śāmbhavaḥ/

Hence, when *nirvikalpa* stage is earned by *Saṁvitti* and it attains unity with *Śiva* while being devoid of any thoughts, *Śāmbhava samāveśa* quivers.178

'Saṁvitti' means empirical soul.178

Question is: Here (during *Śāmbhavopāya*) *vikalpas* are not required for *samāveśa* or else, there would not be any difference

ननु अत्र उत्पत्तौ विकल्पापेक्षित्वं मा भूत् तथात्वे हि शाक्तोपायादस्य भेदो न स्यात्, औत्तरकालिकाः पुनर्विकल्पाः किमत्र अपेक्ष्यन्ते न वा? इत्याशङ्क्याह–

तत्प्रसादात्पुनः पश्चाद्भाविनोऽत्र विनिश्चयाः ।।179।।
सन्तु तादात्म्यमापन्ना न तु तेषामुपायता।

तच्छब्देन निर्विकल्पकपरामर्शः। अविकल्पकयैव संवित्त्या शिवात्ममाधिगमः कृत इति कृतस्य करणायोगात् तत्पुष्ठभाविनां विकल्पानां तत्र अकिंचित्करत्वम् इतयाह न तु 'तेषामुपायता' इति।।179।।

अत एव च अविकल्पस्य विकल्पापेक्षं प्रामाण्यं वदन्तो निरस्ता इत्याह–

विकल्पापेक्षया मानमविकल्पमिति ब्रुवन्।।180।।
प्रत्युक्त एव सिद्धं हि विकल्पेनानुगम्यते।

अनधिगतार्थविषयं खलु प्रमाणम्। यदाहुः

between it (*Śāmbhavopāya*) and *Śāktopāya*, however are they (*vikalpa*) required after the rise of *Śāmbhavopāya*? He clears this doubt as:

Tatprasādātpunaḥ paścādbhāvino'tra viniścayāḥ//179//
Santu tādātmyamāpannā na tu teṣāmupāyatā/

Once (*Śāmbhava samāveśa*) is attained by the grace of *tat* (*Nirvikalpa* assertion) and union with *Śiva* is attained, (*vikalpas*) become useless after that.179

Word '*Tat*' is used for *nirvikalpa* assertion. When *nirvikalpa Saṁvitti* attains the unity with *Śiva*. As such action does not have any reason behind, *vikalpas* become utterly destitute hence it is said '*teṣāmupāyatā* means, "Can't be solution."179

Hence; the thought that *nirvikalpa* is *pramāṇa* instead of *vikalpa*, is failed. He says the same:

Vikapāpekṣayā mānamvikalpamiti bruvan//181//
Prayukta eva siddhaṁ hi vikalpenānugamyate/

The thought that *nirvikalpa* is *pramāṇa* instead of *vikalpa*; fails. It's a rule that object in its being only can be known by *vikalpas*.180

The one by which unknown could be known is called as *Pramāṇa*. As said:

'अनधिगतविषयं प्रमाणम् अज्ञातार्थप्रकाशो वा।'

इति। निर्विकल्पकगृहीतमेव वस्तु च तत्पृष्ठभावी विकल्पः परिच्छिनत्ति इति, तस्य गृहीतग्राहकत्वात् स्वात्मन्येव प्रामाण्यं नास्ति-इति कथमन्यस्यापि प्रामाण्ये निमित्ततां यायात्। अत आह 'सिद्धं हि विकल्पेनानुगम्यते' इति। सिद्धम् इति अधिगतम्। अनुगम्यते इति अनु पश्चाद् गम्यते अधिगम्यते इत्यर्थः।।180।।

ननु प्रवर्ततां नाम गृहीतेऽर्थे विकल्पः, तत्र पुनरध्यवसायात्मकत्वादस्य ग्राहकत्वं न युज्यते इति 'गृहीतं गृह्णामि' इति प्रतिपत्तिरस्य कथं स्यात्? इत्याशङ्क्याह-

गृहीतमिति सुस्पष्टा निश्चयस्य यतः प्रथा।।181।।
गृह्णामीत्वसविकल्पैक्यबलात्तु प्रतिपद्यते।

'The one, by which subjects not understood can be under-stood or unknown (facts or objects) can be known; is called as *pramāṇa*.'

Object attained by *nirvikalpa* (state) is separated by *vikalpa* quivering latter. As *vikalpa* is acceptor of accepted (object or existing object; attained by *nirvikalpa*) it can't be *pramāṇa* of self, in that case how it could be the *pramāṇa* of others? Hence it is said, *'siddhaṁ hi vikalpenānugamyate'* means, "Objects known (existing) only could be understood by *vikalpas*." Word *siddha* means, "known," Word *'anugamyate'* means, "It is known latter."180

Even though *vikalpa* is established as *gṛhīta* (one which is obtained) as there is sense of certainty in *gṛhīta* (obtained means there is certainty), it would not be good to consider it acceptor. Then how knower would know that I am accepting or knowing (*grahaṇa*) the accepted or known (*gṛhita*)? He clears this doubt as:

Gṛhītamiti suspṣṭā niścayasya yataḥ prathā//181//
Gṛhlāmītyavikalpaikyabalāttu pratipadyate/

As ascertainment that 'I accept or know it' is very clear; 'I am accepting or knowing it' such ascertainment happens due to union of *nirvikalpa jñāna*.181

गृहीतमिति प्रथा हि विकल्पस्य भावादौपपत्तिकी-गृहीत एवार्थे अस्य प्रवृत्तेः, यत्तु गृह्णामि इति प्रतिपद्यते तद् दृश्यविकल्प्यार्थैकीकारादिना निर्विकल्पकैकात्म्यावलम्बनबलाद् इति युक्तमुक्तं 'विकल्पेन गृहीतं गृह्यते' इति ।।181।।

ननु ज्ञानं खलु ज्ञापकं न तु कारकम् इति, तेन वस्तुनो ज्ञप्तिः स्यात्, न तु सिद्धिः इति कथमुक्तं 'सिद्धं विकल्पेनानुगम्यते'? इत्याशङ्क्याह-

अविकल्पात्मसंवित्तौ या स्फुरत्तैव वस्तुनः ।।182।।
सा सिद्धिर्न विकल्पात्तु वस्त्वपेक्षाविवर्जितात् ।

'I accept or know it' such a knowledge happens due to presence of *vikalpa*, on the basis of logics, this is because it (*vikalpa*) establishes as known only. 'I am accepting or knowing it' such an ascertainment happens on the basis of union with *nirvikalpa*. Seeker attains unity with *Śiva*, then *vikalpa* happened that it was attained or known (*gṛhīta*). This is stage of appearance of thoughts. 'I am accepting or knowing it'such thoughts also rise due to inherence with *nirvikalpa*, means there is nothing else going on but acceptance or acquisition of knowledge. Hence it is proved that 'obtained object only is accepted by *vikalpa*' as said in last *śloka*.

*[When the seeker is in nirvikalpa stage, he keeps ascertaining that he is knowing, the known. Once he acquires the knowledge a vikalpa quivers within, which he ascertains that he knew. As per śloka-179 this vikalpa would be utterly destitute hence it would not be the solution by which any other stage could be attained.]*181

Jñāna is informative by nature and it's not an executer of action. One can know about an object by it and can't accomplish that object by it. Then why it is said that accomplished object is known by *vikalpa*? He clears this doubt as:

Avikalpātmasaṁvittau yā sphurattaiva vastunaḥ//182//
Sā siddhirna vikapāttu vastvapekṣāvivarjitāt/

Quivering of object due to acquisition of *nirvikalpa sva Saṁvida* is called as accomplishment and not the *vikalpa* which is devoid of desire for object.182

आभासवादे हि आभासमानतैव सिद्धिः इत्युक्तं स्फुरत्तैव वस्तुनः सिद्धिः। ननु विकल्पानामपि स्वात्मनि अविकल्पकत्वात् स्फुरद्रूपता अस्ति इति किमिति न ततोऽपि वस्तुनः सिद्धिः स्यात्? इत्याशङ्क्याह 'न विकल्पात्' इति, 'सर्वो विकल्पः स्मृतिः' इति नीतया विकल्पानां तावत् स्मृतिरेव रूपम्, सा च असंनिहिते पूर्वानुभूत एव अर्थे प्रवर्तत इति विकल्पानां वस्त्वनपेक्षित्वम्, यद्यपि च स्वतन्त्रविकल्पादौ क्षेत्रज्ञनिर्मितानां योजनास्ति तथापि पूर्वानुभवसंस्कारजा एव तेऽर्था इत्युक्तं 'वस्त्वपेक्षाविवर्जितात्' इति। यस्य च यदपेक्षा नास्ति स कथं तत्सिद्धौ निमित्ततां यायाद् इति भावः।।182।।

यद्येवं निर्विकल्पकसिद्ध एव अर्थे विकल्पः प्रवर्तते न अधिकं किंचित्करोति तत्किमिति तेन स क्वचिदपेक्ष्यते इत्याह–

Attribute to splendour only is accomplishment in the doctrine of *Ābhāsa* (splendour). It means, the one which is visible only is considered as accomplished or acquired if we talk about *Ābhāsa*. Quivering of object only is its accomplishment. Such accomplishment doesn't happen due to *vikalpa*. Question is: *Vikalpa* also is *nirvikalpa* in it (each *vikalpa*, in itself is *nirvikalpa*) hence they also have attribute to quiver; in that case, why objects do not evolve from them? He says, *'Na vikalpāt'* or 'Not from *vikalpa*'. *Vikalpas* are memories (mental occupations). As per this policy, memory only is known as *vikalpa* and that memory is always involved in previously gained experiences. That's why, *vikalpas* don't have desire for objects (this is not their business). Hence, it is not possible to attain *siddhi* (accomplishment) from a *vikalpa* having no desire for object. Although the sovereign *vikalpas* have arrangement for objects created by living beings (like another living being or any other object like pot etc.) but these (objects) are evolved from attributes of previous experiences only; hence it is said (in *śloka*), *'vstvāpekṣāvivarijtāt'* or 'devoid of desire to attain object'. It means, how an object, not desired could be the reason behind accomplishment, of the being of one who is devoid of those desires?182

In that case, if *vikalpa* is understood as, being accomplished (or brought into existence) by *nirvikalpa* and not more than that, then why such *vikalpa* is sometimes desired? He says:

केवलं संविदः सोऽयं नैर्मल्येतरविभ्रमः ।। 183 ।।
यद्विकल्पानपेक्षत्वसापेक्षत्व निजात्मनि ।

एवं संविदः सर्ववादिसिद्धिं व्यवहारदौ विकल्पसापेक्षत्वं परिहृत्य विकल्पानपेक्षत्वमेव स्फुटीकर्तमुदाहरति–

निशीथेऽपि मणिज्ञानी विद्युत्कालप्रदर्शितान् ।। 184 ।।
तांस्तान्विशेषांश्चिनुते रत्नानां भूयसामपि ।

वैकटिको हि अचिरस्थायिनि परिमितेऽपि आलोके भूयसामपि रत्नानाम् अतिसूक्ष्मान् परस्परविशेषान् अवसायं विनापि अनुभवातिशयादेव जानीते, येन 'इदमल्पम्', 'इदं महत्', 'इदमितोऽपि महद्रत्नम्' इत्यस्य विवेकः स्यात् ।।184 ।।

किं चात्र अनुभवातिशये निमित्तं यंन विकल्पनैरपेक्ष्येणापि वस्तुनः सिद्धिः स्यात्? इत्याह–

Kevalaṁ Saṁvidaḥ so'yaṁ nairmaleytaravibhramaḥ//183//
Ydvikalpānapekṣatvasāpekṣatva nijātmani/

This is merely the gimmick of *Saṁvida* that both requirement and no-requirement of *vikalpa* is experienced in *sva*. This is other than his cleanliness.183

Hence after rejecting the thoughts of other cults which state *Saṁvida's* relation with *vikalpa*, he gives example to present *vikalpa's nirpekṣatā* (no-requirement of *vikalpas*):

Niśīthe'pi maṇijñānī vidyutkālapradarśitān//184//
Tāṁstānviśeṣāṁścinute ratnānāṁ bhūyasāmapi/

A jeweller can classify between precious and semi-precious jewel; even in a spark of light kindled at mid night hour.184

A jeweller can judge, this is semi-precious stone; this is highly precious stone and this is merely precious stone, even in a spark kindled in mid-night hour. This capability of jeweller only is called as *viveka*.184

What is the source behind this excessiveness of experience, by the virtue of which object is accomplished without *vikalpa*? He says:

नैर्मल्यं संविदश्चेदं पूर्वाभ्यासवशादथो।।185।।
अनियन्त्रेश्चरेच्छात इत्येतच्र्चयिष्यते।

पूर्वाभ्यासो जन्मान्तरीय इति, अत एव चर्चयिष्यते त्रयोदशाह्निकादौ।।185।।

न केवलमस्य आवेशस्य त्रैविध्यमेव अस्ति, यावदवान्तरप्रकारत्वमपि इत्याह–

पञ्चशद्विधता चास्य समावेशस्य वर्णिता।।186।।
तत्त्वषट्त्रिंशकैतत्स्थस्फुटभेदाभिसन्धितः ।

वर्णिता इति श्रीपूर्वशास्त्रे। यदुक्तं तत्र–

'रुद्रशक्तिसमावेशः पञ्चधा ननु चर्च्यते।
भूततत्त्वात्ममन्त्रेशशक्तिभीदाद्वरानने ।।
पञ्चधा भूतसंज्ञोऽत्र त्रिंशद्धा तु तथापरः।
आत्माख्यस्त्रिविधः प्रोक्तो दशधा मन्त्रसंज्ञकः।।

Nairmalyaṁ saṁvidaścedaṁ pūrvābhyāsavaśādatho//185//
Aniynatreśvarecchāta ityetaccarayiṣyate/

This cleanliness of *Saṁvida* is due to *pūrvābhyāsa*. Or else This is due to the desire of sovereign *Śiva*. This would be discussed latter.185

Word *pūrvābhyāsa* means, "Due to practices of previous births." The process of cleansing of *Saṁvida* may take time of various births of a soul. This will be discussed in thirteenth *āhnika*.185

This *āveśa* is not only of three types (*Śāmbhavopāya* etc.) it has various secondary forms also. He tells the same:

Pañcāśadvidhatā cāsya samāveśasya varṇitā//186//
Tattvaṣaṭtriṁśakaitatsthasphuṭabhedābhisaṁdhitaḥ /

These *samāveśas* are told to be of fifty types on the basis of clearly visible differences of thirty-six elements.186

Word *'variṇtā'* means 'narrated by' stands for *Śrī Mālinīvijayottara Tantra*. As said there:

'O *Varānane*! *Samāveśa* of *Rudra* and *Śakti* is of five types *Bhūta*, *Tattva*, *Ātmā*, *Mantreśa* and *Śakti*. Amongst them

द्विविधः शक्तिसंज्ञोऽपि ज्ञातव्यः परमार्थतः।
पञ्चाशद्भेदभिन्नोऽयं समावेशः प्रकीर्तितः।।'

इति। अत्र च हेतुः-तत्त्व इति। तत्त्वषट्त्रिंशकं च एतत्स्थानि तत्त्वषट्त्रिशन्मध्यपतितानि पुमादीनि पृथग्व्याख्यास्यमानानि तत्त्वानि च, तेषां यो वक्ष्यमाणप्रकारः स्फुटो भेदस्तस्य अनुसन्धानम्।।186।।

तमेव भेदं निरूपयति-

एतत्तत्त्वान्तरे यत्पुंविद्याशक्त्यात्मकं त्रयम्।।187।।
अम्भोधिकाष्ठाज्वलनसंख्यैर्भेदैर्यतः क्रमात्।

तद्भिन्नम् इत्यध्याहारः, अतस्तत्र पुमान्-

'आत्मा चतुर्विधो ह्येषः।'

इत्याद्युक्त्या आम्भोधिभिः- सकलप्रलयाकलविज्ञानाकलशुद्धलक्षणै चतुर्भिः

Bhūta samāveśa is of five types. *Tattva samāveśa* is of thirty types. *Ātmā samāveśa* is of three types. *Mantra samāveśa* is of ten types and *Śakti samāveśa* is of two types. These are of fifty types at the level of supreme truth.'

The reason behind these fifty are *tattvas*. The *puruṣa* etc. in these thirty-six elements would be exclusively discussed (latter in thirteenth Āhnika). There told form and visible differences would be researched.186

He shows the same difference:

Etattatvāntare yatpuṁvidyāśaktyātmakaṁ trayam//187//
Ambhodhikāṣṭhājvalanasaṁkhyairbheairyataḥ kramāt/

Amongst these *tattvas Puruṣa, Vidya* and *Śakti*, these three *tattvas* are categorized on the basis of *Ambhodhi* (=4), *Kāṣṭhā* (=10) and *Jvalana* (=3).187

'tadbhinnaṁ' means, 'differentiates that' must be added. Amongst the *puruṣa* is:

'This soul is of four types.'

As per this statement, *Ambhodhi* is of four types *Sakala*,

भेदैर्भिन्नः, तथा विद्या काष्ठाभिः-वर्णबिन्द्वर्धचन्द्रनिरोधिनीनादनादान्तशक्ति- व्यापिनी-समानोन्मनात्मभिर्दशभिः भेदैर्भिन्ना, तथा शक्तिः ज्वलनैः-इच्छाज्ञानक्रियात्मभिः त्रिभिर्भेदैः ।।187 ।।

ननु किमिति इदमेव तत्त्वत्रयं भेदेन निर्दिष्टम्? इत्याशङ्क्याह-

पुंविद्याशक्तिसंज्ञं यत्तत्सर्वव्यापकं यतः ।।188 ।।
अव्यापकेभ्यस्तेनेदं भेदेन गणितं किल।

अव्यापकेभ्य इति व्याप्येभ्यस्तत्त्वान्तरेभ्य इत्यर्थः। मायान्तं हि आत्मतत्त्वस्य, सदाशिवान्तं विद्यातत्त्वस्य, शिवान्तं च शक्तितत्त्वस्य व्याप्तिः। यदुक्तं-

'माया-सदाशिव-शिवप्रान्तव्याप्त्री ननु क्रमात्।'

इति ।।188 ।।

न केवलमेतत् तत्त्वान्तरेभ्यो भिद्यते, यावदन्योन्यमपि इत्याह-

Pralayākala, *Vijñākala* and *Śuddha*. *Vidyā* is classified by *kāṣṭhā* as *Varṇa*, *Bindu*, *Ardhacandra*, *Nirodhinī*, *Nāda*, *Nādānta*, *Śakti*, *Vyāpinī*, *Samanā* and *Unmanā* and *Śakti* is classified by *Jvalana* into three *icchā*, *jñāna* and *kriyā*.187

Do these three elements only have various types? He clears this doubt as:

Puṁvidyāśaktisaṁjñyaṁ yattatsarvavyāpakaṁ yataḥ//188//
Avyāpakebhyastenedaṁ bhedena gaṇitaṁ kila/

As *Puruṣa*, *Vidyā* and *Śakti* are known to be all pervasive elements they are calibrated on the basis of their types with respect to other non-pervasive elements.188

These *Puruṣa*, *Śakti* and *Vidyā* are all pervading within their intervals. *Puruṣa tattva* pervades up to *Māyā* element; *Vidyā* element pervades up to *Sadāśiva* element and *Śakti tattva* pervades up to *Śiva* element. As said:

'Puruṣa, *Vidyā* and *Śakti* pervade up to *Māyā*, *Sadāśiva* and *Śiva* elements.'188

These three elements not merely have intrinsic types; they are mutually different too. He says the same:

अशुद्धिशुद्ध्यमानत्वशुद्धितस्तु मिथोऽपि तत्।।189।।

पुमान् अशुद्धो भेदमयत्वात्, विद्या शुद्ध्यमाना-भेदाभेदमयत्वात्, शुद्धा शक्तिः-अभेदमयत्वात्।।189।।

ननु अस्तु एवं, भूतानां पुनः पृथक् निर्देशे किं निमित्तम्? इत्याशङ्क्याह-

भूतान्यध्यक्षसिद्धानि कार्यहेत्वनुमेयतः।
तत्त्ववर्गात्पृथग्भूतसमाख्यान्यत एव हि।।190।।

भूतानि तावत् प्रत्यक्षसिद्धानि इति, तदेव एषां तत्त्वान्तरेभ्यो भेदेन उपादाने निमित्तं, तानि हि नित्यानुमेयान्येव, तदाह 'कार्यहेत्वनुमेयतः तत्त्ववर्गात्' इति। तथा चात्र भूतानि कारणपूर्वकाणि आचैतन्ये सति अनेकसंख्यायोगित्वाद् घटादिवद् इत्यनुमानम्। यच्चैषां कारणं तानि-

Aśuddhiśuddhyamānatvaśuddhistastu mitho'pi tat//189//

These three elements are (mutually) classified as impure, tending to be pure and pure elements.189

Puruṣa element is impure as it is discriminative by nature. *Vidyā* element is tending to be pure due to its *bhedābheda* (dual) nature. *Śakti tattva* is pure because of her indiscriminative nature.189

Question is: maybe it is true; what is the reason behind distinct classification of *bhūtas*? He clears this doubt as:

Bhūtānyadhyakṣasiddhāni kāryahetvanumeyataḥ/
Tatvavargātpṛthagbhūtasamākhyānyata eva hi//190//

Five *Mahābhūtas* are clearly visible hence they are mentioned distinctly with respect to other elements, by inferable reason behind action (*kārya-Kāraṇa*).190

Bhūtas are visibly accomplished. This only is the reason why they are mentioned distinctly with respect to other elements. This is why *bhūtas* are called inferable eternally (whereas other elements are inferable by relation of *kārya-Kāraṇa*) and hence *'kāryahetvanumyetaḥ tattvavargāt'* is mentioned in *śloka*. There is a perception that these elements are due to some reason. They exist in all the elements and are of various types like pot. The reason behind their origin is:

'तन्मात्रेभ्यश्च भूतानि.............................।'

इत्याद्युक्तेः तन्मात्राणि इति, स्वकार्येभ्यो भूतेभ्य एषामनुमेयत्वम्। एवमनेनैव अनुमानेन मायान्तः सकलतत्त्ववर्गोऽनुमातव्यः। एतच्च तत्त्वाध्वनि भविष्यति इति नेहायस्तम्। अत एव इति प्रत्यक्षसिद्धत्वात्।।190।।

ननु भूतानां प्रत्यक्षसिद्धत्वम् अनुमेयात् तत्त्ववर्गात् पृथक्त्वेऽस्तु निमित्तं कथं पुनर्भूतत्वेऽपि तदेव? इत्याशङ्क्याह–

सर्वप्रतीतिसद्भावगोचरं भूतमेव हि।
विदुश्चतुष्टये चात्र सावकाशे तदास्थितिम्।।191।।

सर्वेषां विदुषामविदुषां वा प्रतीतौ सता पारमार्थिकेन सत्ताया गोचरमेव हि भूतमुच्यते। भूतं हि सत्यं, तच्च सत्यं, यत्र न कदाचिदपि कस्यचिदपि विप्रतिपत्तिः, अनुमेये पुनरविदुषां तावत् प्रतीतिर्नास्त्येव, विदुषां च प्रतीतावपि बहुप्रकारं परस्परं विप्रतिपत्तिः इति तत्र

'*Bhūtas* originate from *tanmātrās*....'

As per this saying *tanmātrās* are *kāraṇa* (cause) and *Bhūtas* are their action or they have *kārya-Kāraṇa* relation. As per this principle, elements up to *Māyā* element must be perceived from the given principle (*kāraṇa*). This would be discussed in detail, during *Tattvādhvā* (episode), hence it is not discussed here and Hence it is perceivably accomplished.190

Bhūtas are visibly perceivable and hence they are distinct from those who are inferable due to *kārya-Kāraṇa*. Question is: is it applied on *Bhū* (earth element) *tattva* also? He clears this doubt as:

Sarvapratītisadbhāvagocaraṁ bhūtameva hi/
Viduścatuṣṭaye cātra sāvākeśe tadāsthitim//191//

The (five) *Mahābhūtas* are the subject of conviction of perpetuation for all. Hence sentients accept its (*bhū* or earth's) existence with sky etc. four other elements.191

The one which is eternally settled in all viz. sentient and insentient and is distinctly visible to all is known as *Bhūta*. *Bhūta* is truth. The one, on the existence of which, no one has objection is called as truth. This is not the case with *anumeya*

असत्यत्वसम्भावनापि भवेद् इति भावः। चो हेतौ, अतश्च सर्व एवात्र अवकाशः तद्दातृत्वादाकाशः, तत्सहिते वाय्वन्ते चतुष्टये पृथिव्यादिभूतपञ्चके सर्वप्रतीतिसद्भावगोचरत्वात् तस्य भूतत्वस्य आस्थितिमवस्थानं विदुः इति युक्तमुक्तमं 'भूतसमाख्यान्यत एव' इति। एवं भौत आवेशः पञ्चधा, आत्मावेशश्च त्रिधा। एकोऽपि पुंस्तत्त्वरूप आत्मभेदः तत्त्वमध्येऽवस्थाप्यः, अन्यथा हि तात्त्व आवेशः त्रिंशद्धा न स्यात्। विद्यायाश्च समनन्तरोक्तेन सामान्यात्मना मान्त्रेण रूपेण दशधावेशः। विशिष्टेन तु मन्त्र-मन्त्रेश-मन्त्रमहेशात्मना रूपेण अस्यास्तत्त्वमध्ये परिगणनम्। एवं शक्तेरपि एकं भेदतत्त्वमध्ये व्यवस्थाप्य तदीय आवेशो द्विधा। शिवस्तु समावेश्य एव इति न तत्रावेशोऽस्ति-तस्य परमाद्वयस्वभावत्वात्, तदपेक्षया समावेश्यसमावेशकलक्षणभेदानुपपत्तेः, तद्युक्तमुक्तम् 'अस्य समावेशस्य पञ्चाशद्विधत्वम्' इति।।191।।

(inferable ones). They are not realised by insentient; only sentients can do so and even they also have difference of opinion. Hence there are chances of fallacy in *anumāna* (perception). The word *'ca'* used means cause. Hence all the elements here have *avakāśa* (space). As sky bestows this (*avkāśa*), it is called as *ākāśa* or sky. Elements from sky up to air when come together and unite with *'bhū'* or 'earth', five *mahābhūtas* are accomplished. That's why the sentient accept their existence. Hence it is logically said *'bhūtasamākhyānyata eva'* (in previous *śloka*) or 'that's why they are called as *bhūta*'. This way, appearance of *bhūtas* is of five types (viz. earth, water, fire, air and sky) and appearance of *ātmā* is of three types. Though *puruṣa tattva* is of only one type, it must be kept in the mid of *ātma tattva*, or else the *tattvas* would not have thirty forms. The appearance of *vidyā* is of ten types; these types are based on *Mantra* forms which are generally told to be of equal stature. Amongst them forms like *Mantra*, *Mantreśa* and *Mantramaheśvara* are counted in *tattvas*. Although the *Śakti* is one though she is said to have two forms when she is established in the mid of *tattvas*. *Śiva* is shelter of all forms; hence he has no other form. As *Śiva* has *Parādvaya* nature, there is no necessity of discrimination at the level of *samāveśa* on the contarary all samaveśas take shelter in *Śiva*. Hence, it is correctly mentioned that *samāveśa* is of fifty types.191

ननु श्रीपूर्वशास्त्रे रुद्रशक्तिसमावेशस्य पञ्चधात्वचर्चनं प्रतिज्ञायभूतादीनां स्वरूपनिरूपणं कृतम्? इत्याह–

रुद्रशक्तिसमावेशः पञ्चधा ननु चर्च्यते।
कोऽवकाशो भवेत्तत्र भौतावेशादिवर्णने।।192।।

प्रसंगादेतदिति चेत्समाधिः संभवन्नयम्।
नास्माकं मानसावर्जी लोको भिन्नरूचिर्यतः।।193।।

कोऽवकाश इति– भौतावेशादीनाम् अप्रस्तुतत्वात्, इदमेव हि तदप्रस्तुताभिधानं यदन्यदुपक्रम्य अन्यदभिधीयते इत्यतश्चोदितं 'कोऽवकाशो भौतावेशाहदवर्णने' इति। अथ रुद्रशक्तिसमावेशवर्णने प्रतिज्ञातेऽपि प्रसंगादेतदुक्तम्, इति पुनस्तदप्ययुक्तमित्याह 'प्रसंगादेतत्' इति। निर्णीतप्राये प्रक्रान्तेऽर्थे यत्किंचिदनुषक्तत्वेन अप्रकृतमभिधीयते तत्रायं

Why did *Śrī Pūrva Śāstra* (*Śrī Malinīvijayottara Tantra* 2.17-20) revealed the forms of *bhūtas* while declaring that *Rudra Śakti* is of five types? He says:

Rudraśaktisamāveśaḥ pañcadhā nanu carcyate/
Ko'vakāśo bhavettattra bhautāveśādivarṇane//192//

Prasaṁgādetaditi cetsamādhiḥ saṁbhavannayam/
Nāsmākaṁ mānasāvarjī loko bhinnaruciryataḥ//193//

The *samāveśa* of *Rudra Śakti* is of five types, once it is said what is the need of discussing the forms of *bhūtas*? If due to some incident it is discussed, then also this does not satisfy us because humans are of different interest.192-193

[Actually the declaration was to reveal the secrets of Rudra Śakti, he says that this was said because different people have different likes and dislikes however he doesn't support it.]

Word *'ko'vkāśa'* or 'what is the need' is used to tell that there was no need to discuss these *bhūtas*. This is the episode mentioned when the declaration was to discuss the other episode. Hence it is said, "What was the need to discuss the form of these *bhūtas*?" Hence while being committed to discuss *samāveśa* of *Rudra Śakti* this was indecently discussed. This is not correct, which is said as *'prasaṁgādetad'*. The incident due

समाधिः 'प्रसंगादेतदुक्तम्' इति। इह तु उद्दिष्टेऽपि प्रकृते लक्षणपरीक्षादि अनुक्त्वैव भूतवेशादीनामाकस्मिकमेव अभिधानं कृतमिति को नामायं प्रसंगः। एवं हि अप्राकरणिकानां प्रमेयाणामानन्त्याद् अनन्तान्तरङ्गप्रमेयप्रतिपादनप्रसंगः स्यात्? इत्युक्तं 'नास्माकं मानसावर्जी' इति।।192-193।।

यद्येवं तर्हि किं प्रतिपत्तव्यम्? इत्याह-

उच्यते द्वैतशास्त्रेषु परमेशाद्विभेदिता।
भूतादिनां यथा सात्र न तथा द्वयवर्जिते।।194।।

अत्र इति अद्वयशास्त्रे श्रीश्रीपूर्वे। सा इति विभिन्नता। तन्निषेधे तु द्वयवर्जितत्वं हेतुः।।194।।

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to which this is said is, "This is solution of whatever is left unknown and is related to *Rudra Śakti samāveśa.*" Question is why the *samāveśa* of *bhūta* etc. was discussed randomly without telling their characteristics in spite of the fact that the declaration was to discuss *Rudra Śakti samāveśa*? If this would be the way, there would be various such incidentally happening discussions and unlimited principles would be discussed. For this he says, "This doesn't impress me."

*[This discussion was somehow related to samāveśa of Rudra Śakti and bhūtas were discussed because different people have different interest. Ācārya has said that he is not interested in it. As per Śrī Mālinīvijayottara Tantra these samāveśas are Āṇava samāveśa which has five other samāveśas also like uccāra, karaṇa, dhyāna and varṇa and sthāna contemplation.]*192-193

If it is so, then what must be understood? He says:

Ucccyate dvaitaśāstreṣu parmeśādvibheditā/
Bhūtādīnaṁ yathā sātra na tathā dvyavarjite//194//

Dualistic scriptures have differentiated five *bhūtas* from *Parameśvara*, here it is not like this.194

Such dualistic thoughts are not in *śāstra* of *advaya* belief, *Śrī Mālinīvijayottara Tantra*. Word *sā* (in *sātra* compound word) means that discrimination. This opposition to dualistic thoughts is due to *Bodha* of *advaya*.194

ततश्च किं स्यात्? इत्याशङ्क्याह–

यावान्षट्त्रिंशकः सोऽयं यदन्यदपि किंचन।
एतावतो महादेवी रुद्रशक्तिरनर्गला।।195।।

अन्यद् इति– तद्भेदा एव भुवनाद्याः। अनर्गला इति–व्यापकत्वादप्रतिहता इत्यर्थः यदुक्तं–

'त्वच्छक्तिचक्रात्मकमेव विश्वं ग्राह्यग्रहीतृग्रहणात्मनैतत्।
अन्तादिमध्येषु सदा विभाति नात्यन्तभिन्नं भवतोऽस्ति किंचित्।।'

इति।।195।।

एतच्च तत्रत्येनैव अर्थेन संवादयति–

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*[In that case, the separate discussion of bhūtas is not viable as it is part of mighty Śiva only.]*194

Then what? He clears this doubt as:

Yāvānṣaṭtrimśakaḥ so'yaṁ yadnyadapi kiṁcana/
Etāvato mahādevī rudraśaktiranrargalā//195//

The thirty-six elements and others quivering are none other than sovereign *Mahādevī Rudra Śakti*.195

Word *'anyada'* or others is used for *bhuvana* etc. and word *'anargalā'* means, "Being all pervading she is without any boundaries." As said:

'O *Parameśvara*! This entire world of the nature of *grāhya* (adoptable), *grāhaka* (receiver) and *grahaṇātmaka* (eligible for adoption) is woven in cakra of your *Śakti*. World which eternally splendours during creation, operation and destruction is indistinct from you.'

*[There is nothing other than Śiva, hence there is no need of separate description of bhūta elements.]*195

Hence, he again speaks while referring to *Śrī Mālinīvijayottara Tantra*:

तत एव द्वितीयेऽस्मिन्नधिकारे न्यरूप्यत।
धरादेर्विश्वरूपत्वं पाञ्चदश्यादिभेदतः ।। 196 ।।

तत एव इति–रुद्रशक्तेरेव तावत्स्फाररूपत्वात्। अस्मिन् इति–श्रीपूर्वशास्त्रे। यदुक्तं तत्रैव–

'शक्तिमच्छक्तिभेदेन धरातत्त्वं विभिद्यते।
स्वरूपसहितं तच्च विज्ञेयं दशपञ्चधा ।।'

इत्यादि

'......................शिवः साक्षान्न भिद्यते।'

इत्यन्तम्। एतच्च तत्त्वभेदेन भविष्यति, इति ग्रन्थविस्तरभयाद् नेह आयस्तम् ।।196 ।।

ननु यद्येवं तर्हि रुद्रशक्तावेवं–समावेशोऽभिधीयतां किं भूताद्यावेशेन इति स एव दोषः? इत्याशङ्कां गर्भीकृत्य, एतदेव उपसंहारभङ्ग्या दृष्टान्तं दर्शयन् उपपादयति–

Tata eva dvitīyeśminnadhikāre nyarūpyata/
Dharādervisvarūpatvaṁ pāñcadaśyādibhedataḥ//196//

Universal form of earth etc. while showing its fifteen forms (due to *Rudra Śakti*) are discussed there in second *adhikāra* (chapter of *Śrī Mālinīvijayottara Tantra*).196

'Tata eva' means, "Due to spread of *Rudra Śakti'*." Word *'asmina'* is used for "*Śrī Mālinīvijayottara Tantra.*" As said there:

From:

'Earth element has classifications due to *Śakti* and *Śaktimāna*. It is of fifteen types including its form.' (M.V.T.2-2)

Up to

'.....*Śiva* is perceivably without any discrimination.'

This will be discussed in detail during classification of *tattvas*, hence it is not discussed here due to fear of lengthening of text.196

If this is the fact, then *samāveśa* of *Rudra Śakti* must only be discussed. Does any defect arise when *samāveśa* of *bhūta* etc. is discussed? He concludes this topic while giving parable while keeping this doubt in his mind:

तस्माद्यथा पुरस्थेऽर्थे गुणाद्यंशांशिकामुखात्।
निरंशभावसंबोधस्तथैवाशापि बुध्यताम्।।197।।

तथा संनिहिते घटादौ अर्थे लौहित्याद्यंशाभासद्वारेण अनेकसामान्याभाससंमेलनात्मनो निरंशस्य अखण्डस्य अर्थस्य सम्यक् स्वालक्षण्येन बोधो भवेत्, तथैव अत्रापि भूताद्यंशमुखेन निखिलरुद्रशक्त्यवभास इत्यधिगन्तव्यम्।।197।।

एवमपि किं स्यात्? इत्याशङ्क्याह–

अत एवाविकल्पत्वध्रौव्यप्राभववैभवैः।
अन्यैर्वा शक्तिरूपत्वाद्धर्मैः स्वसमवायिभिः।।198।।

सर्वशोऽप्यथ वांशेन तं विभुं परमेश्वरम्।
उपासते विकल्पौघसंस्काराद्ये श्रुतोत्थितात्।।199।।

ते तत्तत्स्वविकल्पान्तःस्फुरद्धर्मपाटवात्।
धर्मिणं पूर्णधर्मौघमभेदेनाधिशेरते।।200।।

Tasmādyathā purasthe'rthe guṇādyaṁśāṁśikāmukhāt/
Niraṁśabhāvasaṁbodhastathaivāśāpi budhyatām//197//

Hence the way various qualities (size, shape and counts) of an object (like pot) etc. make (one) perceive complete object; same way here also shall be perceived.197

The way a pot is perceived while looking at various features of a pot like colour, circumference and height; the *Rudra Śakti* is perceived from constituents like *bhūta* elements.197

Then what from it? He clears this doubt as:

Ata evāvikalpatvadhrauvyaprābhavavaibhavaiḥ/
Anyairvā śaktirūpatvāddharmaiḥ svasmvāyibhiḥ//198//

Sarvaśo'pyatha vāṁśena taṁ vibhuṁ Parameśvaram/
Upāsatate vikalpaughasaṁskāre śrutothitāt//199//

Te tattatsvavikalpāntaḥ sphurddharmapāṭavāt/
Dharmiṇaṁ pūrṇadharmaughamabhedenādhiśerate//200//

Hence those who attain the *Bodha* inculcated by perfection of pure *vikalpa* (which in itself is) due to contemplation up on *Parameśvara* and become inherent

अत एव इति-धर्ममात्रावगममुखेन धर्मिण्यवगमात्। ध्रुवस्य भावो ध्रौव्यं-नित्यत्वम्। अन्यैः इति-पूर्णत्वादिभिः, स्वसमवायिभिः इति-शक्तिरूपत्वादभिन्नैरित्यर्थः। ये केचन श्रुतचिन्ताद्युत्थिततत्तन्नियतधर्मविषयस्य विकल्पौघस्य संस्कारमवलम्ब्य परमेश्वरं समनन्तरोद्दिष्टाभिः सर्वाभिरेव शक्तिभिः एकयैव वा शक्त्या समाविशन्ति, ते समाविष्टाः सन्तः, ते ते ये विकल्पास्तेषामन्तः स्वाकारतया स्फुरन्तः, ते नियता अनियता वा धर्माः शक्तयः, तेषां पाटवं प्रबोधः, तदाश्रित्य पूर्णधर्मौघमनन्तशक्तिखचितत्वेन पूर्णस्वभावं धर्मिणं शक्तिमन्तं परमेश्वरमभेदेन अधिशेरते-तद्रूपतया स्फुरन्ति इत्यर्थः।।198-200।।

ननु एकस्यापि नानाविधधर्मयोगिनोऽर्थस्य आखण्ड्येनैव प्रतीतिगोचरीभावः संभवति, न तु इतरथा इति किमेतदुक्तम्? इत्याशङ्काशान्त्यर्थमेतदेव संवादयति-

ऊचिवानत एव श्रीविद्याधिपतिरादरात्।

with *Parameśvara* due to all or any of the forms of *Śakti* and then worship *Parameśvara;* attain his *samāveśa*. They settle in *Parameśvara* who is lord of unlimited power; without any discrimination. They start quivering like him.198-200

Word '*Ata Eva*' is in the sense of 'knowing *Dharmī* while having *jñāna* of *dharma*.' Word *Dhruva* is used in the sense of eternality. Word '*anyaḥ*' is used in the sense of completeness. Word '*svasamavāyī*' means, "Being one with all or any form of *Śakti*." Those who refine their *vikalpas* by listening to or contemplating up on *Parameśvara* and eventually attain the perfection of *vikalpa* and attain the *samāveśa* with all *Śaktis* or any one; such people spread all *vikalpas* in their *sva* form and then they quiver while being unified with ultimate powerful *Parameśvara* on the basis of enlightenment of various limited or omnipresent forms of power.198-200

Question is: Even if an object comprising of various *dharmas* (attributes) can be perceived completely. Why this was said? He clears this doubt while citing another scripture as:

"Ucivānata eva śrīvidyādhipatirādarāt/

That's why *Śrī Vidyādhipati* said this respectfully.

तदेव पठति–

त्वत्स्वरूपमविकल्पमक्षजा कल्पने न विषयीकरोति चेत्।
अन्तरुल्लिखितचित्रंसविदो नो भवेयुरनुभूतयः स्फुटाः।।201।।

यदि नाम ऐन्द्रियिकी निर्विकल्पप्रतीतिः अविकल्पम्––अविभागमपि त्वत्स्वरूपं, कल्पने नियततत्तद्धर्मविषयत्वेन भेदनमवलम्ब्य न विषयीकुर्यात् तत् स्फुटा–नियतैकतरधर्मावभासमुखेन धर्मिस्वरूपावभासमय्यः, अन्तः–अस्फुटाकारत्वेन, उल्लिखिताः चित्राः–अवान्तरनानाधर्मविषयाः संविदो यासां ताः, एवंविधा अनुभूतयः–अनुभवाः, नो भवेयुः न उत्पद्येरन् इत्यर्थः। यदि हि सर्वधर्माकान्त्या धर्मिणि सर्वे अनुभवाः स्युः, तत् परिव्राडित्यादौ एकैकस्यापि तिस्रः कल्पना भवेयुः, तेन स्वेच्छावशात्, अर्थित्वानुरोधाद्वा, नैपुण्याद्वा प्रतिप्रमातृनियतधर्मावभासमुखेनैव धर्मिण्यवभासो भवेत्, न तु इतरथा इति युक्तम्–एकतरशक्त्यवभासमुखेन अनन्तशक्तावपि परमेश्वरेऽवभासः इति।।201।।

Then he reads from his work only:

Tvatsvarūpamavikalpamakṣajā kalpane na viṣayīkaroti cet/
Antarullikhitacitrasaṁvido no bhaveyuranubhūtayaḥ sphutāḥ//201//

If the *nirvikalpa* experiences born of sense-organs do not make your *nirvikalpa sva* their own subject, *pramātā* would not have diverse intrinsic experiences full of *Saṁvida*; distinctly.201

If in case the *nirvikalpa* experiences born of sense-organs doesn't make your *nirvikalpa sva* their own subject, while superimposing various diverse *dharmas* (attributes) dwelling in *pramātā*; then *'antaḥ'* means obscurely displayed *'citra'* or diverse experiences full of *Saṁvida* would not be experienced. If *pramātā* would experience all the *dharmas* possessed by *Śiva* during *nirvikalpa* stage, then *privrāṭa* would experience three *dharmas* of each episode. Hence, that's why each *pramātā* has his own experience which he gets due to his desire and on the request of requirements or else he would not experience anything. Hence, unlimited powerful *Parameśvara* splendours due to splendour of every single *Śakti*.201

एतच्च न केवलं युक्त्या सिद्धं यावदागमेनापि इत्याह–

तदुक्तं श्रीमतङ्गादौ स्वशक्तिकिरणात्मकम्।
अथ पत्युरधिष्ठानमित्याद्युक्तं विशेषणैः।।202।।

तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान्।
काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका।।203।।

प्रध्वस्तावराणा शान्ता वस्तुमात्रातिलालसा।
आद्यन्तोपरता साध्वी मुर्तित्वेनोपचर्यते।।204।।

स्वशक्तिकिरणात्मकं यद्वस्तु तत् 'पत्युरधिष्ठानम्' इत्यादिभिः विशेषणैः, अर्थाद् विशिष्टमुक्तम् इति सम्बन्धः। 'अथ पत्युरधिष्ठानं स्वशक्तिकिरणात्मकम्।' इत्येवं-पाठ ऐशः, गन्थकृता पुनरेव विध्यनुवादभावदर्शनार्थम् अन्यथा पाठः कृतः, तान्येव विशेषणानि

It is not proved by logics only; it is said by *Āgamas* also:

Taduktaṁ śrīmataṅgādau śvaśaktikiraṇātmakam/
Atha patyuradhiṣṭhānamityādyuktaṁ viśeṣaṇaiḥ//202//

Tasyāṁ divi sudīptātmā niṣkampo'calamūrtimān/
Kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikā//203//

Pradhvastāvaraṇā śāntā vastumātrātilālasā/
Ādyantoparatā sādhvī mūrtitvenopacaryate//204//

The same is said in scriptures like *Śrī Mataṅga Śāstra* etc.- The object which has rays of its own *Śakti*, is decorated with an adjective 'shelter of her own Lord-the *Śiva*'. (*Śiva*) resorts within that shining (*Śakti*) with his steady and highly illuminating body. (That *Śakti*) only is ultimate resort. She is extremely subtle, omnipresent, eternal, free of all covers, calm, is display of supreme true form, beyond birth and death, *sādhvī* and is considered as body (of *Parameśvara*).202-204

The object (lit. *Śakti*) which is the ray of the form of power of *Śiva* is said to be special while using adjective, "*patyuradhiṣṭhānam*' or 'the resort of her own Lord.' The *Āgama* reads it as '*Ata paturadhṣṭhānam svaśaktikiraṇātmakam*' Ācārya

दर्शयितुं 'तस्याम्' इत्यादि 'उपचर्यते' इत्यन्तमागमः पठितः, स्वा अनन्यसाधारणा याः शक्तयस्ता एव अभिन्नत्वप्रकाशत्वानन्त्यादिना किरणा रश्मयः तदात्मकं, पत्युः–शक्तिमतः, अधिष्ठानम्–अभिव्यक्तिस्थानमित्यर्थः। शक्तिरेव तज्ज्ञप्तावुपायः, यदुक्तं

'यथालोकेन दीपस्य किरणैर्भास्करस्य वा।
ज्ञायते दिग्विभागादि तद्वच्छक्त्या शिवः प्रिये।।'

इति। अत एव तस्यां शक्तो, दिवि द्योतमानायाम्, सोऽपि सुष्ठु दीप्तात्मा–महाप्रकाशवपुः, अत एव निष्कम्पः–स्वस्मिन्नेव रूपे अवस्थितः, तस्य हि प्रकाशात्मनः स्वरूपात्प्रच्यावे सर्वमिदमन्धं स्यात्, अत एव च अचलया–महाप्रकाशमय्या प्रशस्यया मूर्त्या युक्तः, यतश्च तस्यामेवं विधायामयमेवंविधः, ततः सैव परा काष्ठा लोकोत्तरा विश्रान्तिभूः, अत एव सूक्ष्मा परिच्छेत्तुमशक्या–परप्रमात्रेकरूपत्वात्, अत एव वस्तुमात्रे पारमार्थिके रूपे अतिशयेन लालसा–तत्स्फुरत्तात्मिका इति यावत्। एवञ्च प्रकर्षेण निःसंस्कारतया ध्वस्तानि बाह्यावरणानि यया सा प्रशान्तभेदा इत्यर्थः, अत एव शान्ता

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shuffled it, in his *śloka* to show the way by which the two are related and to show the meaning of line. Then in order to display the adjectives, he reads from *Āgama* right from *'tasyām'* up to *'upcāryate'*. *Sva* only are those uncommon powers, they only become rays of that supreme unending *prakāśa*. The solution for the *jñāna* of *Parameśvara* is *Śakti*. As said:

'The way classification of directions is understood by rays of lamp and Sun; same way *Śiva* is known by *Śakti*.'

That's why the *Śiva* who shines like daylight, whose body is like great *Prakāśa* and hence is stable and calm; resides within *Śakti*. If He would descend from his position, there would be darkness all around. That's why that *'acala'* or study *Śiva* is associated with a body (*Śakti*) which is eligible for appreciation. As such *Śakti* has such *Śiva*, she is called as *'kāṣṭhā'* or the ultimate resort beyond this world and *'sūkṣmā'* or beyond the boundary of measurement, because she is *Para pramātā*. Hence she quivers as *'vastumātre'* or in her real true form. As she slays all the *'āvaraṇa'* or covers she is beyond all the discriminations hence she is called as *'Śānta'* or full of *'Cit'*. In spite of this, she is *sarvadikkā'* or omnipresent in the form of mobile and

चिन्मात्ररूपा इत्यर्थः। एवमपि सर्वदिक्षु भवास्थावरजङ्गमात्मकजगद्रूपत्वात् चित्रस्वभावा इति यावत्, तदपि अमृतात्मिका नित्या, अत एव आद्यन्तोपरता, अनित्ये हि आद्यन्तौ भवतः, अत एव साध्वी-अनित्यत्वादिदोषकालुष्यरहिता इत्यर्थः, एवं-विधा च एषाशक्तिमतः परमेश्वरस्य मूर्तित्वेन उपचर्यते-गौण्या वृत्त्या तद्रूपतया अभिधीयत इत्यर्थः।।202-204।।

ननु उपचारे मुख्यार्थबाधादिना त्रितयेन अवश्यभाव्यं, तच्चात्र किमस्ति न वा? इत्याशङ्क्याह-

तथोपचारस्यात्रैतन्निमित्तं सप्रयोजनम्।

निमित्तम् इति कारणम्, तद्वशादेव हि उपचारे भवेद् इति भावः। तत्र शक्तेः शक्तिमद्रूपत्वाभिधाने बाधितस्तावद् मुख्योऽर्थः, संबन्धश्च तयोरुपायोपेयभावः।

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immobile creatures and then also she is *'amṛtarūpa'* or eternal. She is beyond origin and destruction as these are subject of transient objects. Hence she is called as *'sādhvī'* or the one who is beyond the impurities of transience. This way, *Śakti* is treated as the body of *Śiva*. It means she is called as the form of *Śiva* in another way. 202-204

Upacāra (the *lakṣaṇā* assessment of word) would have three *mukhyārthabādha, śaktyārtha* and *rūḍhi* or *prayojana;* are they present here or not? He clears this doubt as:

Tathopacārasyātraitannimittaṁ saprayojanam/

(He is) ground of those applicable *lakṣaṇas*.

Upacāra happens due to *nimitta* or cause. When the *Śakti* speaks about *Śaktimāna* then *mukhyārthabādha* happens. *Mukhyārtha* and *lakṣyārtha* have *upāya-upeya* (solution and objective) relation. *Śakti* is *upāya* and *Śaktimāna* is *upeya.*

[The discussion happening here is based on Saṁskṛta grammar's meaning of word. Meaning of word is interpreted in three ways Mukhyārtha, Lakṣyārtha and Vynjanārtha. Here upacāra or interpretation of word or Śakti is done on the basis of lakṣyārtha. It has three parameters mykhyārthabādha, śāktyārthayoga and rūḍhi or prayojana. When the visible meaning is superimposed by hidden real meaning it is called as Mukhyārthabādha. In that case when

तदाह–

तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ।।205 ।।
त एव धर्माः शक्त्याख्यास्तैस्तैरुचितरूपकैः ।
आकारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ।।206 ।।

सा शक्तिः मुखम् उपायो यस्याः, स्फुटता नाम किमुच्यते इत्युक्तम् 'आशु तन्मयतास्थितिः' इति, आसादितायां शक्तावासादित एव शिव इत्याशयः। एतदेव च मुख्यं प्रयोजनम् ।।205-206 ।।

अत एवाह–

Śaktimāna is known by his Śakti it is called as mukhyārthabādha. Actually Śiva can't be known directly he could be known through his Śakti, that only is mukhyārthabādha. Previous śloka reveals the nature of Śiva while revealing the nature of Śakti.

The relation between word or phrase and its meaning is Śakti. In that case Śaktimāna would become word or phrase.]

He says the same:

Tanmukhā sphuṭatā dharmiṇyāśu tanmayatāsthitiḥ//205//
Ta eva dharmāḥ śaktyākhyāstaistairucitarūpakaiḥ/
Ākāraiḥ paryupāsyante tanmayībhāvasiddhaye//206//

(*Prayojana* is) quick merger in *Dharmī* (*Śiva*); by the virtue of *Tanmukhā* (*Śakti* the solution by whom this union can be earned). Seeker worships *Śakti* called as *dharma* in the forms she quivers for the sake of accomplishing the unity.205-206

Śakti only is *'mukha'* or solution to attain *Śiva* and she only is prime *prayojana* (purpose). Question is what is *'sphuṭatā*? He says, "Quick union with *Śiva*." This is mentioned in *śloka* as *'āśu tanmayatāsthitḥ.'* When *Śakti* is attained, *Śiva* is also attained. This is the meaning. This only is prime *prayojana* (purpose).205-206

Hence, he says:

तत्र काचित्पुनः शक्तिरनन्ता वा मिताश्च वा।
आक्षिपेद्धवतासत्त्वन्यायाद्दूरान्तिकत्वतः ।।207।।

अनन्ता मिताश्च इत्यर्थाच्छक्तीः। धवतासत्त्वन्यायाद् इति–धवता हि अधवव्यावृत्ताः स्वव्यक्तीरेव आक्षिपति इत्यस्याः परिमितवस्त्वाक्षेपित्वम्, सत्त्वं पुनर्धवाधवात्मनि सर्वत्रैव अस्ति इत्यस्यानन्तवस्त्वाक्षेपित्वम्, अत एव च मितवस्त्वाक्षेपिण्यो दूरा–अव्यापकत्वेन सर्वत्र असन्निहितत्वात्, अनन्तवस्त्वाक्षेपिण्यस्तु आसन्ना–व्यापकत्वात् सर्वत्रैव संनिहितत्वात्।।207।।

एतदेव प्रकृते योजयति–

तेन पूर्णस्वभावत्वं प्रकाशत्वं चिदात्मता।
भैरवत्वं विश्वशक्तीराक्षिपेद्व्यापकत्वतः।।208।।
सदाशिवादयस्तूर्ध्वव्याप्त्यभावादधोजुषः ।
शक्तीः समाक्षिपेयुस्तदुपासान्तिकदूरतः।।209।।

Tatra kācitpunāḥ śaktiranantā vā mitāśca vā/
Ākṣipeddhavtāsatvanyāyāddūrāntikatvataḥ //207//

A *Śakti* who is far and near both due to *dhavatā-satva nyāya* and surpasses limited and unlimited objects there.207

Limited and unlimited are adjectives of *Śakti*. *Dhavatā-satva nyāya* is explained as: Wherever there is *dhava* (whiteness) *adhava* (black) is not there. This is not the case with *sattva* (gist) as it is in both *dhava* and *adhava* and hence it superimposes unlimited object. *Śaktis* who surpass limited object, stay far because as they are not all-pervading they do not exist everywhere. *Śaktis* surpassing unlimited object are omnipresent; because being all-pervading they are present in all.207

He links this with main topic:

Tena pūrṇasvabhāvatvaṁ prakāśatvaṁ cidātmatā/
Bhairavatvaṁ viśvaśaktirākṣipedvyāpakatvataḥ//208//
Sadāśivādayastūrdhvavyāptyabhāvādadhojuṣaḥ /
Śaktīḥ samākṣipeyustadupāsāntikadūrataḥ//209//

अधोजुषः इति–ईश्वरादिकाः शक्तीः, तदिति पूर्णस्वभावत्वसदाशिवत्वादेः व्यापकत्वाव्यापकत्वस्वभावत्वाद्धेतोः। पूर्णस्वभावे हि रूपे उपासन्नाः पूर्णमेव भुक्तिमुक्तिलक्षणं फलमासादयन्ति, अपूर्णस्वभावे पुनरपूर्णत्वमेव इत्युक्तम् 'उपासान्तिकदूरतः' इति। अत एव च दर्शनभेदः।।208–209।।

ननु विकल्प एव तत्कल्पनावलान्नियतः सामान्यात्मा धर्मोऽवभासते इति तत्र तन्मुखेन धर्मिणि अवभासो भवेद इत्ययं क्रमः शाक्तोपाये स्यात्, न तु अखण्डवस्त्ववभासात्मनि निर्विकल्पकस्वभावे शाम्भवे इति कथमिहैतदुक्तम्? इत्याशङ्क्याह–

इत्थंभावे च शाक्ताख्यो वैकल्पिकपथक्रमः।
इह तूक्तो यतस्तस्मात् प्रतियोग्यविकल्पकम्।।210।।

Viśva Śakti the all-pervading one is superimposed by attributes of *Śiva* viz. completeness, self-splendour, eternality and *Bhairava*-hood. The lower or far placed *Śaktis* are superimposed by *Sadāśiva* and *Īśvara* who are not all-pervading and they are worshipped from far (dualistic worship).208-209

'*Adhojuṣa*' powers or lower *Śaktis* are *Śaktis* of *Īśvara* etc. In that case, when the Lord, complete in self is worshipped (it is said that near worship is done) the worshipper attains the liberation. When the Lord's lower forms are worshipped, the seekers attain incomplete merits, that's why it was said '*upāsāntikadūrataḥ*' or it is said that far worship is done. This is why the *darśanas* have difference in opinion.208-209

Question is: general *dharma* is visible due to imagination of it in *vikalpa*, hence *dharmī* is visible because of that. Such consequences are of *Śāktopāya*. This is not possible in eternal *Śāmbhavopāya* of *nirvikalpa* nature then why this is said here? He clears this doubt as:

Itthaṁbhāve ca śāktākhyo vaikalpikapathakramaḥ/
Iha tūkto yatstsmāt pratiyogyavikalpakam//210//

Such thoughts are of the class of *vikalpa* path, called as *Śākta* (*opāya*) however here *avikalpa* the competitor of *vikalpa* only is displayed in *Śāmbhavopāya*.210

इह इति शाम्भावावसरे, तस्माद् इति विकल्पात्, प्रतिपक्षे हि निरूपिते सुष्ठु पक्षनिरूपणं कृतं स्याद् इति-नैतदप्रस्तुतं किंचिदभिहितमिति भावः। विकल्पे हि क्रमेण अखण्डवस्त्ववभासो भवति अविकल्पे पुनरक्रमेण इति-प्राप्ताविकल्पस्थितिर्यत्र कुत्रचिदवधत्ते तत्रास्य तदैव शिवतापत्तिः स्यात्।।210।।

तदाह-

अविकल्पपथारूढो येन येन पथा विशेत्।
धरासदाशिवान्तेन तेन तेन शिवीभवेत्।।211।।

एतदेव उदाहरति-

निर्मले हृदये प्राग्र्यस्फुरद्भूम्यंशभासिनि।
प्रकाशे तन्मुखेनैव संवित्परशिवात्मता।।212।।

Word *'iha'* is used for *Śāmbhavopāya* and *'tasmād'* is used for *vikalpas*. When opponent is discussed the other side is self-discussed. Hence nothing irrelevant is said here. That complete *Śiva* is attained sequentially via *vikalpas* however in *avikalpa* stage, there is no such sequence. Hence the seeker of *avikalpa* attains unity with *Śiva*, whenever he contemplates.210

He says the same:

Avikalpapathārūḍho yena yena pathā viśet/
Dharāsadāśivāntena tena tena śivibhavet//211//

The seeker who is traversing on *nirvikalpa* way, attains *Śiva* as and when he enters in any of elements, right from earth up to *Śiva*.211

He proves it by example:

Nirmale hṛdaye prāgrayasphurdbhūmyaṁśabhāsini/
Prakāśe tanmekhenaiva saṁvitparaśivātmatā//212//

When the partial earth element (1/36th of all elements), splendours in pure heart which deliberates absolute *Sva*, then due to this only *Śāmbhava samāveśa* is earned. 212

इह खलु निर्मले हृदये पूर्णाहंविमर्शात्मनि, अत एव प्राग्र्यमाखण्ड्येन प्रकृष्टं कृत्वा, स्फुरद्भूमिलक्षणः तत्त्वान्तरापेक्षया अंशः षट्त्रिंशो भागः, तदाभासात्मनि प्रकाशे तद्भूम्यंशात्मनैव उपायेन संवित्परशिवात्मता-तदावेशः स्यादित्यर्थः।।212।।

एतदेव उपसंहरति-

एवं परेच्छाशक्त्यंशसदुपायमिमं विदुः।
शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः।।213।।

परा भट्टारिकारूपा चासौ इच्छाशक्तिः, तदात्मकश्च असौ अंशः।

'...................परं त्विच्छात्मकं मतम्।'

इत्याद्युक्तेः शाक्ताद्यपेक्षया साक्षादुपायत्वात् सश्चासौ उपायस्तं, सुमत्यन्तेनिवासिन

Pure heart is *sva* with *Pūrṇāhaṁvimarśa* (complete deliberation of *sva*), hence called as *'prāgrya'* which means, "The one who quivers as complete." The splendour of *bhūmi* (earth) is 1/36 of all other elements, hence it is said 'partial splendour.' The unity with *Para Śiva* or his *samāveśa* is attained by applying the solution comprising of partial splendour of earth, in *Śiva's Prakāśa* which reflects him.

*[The example explains how the seeker can attain the Para Śiva while entering via earth element. When the nirvikalpa stage is attained, everything is seen as reflected in heart only.]*212

This way he concludes:

Evaṁ parecchāśaktyaṁśasadupāyaiṁ viduḥ/
Śāmbhvākhyaṁ samāveśaṁ sumtyantenivāsinaḥ//213//

The solution which is part of *Parābhaṭṭārikā Icchā Śakti*, is considered as the *samāveśa* called as *Śāmbhavopāya* by disciple of *Sumatinātha*.213

This way, *Parābhaṭṭārikā icchā Śakti* and her parts also (are the solution to attain *Śāmbhava samāveśa*).

'....*Para* is considered as *Icchā Śakti* only.'

As per this saying, as they are witnessed solutions with respect to *Śāktopāya*, they are called as *sadaupāya* (wise solution).

इति–श्रीसोमदेवादयः। श्रीसुमतिनाथस्य श्रीसोमदेवः शिष्यः, तस्य श्रीशम्भुनाथः इति हि आयातिक्रमविदः। यद्वक्ष्यति–

'श्रीसोमतः सकलवित्किल शम्भुनाथः ....।।' इति।

यत्तु–

'कश्चिद्दक्षिणभूमिपीठवसतिः श्रीमान्विभुर्भैरवः
पञ्चस्त्रोतसि सातिमार्गविभवे शास्त्रे विधाता च यः।
लोकेऽभूत्सुमतिस्ततः समुदभूत्तस्यैव शिष्याग्रणीः
श्रीमाञ्छम्भुरिति प्रसिद्धिमगमज्जालन्धरात्पीठतः।।'

इत्यन्यत्रोक्तं, तत्परमगुर्वभिप्रायेणैव योज्यम्। यद्वा–

यावानस्य हि सन्तानस्तावानेको गुरुर्मतः।'

इत्यादिवक्ष्यमाणनीत्यवलम्बनेन एतद्व्याख्येयम्। एवं

Word *'Sumatyantenivāsinaḥ'* or 'the one residing near *Śrī Sumatinātha*' means, "*Śrī Somānanda* etc.' *Śrī Somānanda* is disciple of *Śrī Śumatinātha* and *Śrī Śambhunātha* is his disciple, this only is the lineage of *Guru* and pupil accepted by erudite of *Śiva Śāsana*. As said:

'Pupil of *Śrī Somadeva*, the knower of all *śāstras*; *Śrī Śambhunātha....'*

And that:

'Someone, resident of South India called as *Śrīmanvibhu* (The fortunate and capable) *Bhairava*. He was the preceptor of highly developed cult of *Pañcasrotasa principle*. His disciple was *Śrī Sumatinātha*. His disciple only was *Śrīman Śambhunātha*, he became famous from *Jālandhara Pīṭha*.'

The sayings of *śloka* must be considered as regarding to *Paramaguru*. Or else.

'Only one *Guru* is considered in entire *Guru*-pupil lineage.'

This must be explained as per above given policy. (As per

'इति श्रीसुमतिप्रज्ञाचन्द्रिकापास्ततामसः।
श्रीशम्भुनाथः सद्भावं जाग्रदादौ न्यरूपयत्।।'

इत्यादिवपि ज्ञेयम्।।213।।

इदानीं शाम्भवमुपायं प्रतिपाद्य, शाक्तमप्याह–

शाक्तोऽथ भण्यते चेतोधीमनोहंकृतिः स्फुटम्।
सविकल्पतया मायामयमिच्छादि वस्तुतः।।214।।

एतच्चात्र न मनोमात्रमित्याह धीमनोऽहंकृतिः इति। अत एव स्फुटं–साक्षादभिव्यक्तस्वरूपमित्यर्थः। ततश्च–

'सर्वा विकल्पः संसारः ....।'

---

this policy here, *Śrī Sumatinātha* only is considered as *Guru* of *Śrī Śambhunātha* in spite of the fact that his *Guru* was *Śrī Somānanda*). As per this only:

'*Śrī Śambhunātha* bestowed the existence of states like *Jāgrata* etc., when his darkness of insentience was cut by the rays of knowledge of *Śrī Sumatinātha*.'

This also must be known.

*[With this interpretation, all the Gurus of this cult would considered as pupil of Śrī Sumatinātha, this is why Mahāmaheśvara Ācārya Abhinavagupta Jī says 'sumatyantenivāsinaḥ'.]*213

This way, after narrating the *Śāmbhavopāya*, he narrates *Śāktopāya*:

Śākto'tha bhaṇyate cetodhīmanohaṁkṛtiḥ sphuṭam/
Savikalpatayā māyāmayamicchādi vastutaḥ//214//

Now *Śāktopāya* is narrated. With *mana, buddhi* and *ahaṁkāra*, it is distinct. As it comprises of *vikalpas* it is full of *Māyā* however it is (*Śaktis* like) *Icchā* etc. in reality.214

Here not only *mana* works, that's why it is said '*dhimanohaṁkāra*' or *buddhi, mana* and *ahaṁkāra* (*antaḥkaraṇa* is mentioned). Hence '*sphuṭam*' (here) would mean, "It's form is evidently or perceivably reflected." Hence:

'All *vikalpas* are this world.....'

इत्यादिनीत्या भेदप्रथारूपम् इत्युक्तं-'सविकल्पतया मायामयम्' इति। एवमपि परमार्थतो यथायोगमेतदिच्छाज्ञानक्रियात्मकम् इत्युक्तम् 'इच्छादिवस्तुतः' इति। यथा खलु पतिरिच्छाद्याभिः शक्तिभिर्विश्वं निर्मितीते, तथैव विकल्पाद्यपि बुद्ध्याद्यन्तःकरणत्रयेण पशुरित्याशयः, विकल्पादौ हि प्रायः क्षेत्रज्ञयस्यैव स्वातन्त्र्यं तन्निर्माणं च एतत्त्रयाधीनमेव इत्येवमुक्तम्।।214।।

अत आह-

अभिमानेन संकल्पाध्यावसायक्रमेण यः।
शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः।।215।।

इह हि स्वात्मनि अहङ्कारग्रहेण कर्तृत्वमभिमन्य बाह्यमेषणीयादि तदतद्रूपतया संकल्प्य तदेव च अन्यापोहेन निश्चित्य 'अहमेव सर्वत्र स्थितः' 'सर्वं वा मय्येव स्थितम्' इत्येवमात्मा

As per this policy, (this solution) is of the form of spread of discrimination. Hence it is said *'savikalpatayā māyāmayam'* or 'it has attributes of *Māyā*, because it has *vikalpas*.' Then also, as it is of the form of three *Śaktis* viz. *Icchā*, *Jñāna* and *Kriyā* at the level of ultimate truth, which is said as *'icchādivastutaḥ'*. The way, *Paśupati-Śiva* creates this world by the virtue of his powers like *Icchā* etc.; the *paśu*-empirical soul also creates *vikalpas* by the virtue of *buddhi* etc. three *antaḥkaraṇas*. As far as *vikalpas* are concerned, sovereignty of *kṣetrajña* (empirical soul) only works. All the worldly creations are under these three (*antaḥkaraṇa*) only.214

Hence it is said:

Abhimānena saṁkalpādhyavasāyakrameṇa yaḥ/
Śāktaḥ sa māyopāyo'pi tadante nirvikalpakaḥ//215//

The *Śākta samāveśa* which quivered due to definite *vikalpas* quivered by the virtue of *ahaṁkāra* (arrogance of duties lying within), is *Māyopāya*, though finally it becomes *nirvikalpa* (*Śāmbhavapāya*).215

When empirical soul considers self as 'doer' due to arrogance of impure *'aham'*; when he becomes selective as to this is good and this bad and acquires strong determination,

यः शाक्तो वैकल्पिकः प्रत्यय उदेति स यद्यपि विकल्पानां भेदनिष्ठत्वात् मायात्मक उपायः, तथापि तेषां विकल्पानामभ्यासबलेन यथायथं सातिशयविकल्पजननाद् अन्ते स्फुटतमार्थसाक्षात्कारात्मा निर्विकल्पकः शाम्भवः समावेशः स्याद् इत्यर्थः।

यद्वक्ष्यति–

‘अनन्तराह्निकोक्तेऽस्मिन् स्वभावे पारमेश्वरे।
प्रविविक्षुर्विकल्पस्य कुर्यात्संस्कारमञ्जसा।।’

इत्याद्युपक्रम्य–

‘ततः स्फुटतमोदारताद्रूप्यरिबृंहिता।
संविदभ्येति विमलामविकल्पस्वरूपताम्।।’

इति। अत एव हि शाक्तोपायस्य उपायोपायत्वमुक्तम्।।215।।

"I am all pervading" or "everything is situated within me' such a conviction full of *vikalpa* is *Śāktopāya*. Although it is *Māyopāya*, when soul practices, his *vikalpas* become pure and due to this all-pervasive pure *vikalpas* quiver and finally he attains *nirvikalpa Śāmbhava samāveśa*.

As said:

'Seeker desirous of attaining the attributes of *Parameśvara*, told in previous *āhnika* must immediately refine his *vikalpas*.'

From here, up to:

'Then (seeker) attains pure *Saṁvida* without any *vikalpas* which is nourished by clearly perceivable and polite unity (with *Śiva*).'

Up to this. This is why, *Śāktopāya* is called as solution of *Śāmbhavopāya* also.

*[The false ahaṁ raises false thoughts within. When the pure vikalpa rises and nirvikalpa conviction is raised the same omnipotence etc. is observed, the only difference is that now it would not be false.]*215

ननु अस्मदादेः सर्वस्यैव अयत्नोपनतः स्वारसिको निर्विकल्पकः प्रत्ययः स्थित इति किं नाम तत्र शाम्भवावेशरूपत्वमुक्तम्, यदपि उपेयतया उपदिश्यते? इत्याशङ्क्याह-

पशोर्वै याविकल्पाभूर्दशा सा शाम्भवी परम्।
अपूर्णा मातृदौरात्म्यात्तदपाये विकस्वरा।।216।।

सा इति अविकल्पा भूः। यदुक्तं-

'तस्यां दशायामैश्वरो भावः पशोरपि।'

इति। यद्येवं तर्हि अत्र किमुपदेशादियत्नेन? इत्याह-परमपूर्णा इति। संकुचितस्य हि मातुः संकुचिते एव ज्ञानक्रिये भवतः, इति कथं तत्रास्य दुरात्मनः साक्षात् शाम्भवत्वं भवेद् इति भावः, अत एव तस्य मातृदौरात्म्यस्य अपाये पूर्णतोल्लासे सा शाम्भवी दशा विकस्वरा पूर्णज्ञत्वकर्तृत्वादिशालिनी भवेद् इत्यर्थः, तेन संकुचितज्ञत्व-कर्तृत्वाद्यपहस्तनपुरःसरं स्वात्मप्रत्यभिज्ञापनार्थम् अवश्योपादेयोऽयम् उपदेशादियत्न इति सिद्धम्।।216।।

Such *nirvikalpa* conviction quivers within us without any efforts, then why shall we call it *Śāmbhava āveśa*? That too as an objective? He clears this doubt as:

Paśorvai yāvikalpābhūrdaśā sā sāśāmbhavī param/
Apūrṇā mātṛdaurātmyāttadapāye vikasvarā//216//

The incomplete *vikalpas* of empirical *pramātā* become *Śāmbhavī daśā* when *mātṛdaurātmya* (attribute of being limited *pramātā*)is slayed.216

Empirical souls also have *avikalpa* experiences. As said:

'Empirical soul also gains sovereign *sva*, in that stage.'

If it is true, then what is the need of preaches etc.? He says. '*parampūrṇā*' or 'absolute complete.' The knowledge and actions of limited soul also are limited. Then how such '*durātmā*' or limited soul would perceive *Śāmbhava samāveśa*? He says, when '*matṛdaurātmya*' or 'attribute of being limited *pramātā*' is slayed, the completeness is quivered. That only is expansion of *Śāmbhavī daśā*. This is stage of omniscience and omnipotence. Hence, preaches are must for *ātmapratyabhijñā* (self-realisation) while slaying the attribute of limited knowledge and action.216

तदैव प्रकृते योजयति–

एवं वैकल्पिकी भूमिः शाक्ते कर्तृत्ववेदने।
यस्यां स्फुटे परं त्वस्यां संकोचः पूर्वनीतितः।।217।।
तथा संकोचसंभारविलायनपरस्य तु।
सा यथेष्टान्तराभसकारिणी शक्तिरुज्ज्वला।।218।।

इह सविकल्पज्ञानात्मनि शक्तोपाये यद्यपि निर्विकल्पापेक्षया स्फुटे ज्ञानक्रिये, तथापि मातृदौरात्म्यात् ते संकुचित एव, इति अत्रापि उपदेशादियत्नेन अवश्यं भाव्यम्, येन सर्वस्य तथा संकोचविलायनपरतया सा शाक्ती भूः उज्ज्वला विकस्वरा, यदियम् उपेयत्वेन अभीप्सितम् अन्तः प्रमात्रैकात्म्यस्यवभावम् आभासं करोति– परप्रमात्रेकरूपतया स्फुरति इत्यर्थः।।217–218।।

He connects it with main topic, the *Śāktopāya*:

Evaṁ vaikalpikī bhūmiḥ śākte kartṛtvavedane/
Yasyāṁ sphuṭe paraṁ tvasyāṁ saṁkocaḥ pūrvanītitaḥ//217//
Tathā saṁkocasaṁbhāravilāyanaparysa tu/
Sā yatheṣṭāntarābhāsakāriṇī śaktirujjvalā//218//

The attribute of *Śākta* knowledge and action are limited in *vikalpas* due to limited *sva*, as per previously given principle. When the seeker merges these contractions, there rises brilliant *Śākta* platform (*samāveśa*) and makes *pramātā* experience intrinsic splendour of *Śiva*. 217-218

The *jñāna* and *kriyā* are distinct with respect to *nirvikalpa*, in *Śāktopāya* the stage of *vikalpas;* however they are limited due to limitedness of *pramātā*. Hence here the efforts like preaches (of relevant *śāstras*) are must. This leads to removal of limitedness and *Śākta* platform (*samāveśa*) splendours or expands. This enlightens the *sva*. Due to its splendour, the attainment of unity with *Śiva* becomes easy.217-218

ननु शाक्तस्य शाम्भवद्विकल्पाविकल्परूपत्वेन सिद्धो भेदः, विकल्पकरूपात् पुनराणवादस्य कथं भेदः स्यात्? इत्याशङ्कां प्रदर्श्य, तयोरेव भेदममिधत्ते–

ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा।
अन्योपायात्र तूच्चाररहितत्वं न्यरूपयत्।।219।।

तत्र इत्यादिना समाधिः, अन्य इति उच्चारादयः। आणवे हि उच्चारादि बाह्यमेव अवलम्ब्य वैकल्पिकी बुद्धिरस्ति, अत्र शाक्ते पुनस्तद्रहितत्वेन इति विशेषः, इत एव चेतसैव इति सावधारणं चिन्तनमात्रम् अत्रोक्तम्।।219।।

नन्वत्र किमुच्चारमात्रेणैव रहितत्वम्, उत करणादिभिरपि? इत्याह–

उच्चारशब्देनात्रोक्ता बह्वन्तेन तदादयः।
शक्त्युपाये न सन्त्येते भेदभेदौ हि शक्तिता।।220।।

Question is: difference between *Śākta* and *Śāmbhava* is of *vikalpa* and *nirvikalpa* however how this would be different from *Āṇava* which has attribute of *vikalpas* only? While showing this doubt he bestows the difference:

Nanu vaikalpikī kiṁ dhīrāṇve nāsti tatra sā/
Anyopāyātra tūccārarahitattvaṁ nyarūpayat//219//

Question is whether *Āṇavopāya* has intellect comprising *vikalpa* like that of *Śāktopāya* or not? This stage depends up on other extrinsic solutions like *uccāra* etc. whereas *Śāktopāya* doesn't have *uccāra* etc.219

He provides solution using word *'tatra'* and word *'anya'* stands for solution like*'uccāra'* etc. Intellect has mental tendencies due to extrinsic solutions like *uccāra* etc. during *Āṇavopāya* however *Śāktopāya* is definitely beyond such extrinsic solutions.219

Is it that only *uccāra* is not there (in *Śāktopāya*)or *karaṇa* etc. also are absent? He says:

Uccāraśabdenātroktā bahvantena tadādayaḥ/
Śaktyupāye na santyete bhedābhedau hi śaktitā//220//

Karaṇa, dhyāna, varṇa and *sthānaprakalpana* must also be understood from word *uccāra*; as plural form of it is used

बह्वन्तेन इति बहुवचनादाद्यर्थो हि लभ्यते इति भाव:, तेन उच्चारैः रहितम् इति विग्रहो दर्शयितव्यः। एते इति उच्चारकरणादयो न। सन्ति इति भेदैकनिष्ठत्वादेषाम्। अत्र हि बाह्योच्चारादिरहितत्वाद् अभेदस्य विकल्पात्मकत्वाच्च भेदस्यापि संभव इत्युभयमयत्वम्, तदाह 'भेदाभेदौ हि शक्तिता' इति, आणवे पुनर्भेदस्यैव प्राधान्यम्।।220।।

तदाह–

अणुर्नाम स्फुटो भेदस्तदुपाय इहाणवः।
विकल्पनिश्चयात्मैव पर्यन्ते निर्विकल्पकः।।221।।

पर्यन्ते निर्विकल्पकः इत्यनेन अस्यापि शाम्भव एव विश्रान्तिरिति दर्शितम्।।221।।

ननु–

(*uccāraiḥ*). These are not present in *Śāktopāya*. It has *bhedābheda*.220

Word *'bahvantena'* stands for plural. Hence it must be understood as it is devoid of *uccāra* etc. (and not only *uccāra* is devoid). These *uccāra* and *karaṇa* etc. dwell in discrimination. As Śāktopaya doesn't have extrinsic efforts like *uccāra* etc. it is indiscriminative by nature and as it has *vikalpas*, it has discriminative nature also, hence it has dual nature (*bhedābheda*). That is said; *Śaktopāya* has primarily *bhedābheda* attribute and *Āṇavopāya* has *bheda* attribute (the discriminative nature).220

That's said:

Aṇurnāma sphuṭo bhedasatdupāya ihāṇavaḥ/
Vikalpaniścayātmaiva parayante nirvikalpakaḥ//221//

Discrimination is clearly perceived from name *Aṇu*. Hence this solution is *Āṇavopāya*. It is certain form of *vikalpa* and its resort is *nirvikalpa* stage.221

Phrase *'paryante nirvikalpaḥ'* means, "Its ultimate resort is shown as *Śāmbhava samāveśa*."221

Question is:

'सदाशिवादयस्तूर्ध्वव्याप्त्यभावादधोजुषः ।
शक्तीः समाक्षिपेयुः'...........................।।209।।

इत्याद्युक्तयुक्त्या बुद्ध्यादीनां शिवे व्यापृतिरेव नास्ति इति कथमेषां तदवाप्तावुपायत्वमपि उक्तम्? इत्याह–

ननु धीमानसाहंकृत्पुमांसो व्याप्नुयुः शिवम्।
नाधोवर्तितया तेन कथितं कथमीदृशम्।।222।।

एतदेव समाधत्ते–

उच्यते वस्तुतोऽस्माकं शिव एव यथाविधः।
स्वरूपगोपनं कृत्वा स्वप्रकाशः पुनस्तथा।।223।।

वस्तुतो हि शिव एव अस्माकम् अद्वैतवादिनां मते–

'शिव एव गृहीतपशुभावः।'

'*Sadāśiva* etc. have devoid of upper level pervasion, hence being secondary they acquire limited powers situated afar.' (T.A. 1-209)

Hence as per the said principle, *buddhi* etc. don't exist at the level of *Śiva*, then can they be useful to attain *Śiva*? He says the same:

Nanu dhīmānasāhaṁkṛtpumāṁso vyāpnuyuḥ śivam/
Nādhovartitayā tena kathitaṁ kathamīdṛśam//222//

Question is empirical soul possessing *mana, buddhi* and *ahaṁkāra* can't attain *Śiva*, as they are of lower level. Then how it is said here?222

He resolves this as:

Ucyate vastutośmākaṁśiva eva yathāvidhaḥ/
Svarūpagopanaṁ kṛtvā svaprakāśaḥ punastathā//223//

Answer is-as per our (doctrine of *Advaita*) actually *Śiva* himself hides his *'sva'* and then reveals it again.223

As per our doctrine of *advaita, Śiva* only is reality.

'*Śiva* acquires the being of empirical soul.'

इत्याद्युक्तयुक्त्या स्वस्वातन्त्र्यमाहात्म्यादात्मानं प्रच्छाद्य तथाविधो बुद्ध्यादिरूप: परिमित: प्रमाता स्यात्, स एव पुन: उद्वेष्टनयुक्त्या बुद्ध्यापायासादनक्रमेणैव तथा शिव एव स्वप्रकाशो भवति इति शिवेऽपि बुद्ध्यादयो व्याप्रियेरन् नो वा इति न कश्चिदोष: ।।223।।

न केवमेतदद्वैतशास्त्रेषु उक्तं यावत् द्वेतशास्त्रेष्वपि इत्याह–

द्वैतशास्त्रे मतङ्गादौ चाप्येतत्सुनिरूपितम्।
अधोव्याप्तुः शिवस्यैव स प्रकाशो व्यवस्थित: ।।224।।
येन बुद्धिमनोभूमावपि भाति परं पदम्।।225।।

यदुक्तं तत्र–

'इत्थं गुणवतस्तस्मात्तत्त्वात्तत्त्वमनिन्दितम्।
स्फुरद्रश्मिसहस्राढ्यमधस्ताद्व्यापकं महत्।।' इति।

As per the said principle, he conceals his *sva* by the virtue of *Svātantrya* and becomes limited *Pramātā* who has *buddhi* etc. He again realises his *sva* by following the sequence of solutions of *buddhi* etc.; as per principle of liberating the *sva* and becomes self-enlightened *Śiva*. Hence, there would be no effect, whether *buddhi* etc. exist in *Śiva* or not.223

It is not the opinion of *advaita śāstras* only, it is said by *dvaita* (dualistic) *śāstras* also, he says the same:

Dvaitaśāstre mataṅgādau capyetatsunirūpitam/
Adhovyāptuḥ śivasyaiva sa prakāśa vyavsthitaḥ//224//
Yena buddhimanobhūmāvapi bhāti paraṁ padam//225//

Dualistic *śāstras* like *Mataṅga* etc. also narrate it well. These (*buddhi* etc.) are the aura of *Śiva* only pervading at lower level. Hence the Supreme abode shines on the ground of these *buddhi* and *mana* also.224-225

As said there:

'Creation of all innocent *tattvas* is possible from that meritorious *tattva*. That *mahat tattva* full of thousands of rays, pervades all; up and down.'

एतदेव निगमयति 'अधोव्याप्तुः' इत्यादिना। स इति बुद्ध्यादिरूपः, येन इति बुद्ध्यादीनां शिवप्रकाशैकरूपत्वेन हेतुना।।224-225।।

ऐवमेतत्प्रसंगादभिधाय प्रकृतमेवाह-

द्वावप्येतौ समावेशौ निर्विकल्पार्णवं प्रति।
प्रयात एव तद्रूढिं विना नैव हि किंचन।।226।।

प्रतिः आभिमुख्ये, तेन ऐतदुभयमपि परप्रकाशात्मनि शम्भवावेशे एव विश्रान्तम् इत्यर्थः। यद्धि तत्र न विश्रान्तं तदप्रकाशमानत्वात् न किंचित् स्यात् इत्युक्तं 'तद्रूढिं विना नैव हि किंचन' इति। एवं च निर्विकल्पात्मा परः प्रकाश एव सर्वेषामेषामुपायः इत्युक्तं स्यात्।।226।।

न चैतदस्मदुपज्ञमेव इत्याह-

संवित्तिफलभिच्चात्र न प्रकल्प्येत्यतोऽब्रवीत्।
कल्पनायाश्च मुख्यत्वमत्रैव किल सूचितम्।।227।।

He proves this only by *'adhovyaptuḥ'* or pervading beneath (and above). Word *'sa'* is used for the forms like *buddhi* etc. by which *buddhi* etc. are the splendour of *Śiva* only.224-225

After telling this episode, he now explains the prime topic:

Dvāpyetau samāveśau nirvikalpārṇavaṁ prati/
Prayāta eva tadrūḍhiṁ vinā naiva hi kiṁcana//226//

Both these *samāveśas* merge in the ocean of supreme stage; *nirvikalpa*. As they would be nothing until they climb and merge into that.226

Word *'prati'* is used in the sense of inclination. Hence it means, both (*Śākta* and *Āṇava samāveśa*) resort in *Para Prakāśa* of the form of *Śāmbhava samāveśa* only. Whatever doesn't resort in *Śāmbhava samāveśa* is nothing due to lack of *Prakāśa* or *Śiva* as said, *'tadrūḍhiṁ vinā naiva hi kiñcana.'* This way, *nirvikalpa Para Prakāśa* only is the supreme solution. 226

This is not merely his view, other *Āgamas* also say that:

Saṁvitiphalabhicātra na prakalpyetyato'bravīt/
Kalpanāyāśca mukhyatvamatraiva kila sūcitam//227//

अतः इति एकस्यामेव निर्विकल्पात्मिकायां संवित्तौ अनुप्रवेशात्। तदुक्तं

'संवित्तिफलभेदोऽत्र न प्रकल्प्यो मनीषिभिः।'

इति। अत्र च उपायानां नानात्वात् प्राप्तं तावत्फलभेदकल्पनम्, अन्यथा हि निषेधस्य प्राप्तिपूर्वत्वात् स एवात्र न स्यात् इति 'न प्रकल्प्या' इत्युक्त्या एतदाक्षिप्तम् इत्याह–कल्पनाया इति। मुख्यत्वम् इति अभिधेयत्वं। सूचितम् इति–न तु साक्षादभिहितम् इति भावः।।227।।

न केवलमिह निर्विकल्पके विश्रान्तिसतत्त्वं, यावदितो बाह्यानां मतेऽपि इत्याह–

Hence it is said, the difference in attainments of merit of *Saṁvitti* must not be imagined. Here primacy of imagination only is told.227

Hence, due to taking abode in one and only *nirvikalpa* formed *Saṁvitti*, it is said:

'Erudite must not imagine difference in the merits earned from *Saṁvitti*.'

Actually this difference in merits is imagined due to various solutions. The devoid of difference in merits arises latter, this devoid of difference is not present in earlier stages (at the level of application and adoption of solutions). While saying, *'na prakalpanāyā'* he abolishes the discrimination. As said *'kalpanāyā'* he means, imagination and by *'mukhyatvam'* he means, 'Imagination only is expressive here' not the 'perception.'

[Here the seeker must not imagine any difference between the merits of results earned due to attainment of nirvikalpa state. If the seeker would imagine so, he would not be in that state. This stage is completely intrinsic and extrinsic efforts have nothing to do in it. Hence it is said that imagination only is prime at the level of nirvikalpa state, when thinking up on the merits of nirvikalpa.

*Hence as there is difference in attainment of merit, be it any solution, all of them would merge in ocean of nirvikalpa.]*227

The repose in *nirvikalpa* is not only accepted by *Advaita* followers, it is accepted by others also. He says the same:

विकल्पापेक्षया योऽपि प्रामाण्यं प्राह तन्मते।
तद्विकल्पक्रमोपात्तनिर्विकल्पप्रमाणता ।।228।।

तस्य विकल्पापेक्षनिर्विकल्पप्रामाण्यवादिनो वैभाषिकादेः मतेऽपि, ते च ते विकल्पाः, तेषां यः क्रमः-परम्परा, तया उपात्ता-जनिता, निर्विकल्पस्यैव प्रमाणता-विकल्पोपारोहेण निर्विकल्प एव विश्रान्तिः इत्यर्थः।।228।।

एतदेव उदाहरति-

रत्नतत्त्वमविद्वान्प्राङ्निश्चयोपायचर्चनात् ।
अनुपायाविकल्पाप्तौ रत्नज्ञ इति भण्यते।।229।।

य कश्चन वैकटिकादिः आदौ अविकल्पवृत्या रत्नस्वरूपमजानानोऽपि 'किमेवमस्य तत्वं न वा' इत्यादिकल्पनामुखेन विचारमवलम्ब्य, अनुपायस्य स्वारसिकस्य अविकल्पस्य उत्थाने रत्नज्ञः तद्विषयतत्त्वं निर्विकल्पं जानानः इत्युच्यते इति वाक्यार्थः। एवमाणवाद्यभिज्ञेऽपि वाच्यम्।।229।।

Vikalpāpekṣayā yo'pi prāmāṇyaṁ prāha tanmate/
Tadvikalpakramopāttanirvikalpapramāṇatā //228//

The belief which considers it (*nirvikalpa*) evident instead of *vikalpa,* consider that *nirvikalpa* attained from sequential *vikalpas* only is evident.228

Vaibhāṣikas consider *nirvikalpa* more evident than *vikalpa*. They also consider that *nirvikalpa* quivered due to *vikalpas* only is resting place of *vikalpas*.228

He explains this by an example:

Ratnatattvamavidvānprāṅniścayopāyacacrcanāt /
Anupāyāvikalpāptau ratnajña iti bhaṇyate//229//

One not conversant with gems, when practices on pre described solutions and attains the *nirvikalpa jñāna* which is devoid of solutions; he is called as *Ratnajña*.229

Jeweller earns the *nirvikalpa jñāna* of gem and becomes gemmologist or '*ratnajña*' when he contemplates, 'This is gem and this is not' even without knowing form of it (and by applying the knowledge related to gems given by *Guru* or books) and attains the inherent *nirvikalpa* knowledge of gem, same way the dweller of *ānavopāya* attains *Śāmbhava samāveśa*.229

इह खलु भेदभेदाभेदाभेदात्मना त्रिधा ज्ञानं, यदुक्तं–

'वस्तुतो हि त्रिधैवेयं ज्ञानसत्ता विजृम्भते।
भेदेन भेदाभेदेन तथैवाभेदभागिना।।'

इति। तत्र आणवं भेदप्रधानमुक्तं शाक्तं च भेदाभेदप्रधानं, शाम्भवं पुनः किं प्रधानम्? इत्या शङ्क्याह–

अभेदोपायमत्रोक्तं शाम्भवं शाक्तमुच्यते।
भेदाभेदात्मकोपायं भेदोपायं तदाणवम्।।230।।

ननु

'..................मुक्तिश्च शिवदीक्षया।

इत्याद्युक्तेः दीक्षादेः क्रियाया अपि मुक्त्युपायत्वमुक्तम् इति सा किमुपायान्तरमतिरिक्तम्, उत अत्रैव कुत्रचिदन्तर्भावमेति? इत्याशङ्क्याह–

Here knowledge is said to be of three types only *bheda* (discriminative knowledge), *bhedābheda* (dual knowledge)and *abheda* (indiscriminative knowledge). As said:

'The knowledge of object is manifested in three ways viz.*bheda*, *bhedābheda* and *abheda*.'

Amongst them *bheda* is prime in *Āṇavopāya* and *bhedābheda* is prime in *Śāktopāya*; what is prime in *Śāmbhavopāya*? He clears this doubt as:

Abhedopāyamatroktaṁ Śāmbhavaṁ śāktamucyate/
Bhedābhedātmakopāyaṁ bhedopāyaṁ tadāṇavam//230//

Śāmbhavopāya is *abheda* solution; *Śāktopāya* is *bhedābheda* solution and *Āṇavopāya* is *bheda* solution.230

Question is

'.... liberation is attained by *Śiva dīkṣā*.'

As per these sayings, rituals like *dīkṣā* (initiation) etc. are the solution which bestow liberation. Is it a separate solution? He clears this doubt as:

अन्ते ज्ञानेऽत्र सोपाये समस्तः कर्मविस्तरः।
प्रस्फुटेनैव रूपेण भावी सोऽन्तर्भविष्यति।।231।।

सोपाये इति उच्चाराद्युपायसहभूते इत्यर्थः। अत एव तत्र 'सोपाये ' इति प्रागुक्तम्। समस्तः कर्मविस्तरः इति- दिक्षादिर्विचित्रः क्रियाकलापः, भावी वक्ष्यमाणः। अन्तर्भविष्यति इत्यनेन - नैतदतिरिक्तम् उपायान्तरमस्ति इत्यावेदितम्।।231।।

ननु सजातीये सजातीयस्य अन्तर्भावो न्योय्यो न तु इतरथा, इति कथं दीक्षादेः क्रियाया आणवज्ञानान्तर्भावः स्यात्? इत्याशङ्क्याह-

क्रिया हि नाम विज्ञानान्नान्यद्वस्तु क्रमात्मताम्।
उपायवशतः प्राप्तं तत्क्रियेति पुरोदितम्।।232।।

तत् इति विज्ञानं, पुरा इति 'यतो नान्या क्रिया नाम' इत्यादौ।।232।।

Ante jñāne'atra sopāye samastaḥ karmavistaraḥ/
Prasphutenaiva rūpeṇa bhāvī so'ntarbhaivṣyati//231//

The details of rituals (of initiation) to be mentioned latter are part of the last solution comprising of (extrinsic) solutions. There is no solution other than these.231

Word '*sopāye*' or 'with solutions' means, "Comprising of solutions like *uccāra* etc." Hence, '*sopāye*' was said first. Phrase '*samstaḥ karmavistaraḥ*' or 'details of rituals to be mentioned later' stands for diverse initiation rituals to be told later. Word '*antarbhaviṣyati*' means there is no solution other than these (four).231

Merger of two similar objects is correct and not merger of two different objects, in that case how *dīkṣā kriyā* could merge in inter-caste *Āṇavopāya*? He clears this doubt as:

Kriyā hi nāma vijñānānnānyadvastu kramātmatām/
Upāyavaśataḥ prāptaṁ tatkriyeti puroditam//232//

Kriyā is none other than *vijñāna* (specific knowledge). It was told earlier that as it is obtained by sequential solutions, it is called as *Kriyā*.232

Kriyā is specific knowledge, as said earlier '*yato nānyā kriyā nāma*' (T.A. *ś* 1-150) or '*Kriyā* is none other than that.'232

ननु 'ज्ञानं मोक्षैककारणम् ' इत्यादिना ' ज्ञानान्मुक्तिः' इति तावत्प्रतिज्ञातं, तत्किं स्वाधिकरणं मोचकम्, उत पराधिकरणम्, स्वाधिकरणत्वे च तस्य किं दिक्षायां सत्यामसत्यां वा मोचकत्वम्, असत्यं चेत्-

'न चाधिकारिता दीक्षां विना योगेऽस्ति शाङ्करे।'

इत्याद्युक्त्या ज्ञानाधिगमे एव अधिकारो नास्ति इति किं कस्य मोचकं स्यात्, सत्यां चेत् परोपेक्षात्मनैव स्वात्मनि दीक्षाकरणानुपपत्तेः, पराधिकरणत्वे च कारणमन्यत्र कार्यं च अन्यत्र इति महान् दोषः? इत्याशङ्क्याह-

सम्यग्ज्ञानं च मुक्त्येककारणं स्वपरस्थितम्।
यतो हि कल्पनामात्रं स्वपरादिविभूतयः।।233।।

कल्पनामात्रम् इति, वस्तुतो हि एकैव संवित् तत्तत्स्वपराद्याभासतया प्रस्फुरति इत्यभिप्रायः।।233।।

Question is: '*Jñāna* is reason behind liberation' by this it was declared 'liberation is not possible without *jñāna*', in that case does it liberate independently or by the help of someone? If in case it liberates independently, then is liberation possible when *dīkṣā* is there or when it is not there? If it can liberate without *dīkṣā* then below statement would be false:

'There is no right (to attain liberation) without *dīkṣā* in *Śāṅkara Yoga*'

Then as per this statement if the one would not have rights to earn knowledge, who would liberate whom? If it is true, then in that case it would liberate by the help of others and it would raise a great defect as, the reason for liberation would be *dikṣā* and act by which it is attained would be earning knowledge, both would be different? He clears this doubt as:

Samyagjñānaṁ ca muktyekakāraṇaṁ svaparasthitam/
Yeto hi kalpanāmātraṁ svaparādivibhūtayaḥ//233//

The uniform *jñāna* resorting in both independent and dependent only is reason behind liberation, as existents like independent and dependent are imagination only. 233

While using '*kalpanāmātra*' or 'imagination' only it is said that eternally one *Saṁvit* only is spread as independent and dependent.233

अत एवाह–

तुल्ये काल्पनिकत्वे च यदैक्यस्फुरणात्मकः।
गुरूः स तावदेकात्मा सिद्धो मुक्तश्च भण्यते।।234।।

गुर्वगुर्वाद्यपेक्षया स्वपरकल्पनायाः साम्येऽपि येन शिष्येण गुरुणा वा यदैक्यम् एकीकारः तेन स्फुरणं स्वपराद्याभासविभागाभावेन एकघनसंविद्रूपतया विमर्शनं तदात्मा यो गुरुः स तावान् ऐक्यस्फुरणावधिः एक आत्मा यस्य तथा भूतः सन् सिद्धो मुक्तश्च पारमैश्वर्यमात्रमुच्यते इत्यर्थः। इदमुक्तं भवति– यावदस्य हि स्वसंविदेकात्मत्वेन परामर्शः तावदयम् एक एव प्राप्तपरप्रकाशैकात्म्यः परिस्फुरति इति। तदुक्तं–

'एवं व्याप्तिं तु यो वेत्ति परापरविभागतः।
स भवेन्मोचकः साक्षाच्छिवः परमकारणम्।।'

इति।।234।।

अत एवाह–

Hence he says:

Tulye kālpanikatve ca yadaikyasphuraṇātmakaḥ/
Guruḥ sa tāvadekātmā siddho muktaśca bhaṇyate//234//

The *Saṁvida* quivered due to similarity in the imagined ones (*Guru* and *Aguru* and sva and *para*) is the *Guru*, he/she is the only soul, *siddha* and liberated.234

The one, with whom *Guru* or pupil unite; when there is unity cited between *Guru* and *Aguru* (the one who is not *Guru* or pupil) with respect to *sva* (me) and *para* (you) and the discrimination like *sva* and *para* is shattered that 'one soul' only is *siddha*, liberated and *Guru* or *Śiva*. It means, when the acknowledgement of unity with *Sva Saṁvida* quivers within *Guru*, *Guru* quivers while uniting with *Para Prakāśa Śiva*. That's said:

'This way, the one who knows this *parāpara* (dualistic) spread, becomes liberator and is perceivably *Śiva* the supreme cause.'234

Hence he says:

यावानस्य हि संतानो गुरुस्तावत्स कीर्तितः।
सम्यग्ज्ञानमयश्चेति स्वात्मना मुच्यते ततः।।235।।
तत एव स्वसंतानं ज्ञानी तारयतीत्यदः।
युक्त्यागमाभ्यां संसिद्धं तावानेको यतो मुनिः।।236।।

संतानः शिष्यप्रशिष्यादिरूप इति, इति तावदात्मत्वेन एकस्यैवास्य स्फुरणात्। तत इति तावतः संतानात्। तावन्तं हि संतानमवलम्ब्य संविदैकात्म्यात् एक एवायं गुरुः इति यत् संतानिनो मुच्यन्ते, तत् स एव स्वात्मना मुच्यते इति स्वपरविभागस्य काल्पनिकत्वात् न कश्चिद्दोषः। अत एवाह 'तत एव' इत्यादि, तारयति इति। तदुक्तं–

'आचार्यः स्वजनानां च कुलकोटिसहस्त्रशः।
ज्ञानज्ञेयपरिज्ञानात्सर्वान्संतारयिष्यति ।।'

इति। अत्र हेतुः 'तावानेको यतो मुनिः' मुनिः इति गुरुः।।235-236।।

Yāvānasya hi saṁtāno gurustāvtsa kīrtitaḥ/
Samyagjñānamayaśceti svātmanā mucyate tataḥ//235//
Tata eva svasaṁtānaṁ jñānī tārayatītyadaḥ/
Yuktyāgamābhyāṁ saṁsiddhaṁ tāvāneko yato muniḥ//236//

Till the time this *Guru*-pupil lineage continues, he the one full of uniform *jñāna* liberates all. Then he liberates her/himself. This is proved by logics and *Āgamas* both that there is only one *Guru*.235-236

Word *'saṁtāna'* stands for lineage of *Guru* and pupil, Till the time lineage would exist, that 'one soul' would quiver Hence it is said, the 'one *Guru*' who attains the unity with *Saṁvida* liberates the lineage of pupil while following it. Then he liberates her/himself, there is no defect in contemplation of *sva* and *para*. That's why he says *'Tata eva'* to tell that he liberates. That's said:

'*Guru* is capable of liberating crores of thousands of families of his pupil, while making them perceive the *jñāna* and *jñeya*.'

For this he says, *'tāvāneko yato muniḥ' where muni* stands for *Guru* (hence there is only *Guru*).235-236

एवं च सति अयत्नेन परोक्तदूषणोद्धारः सिद्धः इत्याह–

तेनात्र ये चोदयन्ति ननु ज्ञानाद्विमुक्तता।
दीक्षादिका क्रिया चेयं सा कथं मुक्तये भवेत्।।237।।

ज्ञानात्मा सेति चेज्ज्ञानं यत्रस्थं तं विमोचयेत्।
अन्यस्य मोचने वापि भवेत्किं नासमञ्जसम्।
इति ते मूलतः क्षिप्ता यत्त्वत्रान्यैः समर्थितम्।।238।।

ये इति भेदवादप्रकाराः, ते इति एवं चोद्यविधायिनः, क्षिप्ताः प्रतिक्षिप्ताः। यन्मूलत एव ज्ञानक्रिययोरैक्यमभ्युपगतं स्वपरविभागस्य च काल्पनिकत्वम् इति तदेव च अत्र प्रतिसमाधानं नान्यत् इत्याह 'यत्तु' इत्यादि। यदन्यैर्भेदेश्वरवादिभिर्निरूपितं तत् पुरस्तात् निषेत्स्यामः इति संबन्धः।।237–238।।

This way, the allegations of others shatter, without any efforts. He says:

Tenātra ye codyanti nanu jñānādvimuktatā/
Dīkṣādikā kriyā ceyaṁ sā kathaṁ muktaye bhavet//237//

Jñānātmā seti cejjñānaṁ yatrasthaṁ taṁ vimocayet/
Anyasya mocane vāpi bhavetkiṁ nāsamañjasam/
Iti te mūltaḥ kṣiptā yatvatrānyaiḥ samarthitam//238//

Hence those who propagate such discriminative believes here raise question like if *jñāna* liberates then how the liberation would happen from rituals like *dīkṣā*? If it is of the form of *jñāna* then it would liberate only where it exists, would it be able to liberate others? All such believes of others are shattered.237-238

Word *'ye'* is used for 'types of discriminative believes'; word *'te'* stands for those who propagate such thoughts and word *'kṣiptā'* stands for shattered. The basic thought that *jñāna* and *kriyā* are one and thought that *'sva'* and *'para'* are imaginary only is the solution and nothing else which is said by *'yattu'*. "Whatever other discriminative lines of thought say would be shattered latter" this must be added.237-238

ननु यदि भेदवाद्युक्तं मलस्य द्रव्यरूपत्वं नाभ्युपेयते, तत्तस्य किं रूपम्? इत्याशङ्क्याह–

मलो नाम किल द्रव्यं चक्षुःस्थपटलादिवत्।
तद्विहन्त्री क्रिया दीक्षा त्वञ्जनादिककर्मवत्।।239।।
तत्पुरस्तान्निषेत्स्यामो युक्त्यागमविगर्हितम्।
मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम्।।240।।

एतदेव अधिकावापेन उपसंहरति–

एवं शक्तित्रयोपायं यज्ज्ञानं तत्र पश्चिमम्।
मूलं तदुत्तरं मध्यमुत्तरोत्तरमादिमम्।।241।।

पश्चिममिति आणवम् इति, तस्मादाणवात्, उत्तरं विश्रान्तिस्थानतवादधिकं शाक्तम् उत्तरात् शाक्तादपि उत्तरं शांभवम्। यदुक्तं–

Question is if the materialistic form of *malas* told by followers of discriminative line of thoughts is unacceptable, that what would be the form of them? He clears this doubt as:

Malo nāma kila dravyaṁ cakṣuḥsthapaṭalādivat/
Tadvihantrī kriyā dīkṣā tvañjanādikakarmavat//239//
Tatpurastānniṣetsyāmo yuktyāgamavigarhitam/
Malamāyākarmaṇāṁ ca darśyiṣyāmahe sthitim//240//

Mala is like material anointed over eyes, *dīkṣā* is like colossal which clears that *mala*. We would prohibit that *mala* criticised by logics and *Āgamas* later and would explain the position of *mala*, *Māyā* and *karma*.239-240

He concludes it while explaining it further:

Evaṁ śaktitrayopāyaṁ yajjñānaṁ tatra paścimam/
Mūlaṁ taduttaraṁ madhyamuttaramādimam//241//

Amongst the *jñāna* associated to *icchā*, *jñāna* and *kriyā Śaktis*, the *paścima* is basic, next one is medium and then is superior one.241

Word *paścima* stands for *Āṇava*, that resorts in *Śāmbhava*, while following sequence of *Śākta*. That's why it is said,

'विभुशक्त्यणुसंबन्धात्समावेशस्त्रिधा मतः।
इच्छा-ज्ञान-क्रियायोगादुत्तरोत्तरसंभृतः ।'

इति।।241।।

न केवलमाणवादेः विश्रान्तिधामतया शांभवमेव ज्ञानमुत्कृष्टं, यावदस्मादनुपायाख्यम् अन्यत् इत्याह-

ततोऽपि परमं ज्ञानमुपायादिविवर्जितम।
आनन्दशक्तिविश्रान्तनुत्तरमिहोच्यते ।।242।।

परमम् इति उपेयैकरूपत्वात्, अत एवोक्तम् –'उपायादिविवर्जितम्' इति। अत एव च 'आनन्दशक्तिविश्रान्तम्' इत्युक्तम्। इच्छादीनां हि एषणीयादिविषयावच्छेदेन बाह्योन्मुखत्वात् भेदसंभावनापि स्यात्, आनन्द शक्तिः पुनः

'*taduttaram*' means after to that, sequentially. After that *Āṇavopāya* is *Śākta*; being resting place of prior stage, *Śāktopāya* is superior. After that *Uttara* or superior than *Śāktā* is *Śāmbhava*. As said:

'The *samāveśa* is of three types with respect to *Śiva*, *Śakti* and Jīva. They refine step by step by the virtue of *icchā*, *jñāna* and *kriyā*.'241

The resort of *Āṇava samāveśa*, this *Śāmbhava jñāna* is not the most superior, there is *Anupāya* the another one, he says the same:

Tato'pi paramaṁ jñānamupāyādivivarjitam/
Ānandaśaktiviśrāntamanuttaramihocyate //242//

Then is the supreme *jñāna* which is devoid of all the solutions, which rests in *Ānanda Śakti* and is called as *Anupāya*.242

It is called as '*param*' because it is supreme objective. Hence it is said that it is devoid of solutions. That's why it is said that it reposes in *Ānanda Śakti*. In reality there is chance of dualistic attribute in *Icchā* etc. as they are inclined extrinsically and are associated with desires however *Ānanda Śakti*:

'आनन्दो ब्रह्मणो रूपम्.......................।'

इत्याद्युक्त्या हि चितस्तत्स्वरूपमेव इति, नात्र उपायगन्धोऽस्ति इति तात्पर्यम्।।242।।

एतच्च न स्वोपज्ञम् अपि तु सर्वत्रैव आगमेषु उक्तम् इत्याह–

तत्स्वप्रकाशं विज्ञानं विद्याविद्येश्वरादिभिः।
अपि दुर्लभसद्भावं श्रीसिद्धातन्त्र उच्यते।।243।।

मालिन्यां सूचितं चैतत्पटलेऽष्टादशे स्फुटम्।
न चैतदप्रसन्नेन शंकरेणेति वाक्यतः।।244।।
इत्यनेनैव पाठेन मालिनीविजयोत्तरे।

तत्र हि–

'अनायासमनारम्भमनुपायं महाफलम्।
श्रोतुमिच्छामि योगेश योगं योगविदांवर।।'

'Ānanda is Brahma....'

As per this saying, it is of the form of *Cit* only. It means there is no place of any solution in here.242

This is not merely his thought, this is said by all *Āgamas*, he says the same:

Tatsvaprakāśaṁ vijñānaṁ vidyāvidyeśvarādibhiḥ/
Api durlabhasadbhāvaṁ śrīsiddhātantra uccyate//243//

Malinyāṁ sūcitaṁ caitatpaṭale'ṣṭādaśe sphuṭam/
Na caitadaprasannena śaṅkareṇeti vākyataḥ//244//
Ityanenaiva pāṭhena Mālinīvijayottare/

The self-kindled *jñāna* rare for *Vidyā* and *Vidyeśvara* is mentioned in *Śrī Siddhā Tantra* along with eighteenth chapter of *Mālini Tantra* which says, 'this is taught by happy *Śiva* etc.' This is also given in *Mālinīvijayottara Tantra*.243-244

There:

'O *Yogeśvara*! I want to know about easily attainable *Anupāya yoga* which bestows great merits.'

इति देव्या पृष्टे–

'शृणु देवि प्रवक्ष्यामि योगामृतमनुत्तमम्।
यत्प्राप्य शिवतां मर्त्या लभन्त्यायासवर्जिताः।।
न चैतदप्रसन्नेन शंकरेणोपदिश्यते।
कथंचिदुपलब्धेऽपि वासना न प्रजायते।।'

इत्याद्युपक्रम्य–

तस्मात्तदभ्यसेन्नित्यमविरक्तेन चेतसा।
स विसर्गो महादेवि अत्र विश्रान्तिमर्हति।।
गुरुवक्त्रं तदेवोक्तं शक्तिचक्रं तदुच्यते।
तदेव सर्वमन्त्राणामुत्पत्तिस्थानमुत्तमम्।।'

इत्याद्युक्तम्।।243–244।।

अयमेव च शास्त्रार्थः इत्याह–

इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम्।
तन्मया तन्त्र्यते तन्त्रालोकनाम्न्यत्र शासने।।245।।

While being asked by *Devī*:

'O *Devī*! Listen as now I would narrate the great *Amṛta yoga* by which mortal humans attain unity with *Śiva*. This was bestowed by happy *Śiva*, if this *yoga* is somehow earned, no carnal desires would be left.'

From this, up to:

'Hence it must be practiced with renounced heart. O *Devī*! This is *Visarga* and creation reposes there. This only is called as head of *Guru* and *Śakti cakra*. This only is source of origin of *Mantra*.'

All this is said.243-244

This only is the gist of (*Śiva*) *śāstra*, he says the same:

Iti jñānacatuṣkaṁ yatsiddhimuktimahodayam/
Tanmayā tantryate tantrālokanāmnyatra śāsane//245//

These four *jñānas* are the great dawn of *siddhi* and *mukti*, they are explained elaboratively by me in *śāstra* named *Tantrāloka*.245

इतीति तन्त्रालोके–तन्त्राणां पारमेश्वराणाम् आलोक इव आलोकः,तानि आलोकयति प्रकाशयति इति वा। इति–उक्तस्वरूपं यत् ज्ञानचतुष्कं, किं भूतं? सिद्धिमुक्त्योर्महान् उदयः अस्मिन् इति कृत्वा महोदयं, तत् अत्र तन्त्रालोके शासने तन्त्र्यते–विस्तरेण प्रकाश्यते इत्यर्थः ।।245 ।।

अथ–

'तत्र नानुपलब्धेऽर्थे न निर्णीते प्रवर्तते।
किं तु संशयिते न्यायस्तदङ्गं तेन संशयः ।।'

इत्याद्युक्त्या प्रायः संशयिते एव अर्थे निर्णयात्मनः शास्त्रस्य प्रणयनमुक्तम् इति संशयस्य तदङ्गत्वात् प्रथमं तत्स्वरूपमेव निरूपयितुम् उपक्रमते–

तत्रेह यद्यदन्तर्वा बहिर्वा परिमृश्यते।
अनुद्घाटितरूपं तत्पूर्वमेव प्रकाशते ।।246 ।।

In this *'Tantrāloka' 'Tantra'* stands for *Parameśvara śāstra* and *'Āloka'* stands for splendour, hence it means, "It splendours *Parameśvara śāstra* and reveals it to all. What are those aforesaid four *jñānas*? He says, "They are great dawn of accomplishments and *mukti*. Word *tantryate* is used in the sense that it would be explained in detail by *Tantrāloka śāstra*.245

It is said that:

'No one involves in unavailable or decided meanings (or matters), though yes, involvement in doubtful meanings (or subjects) is logical. By this, doubt becomes the part of commencement of that topic'

As per this logic, the writing of *śāstra* decisive on doubtful subjects is said to be logical. Hence, as doubt plays partial role in commencement of any topic, he first of all does arrangements to explain doubt's form:

Tatreha yadyadantarvā bahirvā parimṛśyate/
Anudghāṭitarūpaṁ tatpūrvameva prakāśate//246//

Now splendours that 'one' at first, which is undisclosed till now and is placed within (objects) displayed intrinsically and extrinsically.246

अन्त:–मानसविज्ञानादौ, अनुद्घाटितरूपमिति–अनुल्लिखितविशेषं, सामान्यधर्मात्मकम् इत्यर्थ:।।246।।

अयमेव च प्राय: 'संशय:' इत्युच्यते इत्याह–

तथानुद्घाटिताकारा निर्वाच्येनात्मना प्रथा।
संशयः कुत्रचिदद्रूपे निश्चिते सति नान्यथा।।247।।

तथा प्राथमिकत्वेन अनुद्घाटित: करचरणादिविशेषधर्मानवगमात् अनुन्मुद्रितो योऽसौ ऊर्ध्वतादि: सामान्यधर्मा आकार: तेन अनिर्वाच्येन अन्यतरधर्मिविशेषनिश्चयाभावात् उभयांशावलम्बित्वेन नियतरूपतया वक्तुमशक्येन आत्मना स्वरूपेण विशिष्य या प्रथा–प्रतीति: सा संशय:, स हि ऊर्ध्वतादे: सामान्यात्मनो धर्मस्य अधिगमे वक्रकोटरत्वादीनां विशेषधर्माणां च अनधिगमे सति उदियात्। तदाह 'कुत्रचित्' इत्यादि–कस्मिंश्चित्

Word *'antaḥ'* or intrinsic stands for specific knowledge acquired by *mana.* (Word *'bāhya'* stands for extrinsic ascertainment.) Word *'anudghāṭita'* or 'undisclosed' stands for 'the specifically undisclosed (subject)' or doubt which has general nature.246

This only is called as doubt in general, he says the same:

Tathānudghāṭitākārā nirvācyenātmnā prathā/
Saṁśayaḥ kutracidrūpe niścite Sati nānyathā//247//

The one which is undisclosed and has indefinable form only is called as doubt. (This arises when the nature of any object or event) is partially perceivable; else not.247

Hence first of all *'anudghāṭita'* means, "The form which is unclear due to lack of legs and hands etc. the specific attributes (of body); the one whose upper side and lower side (dimensions) are untold and the one which can't be perceived properly as its form would not be perceived while analysing both the sides (pros and cons) due to lack of any specific attribute, is called as doubt." For example, "When one does not perceive while looking upwards, whether it is face or hollow of tree"; a doubt occurs (whether it is human or tree). He says the same *'kutracit'* which means, "In *dharmī* having

सामान्यधर्मावच्छेदिनि धर्मिणि इत्यर्थः। नान्यथा इति–सर्वात्मना निश्चिते धर्मिणि अनिश्चिते वा इति यावत्।।247।।

एतदेव विभज्य दर्शयति–

एतत्किमिति मुख्येऽस्मिन्नेतदंशः सुनिश्चितः।
संशयोऽस्तित्वनास्तयादिधर्मानुद्घाटितात्मकः ।।248।।

एतत्किमिति–परामर्शात्मा संशयः, 'स्थाणुर्वा पुरुषो वा' इत्यादिपरामर्शान्तरापेक्षया सर्वेषामेव विशेषधर्माणाम् अनुद्घाटितत्वात् मुख्यः, तत्र च किम् इत्यंशापेक्षया य एतदंशः स धर्मिमात्रग्रहणात् सुष्ठु निश्चितः। ननु–

'नियतोभयांशावलम्बो विमर्शः संशयः।'

इति संशयस्य लक्षणं, तत्र चेत् एकः कश्चिदंशो निश्चितः तत्कृतं तेन, इत्याह 'संशयः' इत्यादि। अस्तित्वं च नास्तित्वं च तत् अस्तित्वनास्तित्वमादिर्येषां विशेषधर्माणां

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limited generic nature" (This means, when there is lack of attributes to determine the *dharmī*) or else, this doubt is not present where there is absolute certainty or uncertainty.247

He shows this while classifying further.

Etatkimiti mukhye'sminnetadaṁśaḥ suniścitaḥ/
Saṁśayo'stitvanāstasyādidharmānudaghāṭitātmakḥ//248//

'What is this?' In this, prime is 'this' this is certain. Doubt exists where (*viśeṣa*) *dharma* of existence and non-existence are not revealed.248

Thoughts like, "What is this?" are called as doubt. As the specific *dharma* (nature) with respect to deliberation "whether it is tree or man" is not clear, *'etata'* or 'this' is 'prime'. As *dharmī* is acknowledged by 'this', 'this' is ascertained with respect to *'kim'* or 'what'. Question is:

'Deliberation consistently following both the sides (pros and cons) is called as doubt.'

Above said is the characteristic of doubt. In that case, when one side 'whether tree or man' is decided, where is the doubt? He resolves it and says, "Doubt is there." The one, which is

तैः अनुद्घाटितः अनुन्मुद्रित आत्मा स्वरूपं यस्य स तथा, यत्र हि सत्त्वासत्त्वाख्ययोरपि धर्मयोरनिश्चितत्वात् उद्घाटनं न वृत्तं तत्र का वार्ता अन्येषां धर्माणाम्? इति सर्वेषामेव धर्माणाम् अनुल्लिखिताकारत्वात् नियतधर्मानवलम्बनात् अयं मुख्यः संशयः, किमित्यंशो हि अनुल्लिखितार्थाकाराभिधायक एव इति भावः।।248।।

तदाह–

किमित्येतस्य शब्दस्य नाधिकोऽर्थः प्रकाशते।

अधिकः इति एतच्छब्दार्थात्।।

तर्हि किमर्थमुपाधीयते? इत्याशङ्क्याह–

किं त्वनुन्मुदिताकारं वस्त्वेवाभिदधात्ययम्।।249।।

अयम् इति किं-शब्दः।।249।।

not revealed by *viśeṣa dharma* of the form of existence or non-existence only is doubt. (Doubt is with respect to existence of tree or man) When the object was not revealed due to uncertainty with respect to it being real or unreal, how can any other *dharma* or attribute (of that object) be discussed? Hence, as the form of all the attributes of *'kim'* are not certain or any specific attribute (of object) is not followed (to know that object), this 'this' is main doubt. Word *'kim'* or 'what' is narration of that doubt only.248

He says the same:

Kimityetasya śabdasya nādhiko'rthaḥ prakāśate/

Word *'kiṁ'* or 'what' doesn't seem to be more than narrator of word *'etata'* or 'this'.

Word *'adhika'* is used to tell that word 'what' doesn't seem to be more than verbal narration of word *'etata'* or 'this'.

Then why it is used? He clears this doubt while saying:

Kiṁ tvanunmudritākāraṁ vastvevābhidadhātyayam//249//

However, this word (*kim*) tells about that object of undisclosed form.249

Word *ayam* used in *śloka* stands for *kiṁ*(what).249

संशयस्य च मुख्यत्वं क्वचिदमुख्यत्वे सति युज्यत इत्यस्यामुख्यत्वमपि दर्शयितुमाह–

स्थाणुर्वा पुरुषो वेति न मुख्योऽस्त्येष संशयः।
भूयःस्थधर्मजातेषु निश्चयोत्पाद एव हि।।250।।

न मुख्यः इति–पूर्ववत् सर्वेषामेव धर्माणाम् अनुद्घाटितरूपत्वाभावात्, यतः स्थाण्वादिनियतपरामर्शान्यथानुपपत्त्या भूयसामस्थाण्वादिवर्तिनां धर्माणाम् एष निश्चयात्मा प्रत्ययः।।250।।

ननु यद्येवं तर्हि अत्र वा अर्थसंभेदसंभवात् नियतस्य च अनिश्चयात् उदितानुदितहोमन्यायेन विकल्प एव भवेत्, इत्याशङ्क्याह–

आमर्शनीयद्वैरूप्यानुद्घाटनवशात्पुनः ।
संशयः स किमित्यंशे विकल्पस्त्वन्यथा स्फुटः।।251।।

The primacy of doubt looks relevant when there is something secondary (in the scenario); hence he displays that secondary':

Sthāṇurvā puruṣo veti na mukhyo'styeṣa saṁśayaḥ/
Bhūyaḥsthadharmajāteṣu niścayotpāda eva hi//250//

Whether tree or man? In this statement doubt is not prime rather it ascertains a few amongst a group of many *dharmas*.250

This question 'whether tree (word used is immobile) or man' is not prime, because all attributes are not revealed here. Hence as the deliberation of immobile tree etc. is not ascertained, the qualities of immobile ones also come in thoughts. 250

If this is the case, then here would be the *vikalpa* (instead of doubt), as per *udita* and *anudita homa*; appearing due to probability of variation in meaning and uncertainty with respect to existence of that object. This is due to word *'va'*-'or' used in *śloka* (-250)(tree or man)? He clears this doubt and says:

Āmarśnīyadvairūpyānudghāṭanavaśātpunaḥ /
Saṁśayaḥ sa kimityaṁśe vikalpastvanythā sphuṭaḥ//251//

If the form of two are not revealed 'what' would be that doubt. Or else (if both are visible) this is clearly the *vikalpa*.251

आमर्शनीयं स्थाणुपुरुषलक्षणं यत् द्वैरूप्यं, तस्य अनुद्घाटनं-वक्रकोटरत्वादि विशेषरूपतयानाविष्करणं ततोऽयं प्रत्यय: किमित्यंशसंभेदात् संशय एव। 'स्थाणुर्वा पुरुषो वा' इत्यत्र हि किं स्थाणु: किं पुरुष: इत्येव तात्त्विक: संशयार्थ:, यदि परमेतत् किमिति केवले किमंशे सर्वेषामेव विशेषधर्माणाम् अनुद्घाटितरूपत्वात् मुख्यत्वम्, अत्र च नियतविशेषधर्मानवगमात् अमुख्यत्वम्-इति विशेष:। विकल्पे पुनर्व्रीहियवयोरुभयोरपि निश्चितत्वे सति नानुद्घाटितरूपत्वम्, तदाह 'विकल्पस्त्वन्यथा स्फुट:' इति। अन्यथा इति-आमर्शनीययोर्द्वयोरपि व्रीहियवयोर्विशेषधर्मात्मना निश्चयात्, एवं-विधश्चायं संशय: शास्त्रप्रवृत्तौ निमित्ततां भजते इत्युक्तप्रायम्।

शास्त्रं हि निर्णयात्म, निर्णयश्च प्राय: संदिग्ध एवार्थे प्रवर्तते, नहि उपलब्ध एव संशयविषयता प्रतिपद्यते नानुपलब्ध:, संशयस्य च प्रमातृधर्मत्वात् यद्यपि केनचित्संशयानेन संदिग्धोऽर्थ: प्रतिपद्यते तदा तस्योपलम्भ: स्यात्, तत्प्रतिपादनमेव च प्रश्न: इति सोऽपि स्वकारणवत् शास्त्रप्रवृत्तौ निमित्ततां यायात्, तन्निर्णयाय च प्रारभ्यमाणस्य शास्त्रस्य त्रिविधा प्रवृत्ति:-उद्देशो, लक्षणं, परीक्षा च इति, नामधेयेन पदार्थाभिधानमात्रं चोद्देश:,

Whether this is tree or man, this statement reveals two forms. If it is not clear that whether it is 'face' or 'hollow of tree' then word 'what' becomes doubt. However, it must be noted that this doubt is in word *'kiṁ'* or 'what' only. 'What' in 'what is this' is prime because all the specific attributes are not manifested here. Word 'what' has no primacy also because of lack of knowledge of those specific *dharmas*. (Now *vikalpa* or option is explained) When we talk about *vikalpa*, it would certainly have both rice and barley. Here both are revealed hence the both are visible. *Vikalpa* manifests when there is certainty in the nature of objects displayed.

Śāstra is commenced due to such doubts. *Śāstra* is a kind of judgement. Judgement commences only on doubtful meanings. There would never be the doubt when the object doesn't exist or certainly exist. Doubting is attribute of *pramātā*, hence when the person having doubt goes behind that, he knows what is the fact. Questions are related to bestowing of that fact and they also are the reason behind commencement of *śāstra*. For the sake of judging that, commencement of *śāstra* is done in three ways: 1. *Uddeśya* (motive) 2. *lakṣaṇa* (characteristics) and

तस्य च प्रथममवश्यमुपादानं कार्यम्–अनुद्दिष्टस्य लक्षणपरीक्षानुपपत्तेः, अतश्च उद्देशः विना लक्षणपरीक्षात्मशास्त्रस्य प्रणयनमेव न घटते–इत्यस्यापि तत्र अङ्गत्वम्।।251।।

ननु एकेनैव शास्त्रप्रणयनसिद्धेः किमर्थं त्रितयम्? इति चेत्, न चैतत्परस्परानुषक्ततयैव अत्र एषां निमित्तत्वाभिधानात्। संशयित एव हि अर्थः केनचिदभिधीयमानः शास्त्रेण उद्देशादिद्वारेण निर्णीयते इति, अत एव च स्वरूपभेदेऽपि एवं शास्त्रप्रवृत्तौ अनुद्घाटितात्मप्रथात्मकेन समानेन रूपेण कारणत्वमस्ति इति प्रतिपादयितुमाह–

तेनानुद्घाटितात्मत्वभानप्रथनमेव यत्।
प्रथमं स इहोद्देशः प्रश्नः संशय एव च।।252।।

तेन–पूर्वोक्तेन न्यायेन अनुद्घाटितात्मत्वेन भावस्य वस्तुमात्रस्य प्रथमं यत् प्रथनं स एव इहोद्देशः–प्रश्नः संशयश्च इति, तत्र संशयस्य तावदेवंरूपत्वं समनन्तरमेव उक्तम्,

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3. *Parīkṣā* (testing). Narration of *śāstra* along with its name is called as *uddeśya*, it must be told first. The characteristics of the one which is unseen can't be told nor that unseen can be tested. Hence, it is not possible to write a *śāstra* narrating characteristics and tests, without uddeśya. Hence this motive also is part of narration of that *śāstra*.

*[Udita-anudita nyāya means, "Vedas narrate perform yajña before sunrise-'anudita' or perform yajña after sunrise-'udita' this gives vikalpa.]*251

Question is narration of *śāstra* can be done on the basis of one source only, then why three sources? Its answer is, all the three are attached to each other hence all the three are required. Solution of doubt only becomes *śāstra*, narrated by someone and it is settled by motive etc. only. Hence, even though there would be difference in their forms, these three are the reason behind narration of *śāstra*:

Tenānudghāṭitātmatvabhānaprathanameva yat/
Pratham sa ihoddeśaḥ praśnaḥ saṁśay eva ca//252//

The establishment of that undisclosed material only is called as *uddeśya*. This is doubt and question both.252

As per *'Tena'* or 'that' aforesaid *nyāya* (*udita-anudita homa*), is mere establishment of name of object under investigation, instead of revealing its qualities is called as *uddeśya*. This is

उद्देशे च अनुद्घाटितत्वेनैव वस्तुनः प्रथनं रूपं-नामधेयमात्रैणैव पदार्थानामभिधानात्। प्रश्नेऽपि एवं वाच्यम्, अन्यथा हि निर्णयात्मत्वे प्रतिवचनादस्य विशेषो न स्यात्।।252।।

तत्र संशयितेऽर्थे प्रश्नः प्रवर्तते, इति तन्निर्णयानन्तरम् निर्णेतव्यः प्रश्नः, इति प्राप्तावसर तत्सतत्त्वमेव वक्तुमाह-

तथानुद्घाटिताकारभावप्रसरवर्त्मना ।
प्रसरन्तो स्वसंवित्तिः प्रष्ट्री शिष्यात्मतां गता।।253।।

इह अद्वयनये 'परमार्थसती संविदेव सर्वम्' इति प्रष्टृप्रतिवक्तृरूपगुरुशिष्याद्यात्मनो भेदस्य तावदनुपपत्तिः इति। पूर्वोक्तेन प्रकारेण अनुद्घाटिताकारः-सर्वभावनिर्भरत्वात् संविदेकरूपो, योऽसौ भावः-पारमार्थिकं पूर्णस्वभावं वस्तु, तस्य यः प्रसरः-पश्यन्त्यादिदशाक्रमणेन अवरोहः, तदेव वर्त्म, तेन प्रसरन्ती-वैखर्यादिरूपतामासादयन्ती,

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both question and doubt. Amongst them doubt is already said. *Uddeśya* reveals the name only and not the material because narration happens while taking the name of material only. The same happens in question also, or else when the determination of object would be done in question, then there would be no difference between question and answer.252

Question is raised for the sake of doubts, hence once the doubt is clarified question also is answered after that. Hence, he presents the real form of question at appropriate point of time:

Tathānudghāṭitākārabhāvaprasaravartmanā /
Prasaranto svasaṁvittiḥ praṣṭrīṣiṣyātmatāṁ gatā//253//

As per this policy, that *Parā Saṁvida* of undisclosed shape and size, steps down via *Paśyanti* form etc. and becomes the pupil while being contracted.253

The basic principle of this monistic *śāstra* is, "That *Saṁvida*-the real truth is everything." Hence, the difference between *Guru* the teller and pupil the asker, is foul. Hence the *Parā Saṁvida* (the one beyond any form; or the shelter of all forms) whose *'bhāva'* means existence is said to be eternal truth and complete only *'prasara'* or 'steps down' via *Paśyanti* and *Vaikharī*

स्वसंविदेव, संकुचिता, प्रमात्रात्मशिष्यभूमिकाम् अवभासयन्ती 'प्रष्ट्री' इत्युच्यते इत्यर्थः।।253।।

कुत्र कथं चास्याः प्रष्ट्टत्वम्? इत्याह–

तथान्तरपरामर्शनिश्चयात्मतिरोहितेः ।
प्रसरानन्तरोद्भूतसंहारोदयभागपि ।।254।।

यावत्येव भवेद्बाह्यप्रसरे प्रस्फुटात्मनि।
अनुन्मीलितरूपा सा प्रष्ट्री तावति भण्यते।।255।।

तथा–परमाद्वयमयत्वेन, आन्तरः–प्रमात्रैकात्म्यरूपो, योऽसौ परामर्शः, तस्य निश्चयो–दार्ढ्यं तदात्मनस्तिरोहितेः– उत्तरोत्तरस्य रूपस्य पूर्वपूर्वत्रानवस्थितेः, प्रसरात्–बाह्यौन्मुख्यात्, अनन्तरमुद्भुतौ यौ संहारश्चपराद्यात्मानो रूपस्य स्वात्मन्येव विश्रान्तिः, उदयश्च–पश्यन्त्याद्यात्मना रूपेण बहिरुद्भवः तौ भजते, तद्रूपा हि सा संवित् यावति

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stages etc.' She contracts the self and plays role of pupil and is called as *'praṣṭrī'*.253

How and where *Saṁvida* becomes *'praṣṭrī'* (asker)? He says:

Tathāntaraparāmarśaniścayātmatirohiteḥ /
Prasarānantarodbhūtasaṁhārodayabhāgapi //254//

Yāvatyeva bhavādbāhyaprasare prasphuṭātmani/
Anunmīlitarūpā sā praṣṭrī tāvati bhaṇyate//255//

When she spreads in extrinsic world where her repose in *sva* dusks and states like *Paśyanti* dawn; when she gives up her intrinsic reflection of that supreme unity and till the time she splendours (while hiding her sva) in distinct extrinsic world (comprising *prameya* like subjective and objective existents), she is called as *praṣṭrī*. 254-255

When her reflection of *'āntara'* or *pramātṛ* form, which is *Paramādvaya* (state where there is no difference between *Śiva* and his supreme-consciousness who is also called as *Śakti*) is concealed, *Saṁvida* starts spreading extrinsically. Such expansion has two states; dusk and dawn. Repose of forms like *Parā* etc. in her *sva* is called as dusk and her spread in extrinsic world as stages like *paśyanti* etc. is called as dawn. In

प्रस्फुयत्मनि-ग्राह्यग्राहकयुगलकाद्याभासस्वभावे बाह्यप्रसरे, अनुन्मीलितरूपा-संविद्रूपत्वेन अनवभासमाना भवेत्, तावत्येव अनुद्घाटितात्मत्वेन प्रथनात् 'प्रष्ट्री' इत्युच्यते इत्यर्थः।।254।।255।।

न केवलं संविदः प्रष्ट्टत्वमेव अस्ति, यावत् प्रश्नादिरूपत्वमपि इत्याह–

स्वयमेवं विबोधश्च तथा प्रश्नोत्तरात्मकः।
गुरूशिष्यपदेऽप्येष देहभेदो ह्यतात्त्विकः।।256।।

तदुक्तं–

गुरूशिष्यपदे स्थित्वा स्वयं देवः सदाशिवः।
पूर्वोत्तरपदैर्वाक्यैस्तन्त्रं समवतारयत्।।'

इति। तथा–

'प्रष्ट्री च प्रतिवक्त्रो च स्वयं देवी व्यवस्थिता।'

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the case of dawn, she doesn't splendour like *Saṁvida*, she splendour like *grāhya-grāhaka* (in discriminative manner). At this stage, till the time she not appears as *Saṁvida* distinctly in extrinsic world, she is called as *praṣṭṛī*.254-255

She not only becomes *praṣṭrī* (asker), she becomes *praśna* or question also:

Svayamevaṁ Vibodhaśca tathā praśnottarātmakaḥ/
Guruśiṣyapade'pyeṣa dehabhedo hyatātvikaḥ//256//

Saṁvida herself quivers as *bodha* and question and answer. She only is *Guru* and pupil and the difference between them is unreal.256

As said:

'Lord *Sadāśiva* himself manifested *Tantra* while presenting it in the form of question and answer while sitting on the positon of *Guru* and pupil.'

And:

'Goddess herself becomes asker and she herself answers.'

इति। ननु गुरूशिष्ययोः परस्परं भेदः साक्षादुपलभ्यते इति किं नाम अनयोर्बोधरूपत्वम्? इत्याह–एष इत्यादि। अतात्त्विकः इति अवास्तबः। बोध एव हि स्वस्वातन्त्र्यमाहात्म्यात् स्वात्मनि तत्तद्देहादिभावम् आभासयति इति भावः।।256।।

तदाह–

बोधो हि बोधरूपत्वादन्तर्नानाकृतोः स्थिताः।
बहिराभासयत्येव द्राक्सामान्यविशेषतः।।257।।

बोधात्मा परमेश्वरो हि बोधनक्रियाकर्तृत्वलक्षणात् बोधरूपत्वात् अन्तः स्थिता नानाकृतोः–तत्तद्भावजातं, द्राक्–अनन्यापेक्षितया निर्विलम्बनमेव, सामान्यविशेषरूपत्वेन, बहिः–विच्छेदेन, अवभासयत्येव इति वाक्यार्थः।।257।।

तत्र सामान्यस्य किं नाम बहिरवभासनम्? इत्याह–

स्त्रक्ष्यमाणविशेषांशाकांक्षायोग्यस्य कस्यचित्।
धर्मस्य सृष्टिः सामान्यसृष्टिः सा संशयात्मिका।।258।।

Question is that the difference between *Guru* and pupil is perceivably visible than how both are *Saṁvida*? He says *'eṣa'* etc. or *'Guru* and pupil', the difference between them is *'atātvika'* or unreal. *Bodha* itself splendours as those bodies by the might of its own *Svātantrya*. (Here *Bodha* is none other than *Saṁvida*.)256

That he says:

Bodho hi bodharūpatvādantaranānākṛtoḥ sthitāḥ/
Bahirābhāsayatyeva drāksāmānyaviśeṣataḥ//257//

Bodha only displays figures of general and special shapes dwelling within it, extrinsically without any support.257

Soul of the form of *Bodha* is *Śiva*. (That's why *Bodha* is used twice; i.e. state when *Śiva* is *Śiva,* not empirical soul). He only is doer of process of *bodhana* or acknowledgement and then he displays various shapes placed within him extrinsically in general or special way; without any desire and support.257

What is the display of general extrinsically? He says:

Srakṣyamāṇaviśeṣāṁśākāṁkṣāyogyasya kasyacit/
Dharmasya sṛṣṭiḥ sāmānyasṛṣṭiḥ sā saṁśayātmikā//258//

The creation of *dharma* (nature) for the sake of any special

स्रक्ष्यमाणा:-सवालक्षणेन उल्लासयिष्यमाण, ये विशेषांशा' तत्र

'निर्विशेषं हि सामान्यं भवेच्छशविषाणवत्।'

इत्याद्युक्तयुक्त्या तदविनाभावित्वेन आकांक्षा-औन्मुख्यं, तत्र योग्यस्य-तदौन्मुख्याभावेऽपि सर्वगतत्वात् तत्स्वरूपानपायात् अनुगुणस्य, कस्यचित् नियतस्य गोत्वादे: धर्मस्य, बहिरवभासनात्मा सृष्टि: सामान्य सृष्टि:, सा एव च अनुद्घाटितात्मप्रथारूपत्वात् 'संशय:' इति-विशेषाकांक्षानुगुणसामान्यप्रतीतिरेव संशयप्रतीति:।।258।।

एवं विशेषसृष्टिरपि निश्चयप्रतीतिरूपा इत्याह-

स्रक्ष्यमाणो विशेषांशो यदा तूपरमेत्तदा।
निर्णयो मातृरूचितो नान्यथा कल्पकोटिभि:।।259।।

part which will evolve in future is called as general creation. Such creation has doubtful character.258

Word *'srkṣyamāṇa'* or 'the evolving one' means, 'The special portion to be evolved in future as a characteristic of *sva*', in that:

'The General which is devoid of special is (unreal) like horn of rabbit.'

As per this saying, the creation of any specific attribute for the sake of any special part, is called as general creation. When it does not reveal self, it is called as doubt. This way, realisation of general for the sake of special (part) is called as realisation of doubt.258

Viśeṣa (special) creation is realisation of certainty, he says the same:

Srakṣyamāṇo viśeṣāṁśo yadā tūparamettadā/
Nirṇayo mātṛrucito nānythā kalpakoṭibhiḥ//259//

When the creation of *viśeṣāṁśa* (part of *viśeṣa*) stops, the desired ascertainment of *pramātā* happens, or else (if *pramātā* would not be pleased ascertainment would not happen) even after crores of *kalpas*.259

यदा पुनर्निश्चयोपयोगिना सर्वविशेषाणां सृष्टत्वात् स्रक्ष्यमाणो विशेषांश उपरमेत्-विशेषविषया सृष्टिः समाप्येत, तदा स एव उद्घाटितात्म प्रथारूपत्वात् 'स्थाणुरेवायम्' इति प्रत्ययात्मा निश्चयः स्यात्। एतदुत्पादे च प्रमातुरिच्छैव निबन्धनम्' इत्युक्तं 'मातृरूचितः' इति। प्रमाता हि यावदेव 'ज्ञातं मया' इति परितुष्येत्, तादेव निश्चितं भवति इति भावः, अन्यथा पुनः स कदाचिदपि न भवेत्-प्रमात्रिच्छायामेवाविश्रान्तेः। तदाह 'नान्यथा कल्पकोटिभिः' इति।।259।।

न केवलमस्य निश्चयमात्ररूपत्वमेवास्ति, यावल्लक्षणादिरूपत्वमपि इत्याह-

तस्याथ वस्तुनः स्वात्मवीर्याक्रमणपाटवात्।
उन्मुद्रणं तयाकृत्या लक्षणोत्तरनिर्णयाः।।260।।

तस्य- विशेषात्मनो वस्तुनो, यत् स्वात्मनो वीर्यं-तदितरपरावृत्तत्वं तस्य

When the evolution of *viśeṣa* (materials) is accomplished as per the *Bodha*, evolution of *viśeṣāṁśa* (part of special display) stops i.e. the creation related to *viśeṣa* stops. Then *Bodha* distinctly reveals its form and by virtue of it, acknowledgement happens like 'it is tree only'; such acknowledgement only is called as ascertainment. The evolution of such ascertainment happens by the virtue of desire of *pramātā* only which is said as *'mātṛrucito'*. When *pramātā* satisfies, "I know it" such ascertainment happens. Or else such ascertainment would never happen, because *pramātā* is not satisfied, that is said, "Or else then it would not be ascertained even after crores of *kalpas*.

[Doubt is generic display, when the pramātā satisfies and ascertainment happens, creation of viśeṣa is accomplished. Accomplishment of viśeṣa depends on satisfaction of pramātā.] 259

It not only has certainty, it has characteristics also, he says the same:

Tasyātha vastunaḥ svātmavīryākramaṇapāṭavāt/
Unmudraṇaṁ tayākṛtyā lakṣaṇottaranirṇayāḥ//260//

The attribute of that *Viśeṣa* object to make its *sva* the subject and then occupying the form of self is called as *lakṣaṇa*, answer and ascertainment.260

Every single object has its own special character; this

आक्रमणं-स्वात्मना विषयीकरणं, तत्र पाटवं- नैराकांक्ष्यात्तीव्रत्वं, ततो यत् तेनैव आकारेण उन्मुद्रणं-प्रतिनियतस्वस्वरूपाविष्करणं, तत् उद्घाटितात्मप्रथामयत्वस्य अविशेषात् 'लक्षणम्' इति 'उत्तरम्' इति 'निर्णय' इति चोच्यते। तत्र असाधारणस्तत्त्वावबोधको धर्मो लक्षणं, तत्त्वावबोधोपकरणं दूषणोद्धरणमुत्तरं, तत्त्वावबोधो निर्णयः।।260।।

ननु तत्त्वावबोधसारत्वस्य अविशेषात्, परीक्षापि लक्षणेनैव निर्णयवत् कथं न संगृहीता? इत्याशङ्क्याह-

निर्णीततावद्धर्मांशपृष्ठपातितया पुनः।
भूयो भूयः समुद्देशलक्षणात्मपरीक्षणम्।।261।।

निर्णीतो-निर्णयविषयीकृतः, तावान्-नियतलक्षणलक्ष्यो, योऽसौ धर्मांशः तद्विषयतया

character only is called as *vīrya* (virile). The encroachment of the being of this *vīrya* or making its *sva*, the subject only is called as nature of that object. This only encapsulates the definite form of object; this encapsulation only is called as characteristic or answer or ascertainment. Hence, the quality which tells about *viśeṣa*(special) element only is called as *lakṣaṇa* (ś 1-251). The instrument by which element is known and the defects are removed is called as answer. Knowing that element only is called as ascertainment (ś 1-259).

[The ongoing discussion is pointing towards the techniques used by Ācārya to write this śāstra. His motive is to bring the follower of it on certain platform so that he may visualise why this is written? and What is its motive? Etc.] 260

When the gist of investigation of element is same (in *lakṣaṇa* and *parīkṣā*) why *parīkṣā* also is not considered done when *lakṣaṇa* is known? He clears this doubt as:

Nirṇītatāvaddharmāṁśapṛṣṭhapātitayā punaḥ/
Bhūyo bhūyaḥ samuddeśalakṣaṇātmaparīkṣaṇam//261//

The ascertained *lakṣana* (characteristic) becomes part of characteristic of that (object under observation), then repeated particularization of that *lakṣaṇa* is its *parīkṣā*.261

When the object is ascertained (as there is no doubt, it means object becomes special), in that case *lakṣya* (aim i.e.

पौनःपुन्येन यः समुद्देशः, यच्च लक्षणं साधारणासाधारणधर्मनिरूपणं, तदात्मकं, पुनः परितः-सर्वतो निःशेषप्रतिपक्षप्रतिक्षेपेण ईक्षणं-परीक्षा इति वाक्यार्थः।।261।।

एतच्च उद्देशादित्रयं सर्वत्रैवास्ति इत्याह-

दृष्टानुमानौपम्याप्तवचनादिषु सर्वतः।
उद्देशलक्षणावेक्षात्रितयं प्राणिनां स्फुरेत्।।262।।

एतदेव क्रमेण दर्शयति-

निर्विकल्पितमुद्देशो विकल्पो लक्षणं पुनः।
परीक्षणं तथाध्यक्षे विकल्पानां परम्परा।।263।।

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uddeśya) of the *lakṣaṇa* (characteristic) which bestows generic and special characteristics, becomes part of its 'nature' (please note that here the fact mentioned in *ś* 1-260 is said again; when a special is evolved it would possess some qualities as per inherent characteristics, this line says the same.). The repeated pointing out of that 'nature' of *uddeśya* while considering it test-material, along with testing of pros and cons of *lakṣaṇa* which reveals general and special is called as *parīkṣā*.

*[This verse says that when an object is evolved it is a special display because it has certainty, this special display occupies characteristics itself and then this nature (which is lakṣaṇa of uddeśya) occupied is pointed out repeatedly; this along with testing of lakṣaṇa is called as parīkṣā. The final conclusion is given in next verse.]*261

These *uddeśya*, *lakṣaṇa* and *parīkṣā* are omnipresent, he says the same:

Dṛṣṭānumānaupamyāptavacanādiṣu sarvataḥ/
Uddeśalakṣaṇāvekṣātritayaṁ prāṇināṁ sphuret//262//

Uddeśya, *lakṣaṇa* and *parīkṣā* lying within *dṛṣṭa* (visible), *anumāna* (conjecture) and *upmāna* (comparison); quiver within living beings.262

He shows this, sequentially:

Nirvikalpitamuddeśo vikalpo lakṣaṇaṁ punaḥ/
Parīkṣaṇaṁ tathādhykṣe vikalpānāṁ paramparā//263//

नगोऽयमिति चोद्देशो धूमित्वादग्निमानिति।
लक्ष्यं व्याप्त्यादिविज्ञानजालं त्वत्र परीक्षणम्।।264।।
उद्देशोऽयमिति प्राच्यो गोतुल्यो गवयाभिधः।
इति वा लक्षणं शेषः परीक्षोपमितौ भवेत्।।265।।
स्वःकाम ईदृगुद्देशो यजेतेत्यस्य लक्षणम्।
अग्निष्टोमादिनेत्येषा परीक्षा शेषवर्तिनी।।266।।

उद्देशः इति–आलोचनमात्रस्य अनुद्घाटितात्मप्रथारूपत्वात्। लक्षणम् इति–नीलमिति विकल्पेन निर्विकल्पस्यैव उद्घाटितात्मप्रथारूपत्वात्। विकल्पानाम् इति–

Nago'yamiti coddeśo dhūmitvādagnimāniti/
Lakṣyaṁ vyāptyādivijñānajālaṁ tvatra parīkṣaṇam//264//
Uddeśo'yamiti prācyo gotulyo gavayābhidhaḥ/
Iti vā lakṣaṇaṁ śeṣaḥ parīkṣopamitau bhavet//265//
Svaḥkāma īdṛguddeśo yajetetyasya lakṣaṇam/
Agniṣṭomādinityeṣā parīkṣā śeṣavartinī//266//

The *nirvikalpa* (knowledge) in perceivable is *uddeśya*, *vikalpa* (knowledge) is *lakṣaṇa* and repetition of *vikalpas* is *parīkṣaṇa* (testing).263

(At the place of conjecture) 'This is mountain' such statement is *uddeśya*. 'As a fume is seen it is set ablaze' such statement is *lakṣaṇa* and its assessment on the basis of various thoughts is called as *parīkṣā*.264

(During comparison) 'this' is *uddeśya*; 'this species of ox is like cow' this is *lakṣaṇa* and rest is *parīkṣā*.265

'For the sake of heaven' in 'Perform *yajña* for the sake of heaven' is called as *uddeśya*; 'perform *yajña*' is *lakṣaṇa* and 'by the virtue of *agniṣṭoma* etc.' is *parīkṣā* which deals with afirmations.266

The form of object is not manifested in *uddeśya*. This can only be viewed. When we say '*nīlama*' or sapphire, the form of *nirvikalpa* object only is specified. *Vikalpa* is *lakṣaṇa*, it only sets

अर्थक्रियाज्ञानपूर्वापरभाविनाम्, तत एव च अर्थतथात्वनिश्चयोत्पादः इत्येषां परीक्षात्वम्। उद्देशः इति नगोऽयम् इति धर्मिमात्रस्यैव अनुद्घाटितसाध्यधर्मात्मत्वेन प्रथनात्। लक्ष्यमिति-साध्यधर्मविशिष्टतया उद्घाटितात्मप्रथारूपत्वात्। व्याप्तिः-अन्वयव्यतिरेकौ, तद्वशादेव हि साध्यसाधनयोरविनाभावनिश्चयोत्पादः इत्यस्याः परीक्षात्मत्वम्। अयमिति-पुरोवर्त्तिनः पिण्डमात्रस्य अनुद्घाटितात्मत्वेन प्रथनात्। प्राच्यः इति-प्रथमो धर्मिविशेषानवच्छिन्नः इति यावत्। गोतुल्योऽयम् इति- प्रमाणदशायां गवयशब्दवाच्योऽयम् इति-फलदशायां च विशेषावच्छेदस्य भावित्वात्। वा शब्दः समुच्चये, तेन प्रमाणदशायाः फलदशायाश्च उद्घाटितात्प्रथारूपत्वात् लक्षणत्वम्। शेषः इति-सास्नादिमद्वाहदोहादिकारी इत्यादि परमर्शः। इदृक् इति-स्वःकामः इत्येव। अस्य इति-स्वः-कामस्य। लक्षणम् इति-अधिकारानुबन्धस्य विषयानुबन्धमन्तरेणानिर्णयात्।

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the stage for assertion, *kriyā* and *jñāna* (of *nīlama*). In that case rise of certainty with regards to existence of object only is *parīkṣā* (or testing).

'This is mountain' such statement is *uddeśya*. Here is no revelation of nature of *dharmī*, only *dharmī* (the bearer of nature; mountain in this case) is mentioned. "Mountain is set ablaze, because fume is seen" this is *lakṣaṇa*, it is special due to posed *dharma* (nature) of objective (*Lakṣaṇa* is characteristic of objective, hence it is special). Here its special *dharma* is shown. *Vyāpti* (universal proposition) is of two types *anvaya* (universal A proposition of European logic) and *vyatireka* (universal B proposition of European logic). On the basis of this only inherent certainty of objective and source arise; this only is *parīkṣaṇa* (testing).

Word *'ayaṁ'* or 'this' tells about unrevealed form of the mass. Word *'prācya'* means first, the one not bound to *dharma* etc. (it is general, it is *uddeśya*). When the statement, "This species of ox is like cow" is used, then proof earned from 'like cow' and result earned from 'species of ox' prove that it is special object. Word *'vā'* is used in the sense of collection, hence as the form of object is revealed in stages of proof and results, it is *lakṣaṇa*. (*ś* 1-261). 'Rest' or assessments like dew lap of ox; can it be used as for ride or not and can it be milked or not etc. all this discussion happens during the testing.

'शेषः परमार्थत्वत्।'

इति वचनात् सा अर्थवादव्यापारात्मा इति कर्तव्यता इत्यर्थः। परीक्षात्वं चात्र-उद्दिष्टलक्षितस्वर्गकामाधिकारनिस्तुषीकरणत्वात्।।263-266।।

ननु स्रक्ष्यमाणविशेषाकांक्षानुगुणसामान्यसृष्टिः 'उद्देशः' इत्युक्तं, न च विशेषस्य आकांक्षणीत्वमुचितं-तदानीं तस्य भविष्यत्तया वार्तामात्रस्यापि अभावात्? इत्याशङ्कां सोपस्कारप्रागुक्तलक्षणानुवादपुरःसरं प्रतिक्षिपति-

विकल्पस्त्रक्ष्यमाणान्यरुचितांशसहिष्णुनः ।
वस्तुनो या तथात्वेन सृष्टिः सोद्देशसंज्ञिता।।267।।
तदेव संविच्चिनुते यावतः स्त्रक्ष्यमाणता।

Word *'īdṛka'* or 'such' is used for 'for the sake of heaven' and *'asya'* or 'this' also is used for 'desirous of heaven.'The *adhikārānubandha* (connection of honor-ship), can't be known without *viṣayānubandha* (connection of subject; action) i.e. *yajña*; hence it is *lakṣaṇa*.

'As leftover is eternal true.'

As per this statement testing is *'śeṣavartinī'* or 'affirmation' and it has certainty. As the right to attain heaven is proved by *uddeśya* and *lakṣaṇa*, this certainty is *parīkṣā*.263-266

Creation of *sāmānya* (general) as per the desire of evolving *viśeṣa* (special), is called as *uddeśya* however it would not be good, how this special would have any desire? As the special is not evolved yet. He clears this doubt while defining aforesaid *lakṣaṇa* more firmly:

Vikalpasrakṣyamāṇānyarucitāṁśasahiṣṇunaḥ /
Vastuno yā tathātvena sṛṣṭiḥ soddeśasaṁjñitā//267//
Tadiva saṁviccinunte yāvataḥ srakṣyamāṇatā/

The one created to accept specials evolving in future from *vikalpa* and others (other than general) is called as *Uddeśya.* At that time, *Saṁvida* selects those which are yet to evolve in future.267

विकल्पेन–तत्प्रधानेन प्रमात्रा सामान्यस्य सृष्टत्वात् तदपेक्षया स्रक्ष्यमाणाः–लक्षणात् उल्लासयिष्यमाणा, अत एव अन्ये–ये सामान्यव्यतिरिक्ताः प्रमातुः संतोषादायकत्वाच्च, रुचिता–इष्यः, ये अंशा–विशेषाः, तान्–अर्थात व्याप्यत्वेन सहते तच्छीलं यत् तस्यैवंविधस्य सामान्यात्मानो वस्तुनः, तथात्वेन–स्रक्ष्यमाणत्वादिविशेषणविशिष्टविशेषसहिष्णुत्वेन, या सृष्टिः, तस्या उद्देशः–अभिधानं तत्र यावतः आकांक्षणीयस्य विशेषष्य स्रक्ष्यमाणता तावत्, तदैव–उद्देशावसरे, संविच्चिनुते–अनुसंधत्ते इत्यर्थः।।267।।

तत्र हेतुः

यतो ह्यकालकलिता संधत्ते सार्वकालिकम्।।268।।

हि–शब्दो वाक्यालङ्कारे।।268।।

ननु उद्घाटितात्मप्रथारूपत्वे सति लक्षणस्य सामान्यविशेषयोर्द्वयोरपि प्रथनात् किं लक्ष्यं? किं वा लक्षणम्? इत्यत्र विवेकाभावादनियमः स्यात् इत्याशंक्याह–

Pramātā primarily having attributes of *vikalpa* creates general. Apart from that evolving ones are special. The portion of desires apart from these general also are special. The capability to bear these special is in general only. *Uddeśya* only is the natural property which bears all such specials. At this time, the interrogation of evolution of desirous special is done by *Saṁvida* only. (General is *uddeśya* only i.e. the title of book, special is 'certain by nature'-the content of book, this could be borne by title only. Apart from it *uddeśya* also bears the desirous special, the investigation of these evolving contents is done by *Saṁvida*; the Bodha of Ācārya.).267

It has reasons:

Yato hyakālakalitā saṁdhatte sārvakālikam//268//

Because that *Saṁvida* untouched by time investigates (the objects) present in all the times.268

Word *'hi'* is used as *'vākyālaṇkāra'* or 'rhetoric of statement'.268

As general and special both quiver when the *sva* is spread; in that case there would not be any discrimination between *lakṣya* and *lakṣaṇa*, there would be no rules and regulations. He clears this doubt as:

स्त्रक्ष्यमाणस्य या सृष्टिः प्राक्सृष्टांशस्य संह्यतिः।
अनूद्यमाने धर्मे सा संविल्लक्षणमुच्यते।।269।।

इह विशेषसामान्यविषयसृष्टिसंहृतिमयी संवित् लक्षणं–व्यवहरणबीजमिति। तत्र सृज्यमानस्य विशेषांस्य विधेयतया लक्षणत्वं वाच्यं, संह्रियमाणस्य च सामान्यांशस्य अनूद्यमानतया लक्ष्यत्वम् इतयस्त्येव विवेकः।।269।।

ननु–

'भूयो भूयः समुद्देशलक्षणात्म परीक्षणम्।'

इत्युक्त, तत्र च विरामनिमित्ताभावत् परीक्षाया अविश्रान्तिरेव स्यात्? इत्याशङ्कामनुवादगर्भां प्रतिक्षिपति,

तत्पृष्ठपातिभूयोंशसृष्टिसंहारविभ्रमाः ।
परीक्षा कथ्यते मातृरुचिता कल्पितावधिः।।270।।

Srakṣyamāṇsya yā sṛṣṭiḥ prāksṛṣṭāṁśasya saṁhṛtiḥ/
Anūdyamāne dharme sā saṁvilakṣaṇamucyate//269//

The creation of the one which was supposed to be evolved in future and destruction of what is present; the imitation of attribute of (mortal) general this way is called as *lakṣaṇa* of *Saṁvida*.269

The *Saṁvida* who is of the form of slayer of evolving special and general is cause of *lakṣaṇa* or behind behaviour. Amongst them; evolving portion of special is called as *lakṣaṇa* because it is yet to be established and annihilating portion of general to be expressed correspondingly is *lakṣya* (lit. Uddeśya). 269

Question is

'Repeated particularisation of *lakṣaṇa* is its own *parīkṣā*.' (T.A. 1-261)

As per this saying as there would be no pause, the *parīkṣā* would not stop? He clears this doubt with explanation:

Tatpṛṣṭhapātibhūyoṁśasṛṣṭisaṁhāravibhramāḥ /
Parīkṣā kathyate mātṛrucitā kalpitāvadhiḥ//270//

The whirling of creation and destruction of portion of

ननु तत्र तत्र प्रत्यक्षादौ क्रमेण पश्यन्ती-मध्यमावैखरीरूपतया स्वात्मचमत्कारमयी विमर्शशक्तिरेव विजृम्भते इत्युक्तं, तत्कथमिह उद्देशाद्यात्मना स्वसिद्धान्ताप्रसिद्धं क्रमान्तरमासूत्रितम्? इत्याशंक्याह-

प्राक्पश्यन्त्यथ मध्यान्या बैखरी चेति ता इमाः।
परा परापरा देवी चरमा त्वपरत्मिका।।271।।

ननु संख्यासाम्यमात्रादेव उद्देशादित्रयस्य पश्यन्त्यानिरूपत्वम्, इति किमिदम्? इत्यशंक्याह-

इच्छादि शक्तित्रितयमिदमेव निगद्यते।

इति पूर्वेण सम्बन्धः।

एतत्प्राणित एवायं व्यवहारः प्रतायते।।272।।

that *viśeṣa* which evolves after quivering of *uddeśya* and *lakṣaṇa*; which is liking of *pramātā* and has limited life is called as *parīkṣā*.270

Question is that self-brilliant *Vimarśa Śakti* only quivers as *Paśyanti, Madhyamā* and *Vaikharī* in perceivable objects, then why these *uddeśya* etc. the less known principles of our cult are shown? He clears this doubt as:

Prākpaśyantyatha madhyānyā vaikharī Citi tā imāḥ/
Parā, Parāpara Devī caramā tvaparātmikā//271//

Paśyanti who is told first is *Parā* then *Madhyamā* is *Parāparā* and last *Vaikharī* is *Aparā*.271

Is there similarity in count only or there is analogy between *uddeśya* etc. and *paśyanti* etc. what is this? He clears this doubt as:

Icchādi śaktitritayamidameva nigadyate/

These three (*uddeśya* etc.) are told to be *icchā, jñāna* and *kriyā* Śaktis only.

The relation is as per this saying.

Etatprāṇita evāyaṁ vyavhāraḥ pratāyate//272//

This (worldly) business is commenced while being fuelled by them.272

सकलः खलु अयं शुद्धाशुद्धात्मा व्यवहारः संविद्भित्तावेव अवभासते इति भावः। तदुक्तं-

'इत्थमत्यर्थभिन्नार्थावभासखचिते विभौ।
समलो विमलो वापि व्यवहारोऽनुभूयते।।'इति।।272।।

न केवलमेषाम् एवं- रूपत्वं, यावत्

'परो महानन्तरालो दिव्यो मिश्रस्त्वदिव्यकः।
संबन्धः षड्विधस्तन्त्रे..........................।।'

इत्यादिना उक्तस्य संबन्धस्यापि, इत्याह-

एतत्प्रश्नोत्तरात्मत्वे पारमेश्वरशासने।
परसंबन्धरूपत्वमभिसंबन्धपञ्चके ।।273।।

एते समनन्तरोक्ततत्वे ये प्रश्नोत्तरे ते आत्मा स्वरूपं यस्य तस्य भावस्तत्त्वं, तस्मिन्सति इत्यर्थः। प्रष्टृतद्वक्त्रोरेव सम्बन्धो भवति इति भावः। संबन्धपञ्चके इति महदादिके।

This means, "The entire business of pure and impure is displayed on the wall of *Saṁvida*." That's said:

'This way, pure and impure business quivers in *Parameśvara* who is omnipotent and is diversified by diverse splendour of world.'272

They don't have this form only, but:

'*Tantra* is (involved in relation with) six viz. *Para, Mahāna, antarāla, divya, miśra* (both *divya* and not *divya*) and *adivya*....'

He discusses about these tie-ups and says this:

Etatpraśnottarātmatve Pārameśvaraśāsane/
Parasaṁbandharūpatvamabhisaṁbandhapañcake //273//

These '*saṁbandhapañcaka*' being enlightened by sixth one, is part of *Parameśvara śāsana* (scriptures of this cult) which are of the form of questions and answers.273

Word '*Ete*' or 'this' is used to show those (relations or tie-ups) whose soul is these questions and answers. Relation exists

षष्ठो हि परः संबन्धः सर्वेषामेव एषाम् अनुप्राणकत्वेन अनुवर्तते, इति पृथगिह नोक्तः।।273।।

एतच्च स्वोपज्ञमस्माभिर्नोक्तम्, इत्याह–

यथोक्तं रत्नमालायां सर्वः परकलात्मकः।
महानवान्तरो दिव्यो मिश्रोऽन्योऽन्यस्तु पञ्चमः।।274।।

रत्नमालायाम् इति–श्रीकुलरत्नमालायाम्, उक्तम् इति अर्थतो, न तु शब्दतः। तत्र

'अदृष्टं निर्गुणं यच्च हेयोपादेयवर्जितम्।
तत्तत्त्वं सर्वतत्त्वानां प्रधानं परिपठ्यते।।
अदृष्टविग्रहश्चैव स शान्त इति गीयते।
तस्येच्छा निर्गता शक्तिस्तद्धर्मगुणसंयुत्ता।।'

इत्यादिना पारमेश्वरी परा शक्तिरेव तत्तत्संबन्धात्मना प्रसृता इति सर्वस्यैव महदादेः सबन्धस्य परकलात्मकत्वमुक्तम्! अत एव च एतदेव–

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between asker and teller only. Word *'sambandhapañcaka'* stands for *'mahāna, antarāla, diva, divyādivya* and *adivya.'* The sixth *Para* relation which fuels all, exists in all; hence it is not shown separately.273

All this is not his mind's progeny; he says the same:

Yathokatam ratnamālāyām sarvaḥ parakalātmakaḥ/
Mahānavāntaro divyo miśro'nyo'nyastu pañcamaḥ//274//

As said in *Śrī Kularatnamālā, mahāna, Avāntara, Divya, Miśra* and other (*avidya*) all five are full of *kalās* of *Para.*

Word *'ratnamālāyāma'* means, "*Śāstra* named *Śrīkularatnamālā.*" Word, *'uktam'* or 'said' stands for meaning and not word (meaning as in figure of speech; the meaning of saying is mentioned here). There:

'The *tattva* which is invisible; is beyond qualities and is beyond non-favourable and favourable is said to be prime amongst all elements. That unseen though having body is *Śānta*. His quivering desire only is laced with those *dharmas* and qualities.'

It is proved from these, "*Pārmeśvarī Parā Śakti* only pervades

'सृष्टिमार्गानुसारेण आयातश्चवनीतले।
कथितो देवि षष्ठस्तु यथावेशस्वरूपतः।।'

इत्यनेन उपसंहतम्। मिश्रो–दिव्यादिव्यः। अन्योऽन्यः इति–दिव्यापेक्षया अन्यो मिश्रः, तस्मादन्योऽपि अदिव्यः इति। दिव्य–दिव्यादिव्य–अदिव्यात्मना त्रिधैव हि संभवति विकल्पः। अत एवायमात्र इतरेतरशब्देन उक्तः। तदुक्तं–

'महानवान्तरो दिव्यो दिव्यादिव्यश्चतुर्थकः।
इतरेतरमार्गेण पञ्धा भिन्नलक्षणः।।'

इति। एतच्च संबन्धपञ्चकं शिवात् सदाशिवस्य, तस्मात् अनन्तनाथस्य, तस्मात् श्रीकण्ठनन्दिकुमारादीनां, तेभ्योऽपि सनत्कुमारादीनामृषीणां, तेभ्योऽपि मनुष्यादीनां क्रमेण अवगन्तव्यम्। यदुक्तं तत्रैव–

'शिवस्य परिपूर्णस्य परस्यामिततेजसः।
तच्छक्तिश्चैव सादाख्या स्वेच्छाकर्तृत्वगोचरा।।

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everywhere in the form of those tie-ups." Hence types like *Mahad* etc. are of the form of *Parakalā*. Hence this also is said there:

'O *Devī!* The one incarnated on this earth via root of evolution only is called as sixth element, as per the told *samāveśa* and form.'

It is concluded this way. Word *'miśra'* means, *"Divyādivya"* and word *'anyo'nya'* or 'other than other' means "other than *divya* and divyā-divya the *adivya*." These three *divya, divyādivya* and *adivya* only are *vikalpas*. Hence, these are denoted by word *'itaretara'* (in next citation). That's said:

'It is displayed diversely in five ways as *Mahāna, avāntara, divya, divyādivya* and *itaretara* (*adivya*).'

This pentad of tie-up is *Śiva* to *Sadāśiva*; from him to *Anantanātha*; from him to *Śrī Kaṇṭha* to *Nandikumāra* etc.; he passed it to sages like *Sanatkumāra* etc. and from them to humans. As said there:

'*Sadāśiva* is expansion of *Parātpara* (beyond the *Para*), complete and supreme mighty *Śakti* and *Śiva* only. He is

सत्त्वं तेन च संप्राप्तं संबन्धं प्रथम विदुः।
अवान्तरश्च योगेन सादाख्यात्क्रमशः पुनः।।
प्राप्तोऽनन्तेशदेवेन द्वितीयस्तन कीर्तितः।
तृतीयस्तु पुनर्देवि श्रीकण्ठो नन्दिना सह।।
द्वाभ्यां देवात्तु मत्वैवं तेन दिव्यः प्रकीर्तितः।
ऋषीणां च समासेन नन्दिना प्रतिपादितम्।।
चतुर्थस्तु भगवता दिव्यादिव्यः प्रकीर्तितः।
व्याख्यानक्रमयोगेन विद्यापीठप्रपूजने।
शिष्याचार्यस्वरूपेण पञ्चमस्त्वितरेतरः।
इति पञ्चप्रकारोऽयं संबन्धः परिकीर्तितः।।' इति।।274।।

परकालत्मत्वमेव व्याचष्टे–

भिन्नयोः प्रष्टृतद्वक्त्रोश्चैकात्म्यं यत्स उच्यते।

प्रष्य यथा सदाशिवो, वक्ता यथा शिवः, तच्छब्देन प्रश्नक्रियापरामर्शः, तयोर्भिन्नत्वेऽपि तावत्यर्थे संविद्दार्ढ्यैकात्म्यात् संबन्धः–तस्य भेदाभेदरूपत्वात्,

sovereign. The one from which the *Sadāśiva* element is earned only is the first tie-up. *Avāntara* relation is evolved from this *yoga*. Second *saṁbandha* (relation) evolved between *Sadāśiva* and *Anantabhaṭṭāraka*. O *Devī*! Third relation evolved between two *Devas Śrīkaṇṭha* and *Nandikumāra* hence this is called as *divya* relation. *Nandikumāra* explained this precisely to sages and hence it is called as *divyādivya*. The fifth relation of Guru and pupil in the form of preach of the lineage of '*Vidyā pīṭha*' is called as *Itaretara* (*Adivya*).'274

He now explains the relation of *Parakalā*:

Bhinnayoḥ praṣṭṛtadvaktroścaikātmyaṁ yatsa ucyate/

The union of two different (characters) asker and replier of his questions only is called as that.

'*Praṣṭā*' means asker is *Sadāśiva* and '*vaktā*' or teller is *Śiva*. Word '*tata*' means 'that' indicates the process of questioning.

ऐकात्म्यभावे यदा भेदगन्धस्यापि विगलनात् सर्वात्मतालक्षणा पूर्वता स्यात् तदा परः संबन्धः। तदाह–

संबन्धः परता चास्य पूर्णैकात्म्यप्रथामयी।।275।।

परता हि पूर्णैकात्म्यप्रथालक्षणा। पूर्णे हि सर्वमस्ति, सर्वत्र च पूर्णमस्ति इत्येतत् पञ्चस्वपि संबन्धेषु अस्ति इति युक्तमुक्तं 'सर्वः परकलात्मकः' इति। तदुक्तं–

'संबन्धः परमेशानि सर्वः परकलामयः।
महानवान्तरो दिव्यो मिश्रोऽदिव्यश्च तत्परः।। इति।।275।।

संबन्धान्तरेष्वपि एतदेवातिदिशति–

अनेनैव नयेन स्यात्संबन्धान्तरमप्यलम्।
शास्त्रवाच्यं फलादीनां परिपूर्णत्वयोगतः।।276।।

Though the asker and teller are two different characters however their unity is visualised in process of question and answer, due to firmness of unity with *Saṁvida*. This relation is *bhedābheda* relation. Monistic relation has spread of unity due to which even the smell of discrimination vanishes. At that time a completeness of the form of universal being exists. That only is called as *'Para'* relation. That's said:

Saṁbandhaḥ paratā cāsya pūrṇaikātmyaprathāmayī//275//

Being completely one only is gist of *Para* relation.275

'Paratā' only is, 'spread of characteristic of being completely one.' Everything exists in that complete only and this complete only exists everywhere, hence it exists in five relations also. That is said in *ś* 1-274, *'sarvaḥ parakalātmakaḥ'* means, "Everything is like *Parakalā*." That's said:

'O *Parmeśvarī!* All Relations viz. *Mahāna, Avāntara, Divya, Divyādivya* and *Adivya* are of the form of *Parakalā* only.'275

The same is explained in other relations also; he says the same:

Anenaiva nayena syātsaṁbandhāntaraṃpyalam/
Śāstravācyaṁ phalādīnāṁ paripūrṇatvayogataḥ//276//

एतदेव संकलयति–

इत्थं संविदियं देवी स्वभावादेव सर्वदा।
उद्देशादित्रयप्राणा सर्वशास्त्रस्वरूपिणी।।277।।

इत्थम्–उक्तेन प्रकारेण, सर्वदा संविदेव इयं भगवती स्वस्वातन्त्र्यात् उद्देशादित्रयप्राणेन सर्वात्मना शास्त्रेण स्वरूपिणा–शास्त्रात्मना संविदेव अवभासते इत्यर्थः।।277।।

तत्र उद्देशस्वरूपमेव तावदाह–

तत्रोच्यते पुरोद्देशः पूर्वजानुजभेदवान्।
विज्ञानभिद्गतोपायः परोपायस्तृतीयकः।।278।।
शाक्तोपायो नरोपायः कालोपायोऽथ सप्तमः।
चक्रोदयोऽथ देशाध्वा तत्त्वाध्वा तत्त्वभेदनम्।।279।।
कलाद्यध्वाध्वोपयोगः शक्तिपाततिरोहिती।
दीक्षोपक्रमणं दीक्षा सामयी पौत्रिके विधौ।।280।।

As this rule has completeness of merits attached, other relations also are cited as per it, in *śāstras*.276

He concludes the same:

Itthaṁ saṁvidiyaṁ devī svabhāvādeva sarvadā/
Uddeśāditrayaprāṇā sarvaśāstrasvarūpiṇī//277//

Thus, this *Saṁvida Devī* always splendours as *śāstras* comprising *uddeśya, lakṣaṇa* and *parīkṣā*, due to her nature.277

Word *'ittham'* means 'thus', This *Bhagavatī Saṁvida* only splendours as *śāstras* made alive by *uddeśya, lakṣaṇa* and *parīkṣā*. She only splendours by the virtue of *śāstras*.277

Then he tells about the form of *uddeśya*, here:

Tatrocyate puroddeśaḥ pūrvajānujabhedavāna/
Vijñānabhidgatopāyaḥ paropāyastṛtīyakaḥ//278//
Śāktopāyo naropāyaḥ kālopāyo'tha saptamaḥ/
Cakrodayo'tha deśādhvā tatvādhvā tattvabhedanam//279//
Kalādyadhvopayogaḥ śaktipātatirohitī/
Dīkṣopakramaṇaṁ dīkṣā sāmayī pautrike vidhau//280//

प्रमेयप्रक्रिया सूक्ष्मा दीक्षा सद्यःसमुत्क्रमः।
तुलादीक्षाथ पारोक्षी लिङ्गोद्धारोऽभिषेचनम्।।281।।
अन्त्येष्टिः श्राद्धक्लृप्तिश्च शेषवृत्तिनिरूपणम्।
लिङ्गार्चा बहुभित्पर्वपवित्रादि निमित्तजम्।।282।।
रहस्यचर्या मन्त्रौघो मण्डलं मुद्रिकाविधिः।
एकीकारः स्वस्वरूपे प्रवेशः शास्त्रमेलनम्।।283।।
आयातिकथनं शास्त्रोपादेयत्वनिरूपणम्।

सामान्यसंज्ञया कीर्तनं पूर्वज उद्देशः, विशेषसंज्ञया कीर्तनम् अनुज उद्देशः, स

Prameyaprakriyā sūkṣmā dīkṣā sadyaḥsamutkramaḥ/
Tulādīkṣātha pārokṣī liṅgoddhāro'bhiṣecenam//281//
Antyeṣṭhiḥ śrādhaklṛptiśca śeṣavṛttinirūpaṇam/
Liṅgārcā bahubhitparvapavitrādi nimittajam//282//
Rahsyacaryā mantraugho maṇḍalaṁ mudrikāvidhiḥ/
Ekīkāraḥ svasvarūpe praveśaḥ śāstramelanam//283//
Āyātikathanaṁ śāstropādeyatvanirūpaṇam/

Now *Uddeśya* classified as *pūrvaja* and *anuja,* is told. *Vijñānabheda, Anupāya, Paropāya* (*Śāmbhavopāya*), third one *Śāktopāya, Naropāya* (*Āṇavopāya*), seventh *Kālopāya, Cakrodaya* (dawn of *cakras*), *Deśādhvā, Tattvādhvā* and classification of *tattvas*. *Kālādhvā* etc. and their application, *Śaktipāta, Tirodhāna,* commencement of *dīkṣā, Samaya Dīkṣā* on the basis of *Pautrika* rituals, *Prameya* rituals, *Sūkṣmā dīkṣā, Sadyaḥ samutkramaṇa dīkṣā, Tulā dīkṣā, Parokṣa dīkṣā, Liṅgoddhāra, Abhiśeka, Antyeṣṭi, śrāddha, śeṣavṛtti nirūpaṇa, Liṅgārcā,* various *parvas* and *pavitras, Rahasyacaryā, Mantraugha, Maṇḍala, Mudrikā vidhi, Ekikāra,* merger in unity of *sva, śāstra melana, āyātikathā* and revealations which are accepted as elements for *śāstra*.

General topics are discussed under *Pūrvaja uddeśya* and

एव च विभागः इत्यन्यत्र उक्तः। तत्र पुर्वजमुद्देशमाह–विज्ञानभित् इत्यादिना निरूपणम् इत्यन्तम्, विज्ञानानि शाम्भवादीनि भिद्यन्ते यत्र इति। गतोपायः इत्यनुपायः। पौत्रिके विधौ इति पौत्रिकं विधिमाश्रित्य। दीक्षा इति पूर्वेण संबन्धः। प्रमेयप्रक्रिया इत्यर्थात् पौत्रिके विधौ इति योज्यम्। यद्वक्ष्यति–

'तदाह्निकानुजोद्देशे कथितं पौत्रिके विधौ।'

इति।।278-283।।

किमेवमियता ग्रन्थेन उपनिबद्धेन? इत्याशङ्क्याह–

इति सप्ताधिकामेनां त्रिंशतं यः सदा बुधः।।284।।
आह्निकानां समभ्यस्येत् स साक्षाद्भैरवो भवेत्।
सप्तत्रिंशत्सु संपूर्णबोधो यद्भैरवो भवेत्।।285।।
किं चित्रमणवोऽप्यस्य दृशा भैरवातामियुः।
इत्येष पूर्वजोद्देशः कथ्यते त्वनुजोऽधुना।।286।।

special topics are discussed under *Anuja uddeśya*. That only is called as classification at other places. Starting from *Vijñānabheda* up to revelation of elements accepted for *śāstra* are called as *Pūrvaja uddeśya*. Word *'vijñānabhid'* or *'Vijñānabheda'* is that in which *Śāmbhava'* etc. are discussed. *'Gatopāya'* means *'Anupāya'*. Phrase *'Pautrike vidhi'* means on the basis of *'Pautrika'* ritual. *'Prameya* process' is told under *Pautrika* ritual. As said:

'It (*Prameya* process) is told under *Pautrika vidhi* under the chapter of *Anuja uddeśya*.'278-283

What was the use of writing such a big *śāstra*? He clears this doubt as:

Iti saptādhikamenāṁ triṁśataṁ yaḥ sadā budhaḥ//284//
Āhnikānāṁ sambhyaset sa sākṣādbhairavo bhavet/
Saptatriṁśatsu saṁpūrṇabodho yadbhairavo bhavet//285//
Kiṁ citramaṇavo'pyasya dṛśā bhairvātāmiyuḥ/
Ityeṣa pūrvajoddeśa kathyate tvanujo'dhunā//286//

He declares that wise seeker who would consistently

विज्ञानभित्प्रकरणे सर्वस्योद्देशनं क्रमात्।
द्वितीयस्मिन्प्रकरणे गतोपायत्वभेदिता ।।287।।

विश्वचित्प्रतिबिम्बत्वं परामर्शोदयक्रमः।
मन्त्राद्यभिन्नरूपत्वं परोपाये विविच्यते ।।288।।

विकल्पसंस्क्रिया तर्कतत्त्वं गुरुसतत्त्वकम्।
योगाङ्गानुपयोगित्वं कल्पितार्चाद्यनादरः ।।289।।
संविच्चक्रोदयो मन्त्रवीर्यं जप्यादि वास्तवम्।
निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ।।290।।

practice these thirty-seven *Āhnikas* would perceivably become *Bhairava*. Why to wonder when one who established these thirty-seven *Āhnikas* in her/his heart would become *Bhairava*? Even empirical souls also have become *Bhairava* by the virtue of it. All this was *Pūrvaja uddeśya* know listen to *Anuja uddeśya*.284-286

Vijñānabhitprakaraṇe sarvasyoddeśanaṁ kramāt/
Dvitīyasminprakaraṇe gatopāyatvabheditā//287//

Śāmbhavopāya, *Śāktopāya* and *Āṇavopāya* etc. are discussed under *Vijñānabheda* episode. *Anupāya* is discussed in second *Āhnika*.287

Viśvacitpratibimbatvaṁ parāmarśodayakramaḥ/
Matrādyabhinnarūpatvaṁ paropāye vivicyate//288//

World as image of *Cit*; rise of *parāmarśa* and indifference of *Mantras* are discussed under *Paropāya*.288

Vikalpasaṁskriyā tarkatattvaṁ gurusatattvakam/
Yogāṅgānupāyogitvaṁ kalpitārcādyanādaraḥ//289//
Saṁviccakrodayo mantravīryaṁ japyādi vāstavam/
Niṣedhavidhitulyatvaṁ Śāktopāya'tra caryate//290//

Refinement of *vikalpa; tarka; Guru* along with all his elements; *sattarka*; uselessness of *yogāṅga*; disrespect for imaginary worship; dawn of *Saṁvida Cakra*; virile of

बुद्धिध्यानं प्राणतत्त्वसमुच्चारश्चिदात्मता।
उच्चारः परतत्त्वान्तःप्रवेशपथलक्षणम्।।291।।

करणं वर्णतत्त्वं चेत्याणवे तु निरूप्यते।
चारमानमहोरात्रसंक्रान्त्यादिविकल्पनम् ।।292।।

संहारचित्रता वर्णोदयः कालाध्वकल्पने।
चक्रभिन्मन्त्रविद्याभिदेतच्चक्रोदये भवेत्।।293।।

परिमाणं पुराणां च संग्रहस्तत्त्वयोजनम्।
एतद्देशध्वनिर्देशे द्वयं तत्त्वाध्वनिर्णये।।294।।

Mantra; real *japa*; *niṣedha* and *Vidhi* all these are discussed under *Śāktopāya Āhnika*.289-290

Buddhidhyānaṁ prāṇatattvasamuccāraścidātmatā/
Uccāraḥ paratattvāntaḥ praveśapathalakṣaṇam//291//
Karaṇaṁ varṇatattvaṁ cetyāṇave tu nirūpyate/
Cāramānamahorātrasaṁkrāntyādivikalpanam //292//
Saṁhāracitratā varṇodayaḥ kālādhvakalpane/

Buddhi, dhyāna (contemplation), *prāṇatattva, cidātmatā* (pervasion of *Cid* in self), characteristics of *Paratattvāntaḥ praveśa, karaṇa* and *varṇa tattva* etc. are discussed under *Āṇavopāya* section.

Cāramāna, Ahorātra, saṁkrānti, saṁhāra and *varṇodaya* etc. are discussed under *Kālādhva* topic.291-292

Cakrabhinmantravidyābhidetaccakrodaye bhavet//293//

Cakrabheda (classification of *cakras*) and *Mantrabheda* (classification of *Mantras*) are discussed under *Caakrodaya* (Rise of *Cakra*) topic.294

Parimāṇaṁ purāṇāṁ ca saṁgrahastattvayojanam/
Etaddeśādhvanirdeśe dvayaṁ tattvādhvanirṇaye//294//

कार्यकारणभावश्च तत्त्वक्रमनिरूपणम्।
वस्तुधर्मस्तत्त्वविधिर्जाग्रदादिनिरूपणम् ।।295।।

प्रमातृभेद इत्येतत् तत्त्वभेदे विचार्यते।
कलास्वरूपमेकत्रिपञ्चाद्यैस्तत्त्वकल्पनम् ।।296।।

वर्णभेदक्रमः सर्वाधारशक्तिनिरूपणम्।
कलाद्यध्वविचारान्तरेतावत्प्रविविच्यते ।।297।।

अभेदभावनाकम्पह्रासौ त्वध्वोपयोजने।
संख्याधिक्यं मलादीनां तत्त्वं शक्तिविचित्रता।।298।।

अनपेक्षित्वसिद्धिश्च तिरोभावविचित्रता।
शक्तिपातपरीक्षायामेतावान्वाच्यसंग्रहः ।।299।।

Kāryakāraṇabhāvaśca tattvakramanirūpaṇam/
Vastudharmastattvavidhirjāgradādinirūpaṇam //295//
Pramātṛbheda ityetat tattvabhede vicāryate/

Parameter of *puras; saṁgrah* and *tattva yojana* all these would be discussed in *Deśa adhvā*. *Kārya-Kāraṇa* relation and description of sequences of *tattvas* these two are discussed under *Tattva adhvā* topic. *Vastu dharma* (Characteristic of objects), *Tattva vidhi*, stages like *Jāgrata* etc. and classification of *Pramātṛ* etc. would be discussed under *Tattva bheda* topic.294-295

Kālasvarūpamekatripañcādyaistattvakalpanam //296//
Varṇabhedakramaḥ sarvādharaśaktinirūpaṇam/
Kalādyadhvavicārāntaretāvatpravivicyate //297//

Kalā svarūpa; imagination of *tattvas* on the basis of one, three and five; *varṇa bheda krama;* description of *Sarvādhāra Śakti* are discussed under *Kālādhvā* topic.296-297

Abhedabhāvanākampahrāsau tvadhvopayojane/
Saṁkhyādhikyaṁ malādīnāṁ tattvaṁ śaktivicitratā//298//

Anapekṣitvasiddhiśca tirobhāvavicitratā/
Śaktipātaparīkṣāyāmetāvānvācyasaṁgrahaḥ //299//

तिरोभावव्यपगमो ज्ञानेन परिपूर्णता।
उत्क्रान्त्यनुपयोगित्वं दीक्षोपक्रमणे स्थितम्।।300।।
शिष्यौचित्यपरीक्षादौ स्थानभित्स्थानकल्पनम्।
सामान्यन्यासभेदोऽर्घपात्रं चैतत्प्रयोजनम्।।301।।
द्रव्ययोग्यत्वमर्चा च बहिर्द्वारार्चनं क्रमात्।
प्रवेशो दिक्स्वरूपं च देहप्राणादिशोधनम्।।302।।
विशेषन्यासवैचित्र्यं सविशेषार्घभाजनम्।
देहपूजा प्राणबुद्धिचित्स्वध्वन्यासपूजने।।303।।
अन्यशास्त्रगणोत्कर्षः पूजा चक्रस्य सर्वतः।
क्षेत्रग्रहः पञ्चगव्यं पूजनं भूगणेशयोः।।304।।
अस्त्रार्चा वह्निकार्यं चाप्यधिवासनमग्निगम्।
तर्पणं चरुसंसिद्धिर्दन्तकाष्ठान्तसंस्क्रिया।।305।।

Abheda bhāvanā, *kampa*, *hrāsa*, diversity of *mala*, diversity of *Śakti*, *Anapekṣita* (undesired) *siddhi* and *Tirobhāva* all these are discussed under *Śaktipāta* topic.298-299

Tirobhāvavyapagamo jñānena paripūrṇatā/
Utkrāntyanupayogitvaṁ dikṣopakramane sthitam//300//

End of *Tirodhāna*, Completeness due to *jñāna*, uselessness of *Utkrānti* are discussed under *Dīkṣopakrama* (Commencement of *Dīkṣā*).300

Śiṣyaucityaparīkṣādau sthānabhitsthānakalpanam/
Sāmānyanyāsabhedo'rghapātraṁ caitatprayojanam//301//
Dravyayogyatvamarcā ca bahirdvārārcanaṁ kramāt/
Praveśo diksvarūpaṁ ca dehaprāṇādiśodhanam//302//
Viśeṣanyāsavaicitryaṁ saviśeṣārghabhājanam/
Dehapūjā prāṇabuddhicitsvadhvanyāsapūjane//303//
Anyaśāstragaṇotkarṣaḥ pūjā cakrasya sarvataḥ/
Kṣetragrahaḥ pañcagavyaṁ pūjanaṁ bhūgaṇeśayoḥ//304//
Astrārcā vahnikāryaṁ cāpyadhivāsanamagnigam/
Tarpaṇaṁ carusaṁsiddhirdantakāṣṭhāntasaṁskriyā//305//

शिवहस्तविधिश्चापि शय्याक्लृप्तिविचारणम्।
स्वप्नस्य सामयं कर्म समयाश्चेति संग्रहः।।306।।

समयित्वविधावस्मिन्स्यात्पञ्चदश आह्निके।
मण्डलात्मानुसन्धानं निवेद्य पशुविस्तरः।।307।।

अग्नितृप्तिः स्वस्वभावदीपनं शिष्यदेहगः।
अध्वन्यासविधिः शोध्यशोधकादिविचित्रता।।308।।

दीक्षाभेदः परो न्यासो मन्त्रसत्ताप्रयोजनम्।
भेदो योजनिकादेश्च षोडशे स्यादिहाह्निके।।309।।

Śivahastavidhiścāpi śayyāklṛptivicāraṇam/
Svapnasya sāmayaṁ karma samayāsceti saṁgrahaḥ//306//

Samayitvavidhāvasminsyātpañcadaśa āhnike/

Classification of places, *sthāna prakalpana*, types of *Sāmānya nyāsa*, *Arghya pātra* and its need, *Dravya śuddhi*, *Bāhya dvāra pūjana* (Worship of entry gate), Entry in *Maṇḍapa*, *diksvarūpa*, Purification of body and soul, Diversity of *Viśeṣa nyāsa*, *Viśeṣa arghya*, Worship and *adhva nyāsa* of body, soul, *buddhi* and *Cit*, rise of other *Śāstras*, *Cakrapūja*, *kṣetra graha*, *Pañcagavya*, Worship of earth and *Gaṇeśa*, worship of *astra* (weapon), fire sacrifice, establishment of sacrificial fire, *Tarpaṇa*, *Carusiddhi*, *Dantakāṣṭha*, *Antasaṁsakāra*, *Śivahat satsiddhi*, *Svapna śayyāklṛpti vicāra* (Discussion on dreams seen while sleeping after *Samaya dīkṣā*), *Samayī* rituals and *Samaya* all these are discussed in fifteenth *Āhnika*.301-306

Maṇḍalātmānusandhānaṁ nivedya paśuvistaraḥ//307//

Agnitṛptiḥ svabhāvadīpanaṁ śiṣyadehagaḥ/
Adhvanyāsavidhiḥ śodhyasodhakādivictratā//308//

Dīkṣābhedaḥ paro nyāso mantrasattāprayojanam/
Bhedo yojanikādeśca ṣodaśe syādihāhnike//309//

Maṇḍalātmānusaṁdhāna, *nivedya*, *paśu*, *agnitṛpti*,

सूत्रक्लृप्तिस्तत्त्वशुद्धिः पाशदाहेऽथ योजनम्।
अध्वभेदस्तथेत्येवं कथितं पौत्रिके विधौ।।310।।

जननादिविहीनत्वं मन्त्रभेदोऽथ सुस्फुटः।
इति संक्षिप्तदीक्षाख्ये स्यादष्टादश आह्निके।।311।।

कलावेक्षा कृपाण्यादिन्यासश्चारः शरीरगः।
ब्रह्मविद्याविधिश्चैवमुक्तं सद्यःसमुत्क्रमे।।312।।

अधिकारपरीक्षान्तःसंस्कारोऽथ तुलाविधिः।
इत्येतद्वाच्यसर्वस्वं स्याद्विंशतितमाह्निके।।313।।

śiṣyadehastha Ātmabhāvadīpana (Enlightenment of attribute of *sva* in the body of pupil), *adhvanyāsa vidhi*, diversity of *Śodhya* and *Śodhaka*, types of *Dīkṣā*, *Paranyāsa*, Usage of *Mantra sattā*, *Bheda* and *Yojanikā dīkṣā* are discussed in Sixteenth *Āhnika*.307-309

Sūtraklṛptistattvaśudhiḥ pāśadāhe'tha yojanam/
Adhvabhedastathetyevaṁ kathitaṁ Pautrike vidhau//310//

Sūtra klṛpti, Tattvaśuddhi, Pāśa dāha (Burning of bonds), *Yojana* and classification of *Adhva* are discussed in *Pautrika vidhi*.310

Jananādivihīnatvaṁ mantrabhedo'tha susphuṭaḥ/
Iti saṁkṣiptadīkṣākhye syādaṣṭādaśa Āhnike//311//

Jananādi hīnatā and classification of *Mantras* are clearly mentioned under *Saṁkṣipta Dīkṣā* named eighteenth *Āhnika*.311

Kalāvekṣā kṛpāṇyādinyāsaścāraḥ śarīragaḥ/
Brahmavidyāvidhiścaivamuktaṁ sadyaḥsamutkrame//312//

Kalā vīkṣaṇa, Kṛpāṇī nyāsa, Śarīra nyāsa, Brahma vidyā vidhi are discussed under *Sadyaḥ Samutkramaṇa Āhnika*.312

Adhikāraparīkṣāntaḥ saṁskāro'atha tulāvidhiḥ/
Ityetadavācyasarvasvaṁ syādviṁśatitamāhnike//313//

Adhikāra parīkṣā (eligibility test), *Antaḥ Samskāra* and *Tulā* rituals are discussed under twentieth *Āhnika*.313

मृतजीवद्विधिर्जालोपदेशः संस्क्रियागणः।
बलाबलविचारश्चेत्येकविंशाह्निके विधिः।।314।।

श्रवणं चाभ्यनुज्ञानं शोधनं पातकच्युतिः।
शङ्काच्छेद इति स्पष्टं वाच्यं लिङ्गोद्धृतिक्रमे।।315।।

परीक्षाचार्यकरणमं तद्व्रतं हरणं मतेः।
तद्विभागः साधकत्वमभिषेकविधौ त्वियत्।।316।।

अधिकार्यथ संस्कारस्तत्प्रयोजनमित्यदः।
चतुर्विंशेऽन्त्यायागाख्ये वक्तव्यं परिचर्च्यते।।317।।

प्रयोजनं भोगमोक्षदानेनात्र विधिः स्फुटः।
पञ्चविंशाह्निके श्राद्धप्रकाशे वस्तुसंग्रहः।।318।।

Mṛtjīvavidhirjālopadeśaḥ saṁskriyāgaṇaḥ/
Balābalavicāraścetyekaviṁśāhnike vidhiḥ//314//

Mṛtajīva vidhi, Jālopadeśa, Saṁskāra Samūha and *Balābala* are discussed in twenty-first *Āhnika*.314

Śravaṇaṁ cābhyanujñānaṁ śodhanaṁ pātakacyutiḥ/
Śaṅkāccheda iti spaṣṭaṁ vācyaṁ liṅgodhṛtikrame//315//

Śravaṇa, Abhynujñāna, Śodhana, Pātakacyuti, Śaṅkābheda are distinctly mentioned under *Liṅgoddhāra krama*.315

Parīkṣācāryakaraṇaṁ tadvrataṁ haraṇaṁ mateḥ/
Tadvibhāgaḥ sādhakatvambhiṣekavidhau tviyat//316//

Parīkṣā, Ācārya karaṇa, its *vrata, māti āharaṇa* and its classification and *Sādhakatva* are discussed under *Abhiṣeka vidhi*.316

Adhikāryatha saṁskārastatprayojanamityadaḥ/
Caturviṁśe'antyayāgākhye vaktavyaṁ paricarcyate//317//

Adhikārī his *saṁskāra* and its requirement etc are discussed under *Antyayāga* named twenty-fourth *Āhnika*.317

Prayojanaṁ bhogamokṣadānenātra vidhiḥ sphuṭaḥ/
Pañcaviśāhnike srāddhprakāśe vastusaṁgrahaḥ//318//

प्रयेजनं शेषवृत्तेर्नित्यार्चा स्थण्डिले परा।
लिङ्गस्वरूपं बहुधा चाक्षसूत्रनिरूपणम्।।319।।
पूजाभेद इति वाच्यं लिङ्गार्चासंप्रकाशने।
नैमित्तिकविभागस्तत्प्रयोजनविधिस्ततः ।।320।।
पर्वभेदास्तद्विशेषश्चक्रचर्चा तदर्चनम्।
गुर्वाद्यन्तदिनाद्यर्चाप्रयोजननिरूपणम् ।।321।।
मृतेः परीक्षा योगीशीमेलकादिविधिस्तथा।
व्याख्याविधिः श्रुतविधिर्गुरुपूजाविधिस्त्वियत्।।322।।
नैमित्तिकप्रकाशाख्येऽप्यष्टाविंशाह्निके स्थितम्।

Bhoga, Mokṣa and *Dāna Prayojana* (reasons for donation) are discussed under *Śrāddha Prakāśa* named twenty-fifth *Āhanika*.318

Prayojanaṁ śeṣavṛtternityārcā sthaṇḍile Parā/
Liṅgasvarūpaṁ bahudhā cākṣasūtranirūpaṇam//319//
Pūjābheda iti vācyaṁ liṅgārcānsaṁprakāśane/

Reason for *Seṣa vartana* (Testing), *Nitya archana*, Special worship of *Parā* over *Sthaṇḍīla, Liṅga svarūpa, Akṣasūtra Nirūpaṇa* and Types of *Pūjā* are discussed under *Liṅgārcā Saṁprakāśana*.319

Naimittikavibhāgastatprayojanavidhistataḥ //320//
Parvabhedāstadviśeṣaścakracarcā tadarcanam/
Gurvādyantdinādyarcāprayojananirūpaṇam //321//
Mṛteḥ parīkṣā yogīśīmelakādividhistathā/
Vyākhyāvidhiḥ śrutvidhirgurupujāvidhistvayat //322//
Namittikaprakāśākhye'pyṣṭāviṁśāhnike sthitam/

Naimittika Vibhāga their need and rituals; Classification of *Parva* discussion of its specific *cakra* and *cakra* worship; description of worship of *Guru* on first and last day along with its need; *Mṛtyu Parīkṣā*; Rituals of *yogīśī Melaka;Vyākhyā vidhi; Śruti vidhi* and *Guru* worship rituals are the part of twenty-eighth *Āhnika*.320-322

अधिकार्यात्मनो भेदः सिद्धपत्नीकुलक्रमः ।।323 ।।
अर्चाविधिर्दौतविधी रहस्योपनिषत्क्रमः ।
दीक्षाभिषेकौ बोधश्चेत्येकोनत्रिंश आह्निके ।।324 ।।
मन्त्रस्वरूपं तद्वीर्यमिति त्रिंशे निरूपितम् ।
शूलाब्जभेदो व्योमेशस्वस्तिकादिनिरूपणम् ।।325 ।।
विस्तरेणाभिधातव्यमित्येकत्रिंश आह्निके ।
गुणप्रधानताभेदाः स्वरूपं वीर्यचर्चनम् ।।326 ।।
कलाभेद इति प्रोक्तं मुद्राणां संप्रकाशने ।

इत्यादि न केवलमेवं, यावत् अन्यदपि अस्य माहात्म्यं स्यात् इत्याह 'इति सप्ताधिकां,

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Adhikārāyatmano bhedaḥ sidhapatnikulakramaḥ//323//
Arcāvidhirdautavidhī rahasyopaniṣatakramaḥ/
Dīkṣābhiṣekau bodhaścetyekonatriṁśa Āhnike//324//

Classification of *Adhikārī* (eligible); *Siddha Patni Kula Krama*; Worship rituals; *Dauta* rituals, *Rahsyopaniṣat krama, Dīkṣā Abhiṣeka* and *Bodha* etc. are discussed under twenty-ninth *Āhnika*.323-324

Mantrasvarūpaṁ tadvīryamiti triṁśe nirūpitam/

Form of *Mantra* and its virile is discussed in thirtieth *Āhnika*.

Śūlābjabhedo vyomeśasvastikādinirūpaṇam//325//
Vistareṇābhidhātavyamityekatriṁsa āhnike/

Classification of *Śūlābja, Vyomeśa* and *Svastika* etc. are discussed in detail under Thirty-first chapter.325

Guṇapradhānatābhedāḥ svarūpaṁ vīryacarcanam//326//
Kalabheda iti proktaṁ mudrāṇāṁ samprakāśane/

Classification of *Guṇapradhānatā* there form and virile; Classification of *Kalā* etc. are discussed under *Mudrāprakāśa*.326

Not only this, this *śāstra* has other mights also, he says this

संप्रकाशने' इत्यन्तम्। इह ग्रन्थकृता तत्त्वतः समस्तव्यस्तत्वेन सप्तत्रिंशदाह्निकानि उपनिबद्धानि इति। यथा पृथ्वीतत्त्वे भेदस्य प्राधान्यात् स्थूलेन रूपेण सर्वमस्ति, तथा इहापि वक्ष्यमाणम् इत्युक्तं 'सर्वस्योद्देशनं क्रमात्' इति। परोपाये इति–शाम्भवोपाये, अस्य च वाच्यवाचकात्मनो विश्वस्य संविदैकरूपत्वे सति स्यात्, तत्र वाच्यात्मनो विश्वस्य चित्प्रतिबिम्बत्वेन सामान्यविशेषात्मतया द्विविधस्य, वाचकात्मनो विश्वस्य च परामर्शोदयक्रममन्त्राद्यभिन्नरूपत्वाभ्यां संविदनतिरेकात् तदेकरूपत्वमुच्यते इत्यत्र एतत्प्रमेयत्रयोपक्षेपः। शाक्तस्य च विकल्पकमेव रूपम् इति प्रथमं विकल्पस्यैव संस्कार उक्तः, स च हेयाद्यालोचनद्वारेण तर्केण अभिधीयत इति तदनन्तरम् तत्तत्त्वम्। अन्यच्च शुद्धविद्यात्मनस्तर्कस्यैव विस्फूर्जितं यत् तद्वशादेव सद्गुरुप्राप्तिर्भवेद् इति तत्सतत्त्वमुक्तम्। तर्क एव च साक्षाद्योगस्याङ्गम् इति अन्येषां योगाङ्गानामनुपयोगित्वम्–तर्कस्य च शुद्धविद्यात्मतया भेदभावकमायीयविकल्पप्रतिघातित्वात् कल्पितस्य अर्चादेरनादरः, ततः

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from *'Iti saptādhikāṁ....* Up to *saṁprakāśane'*. Here the Ācārya has told the topics of all thirty-seven chapters, in *samāsa-vyāsa* way (precisely and in detail both). As everything is present in gross in earth element, so is here. Hence it is said, *"sravsyoddeśanaṁ kramāt"* or "All the topics are told sequentially". In *Paropāya* means *Śāmbhavopāya*, "It quivers when narrative and narrator both are one." In this the inherence of 'narrative' (which is world reflected in *Cit* and hence is of two types general and special) and 'narrator (which is world inherent with sequence of evolution of reflection and *Mantra*; it is inherent with *Saṁvida*) is told. Here is the commencement of three *prameyas* (*sāmānya, viśeṣa* and *vācya* and *vācaka*). *Śāktopāya* comprises of *vikalpas* by nature. Hence first refinement of *vikalpa* is told and that process of refinement is defined by logic which criticises *heya* etc. Hence, first refinement is told then logic. Apart from it, it is wonder of wise logic of the form of *Śuddha Vidyā* by the virtue of which wise *Guru* is obtained, hence wise *Guru* is mentioned. Logic is perceivable component of *Yoga* hence other components are useless. As logic is of the form of *Śuddha Vidyā*, hence, being slayer of *māyīya vikalpas* (illusory mental occupations-which give birth to discriminative thoughts), here imaginary worships are not respected. Hence, when the *nirvikalpa saṁskāra*

एवाविकल्पसंस्कारस्य दार्ढ्यात् संविच्चक्रोदयः, तदुदय एव च मन्त्राणां परं वीर्यं, तथामर्श एव च वास्तवं जप्यादि, अत एव च संविदि भेदाभावाद् निषेधविधितुल्यत्वम् इत्येतन्नवसंख्याकं प्रमेयमुपक्षिप्तम्। एवमाणवादावपि बुद्धिध्यानादेः साक्षात्तदौपयिकत्वम् इत्येतदस्माभिः-स्पष्टत्वाद् ग्रन्थविस्तरभयाद् अग्रे च निर्णेष्यमाणत्वाद् न प्रातिपद्येन व्याख्यातम् इति स्वयमेव अवधार्यम्।।284-326।।

ननु एकीकाराह्निकादौ किमिति न अनुजोद्देशः कृतः? इत्याशङ्क्याह-

द्वात्रिंशतत्त्वादीशाख्यात्प्रभृति प्रस्फुटो यतः।।327।।
न भेदोऽस्ति ततो नोक्तमुद्देशान्तरमत्र तत्।

द्वात्रिंशं तत्त्वं स्वरूपं यस्य तन्मुद्राह्निकं, तस्माद् द्वात्रिंशसंख्यादनन्तरं यद् ईशाख्यं त्रयस्त्रिंशमेकीकाराह्निकं तत आरभ्य भेदस्य प्राधान्याभावाद् अनुज उद्देशो न कृत इत्यर्थः।।327।।

ननु यद्यतः प्रभृति भेदो नास्ति तत्किमिति आह्निकान्तरपरिगणनमेव कृतम् इत्याशङ्क्याह-

strengthens, *Saṁvida Cakra* dawns. Supreme virile of *Mantra* quivers only when *Saṁvida Cakra* dawns. Recollection of such virile *Mantras* only is *japa*. Hence, as *Saṁvida* has discriminative touch, nine *prameyas* of the form *niṣedha* and *vidhi* are told. Similarly, *Āṇavopāya* has perceptive solutions like *Buddhi* and *dhyāna*. As it is clear and these topics would be discussed in detail later; I am not explaining them here because of the fear of lengthening of the book. It must be self-understood.284-326

Why *Anuja uddeśya* is not told *Ekikṛta āhnika* (thirty-third *āhnika*)onwards? He clears this doubt as:

Dvātriṁśatattvadīśākhyātprabhṛti prasphuṭo yataḥ//327//
Na bhedo'asti tato noktamuddeśyāntaramatra tat/

There is no clear topic narrated after *Ekikāra āhnika* which has thirty-two elements, hence no *Anuja uddeśya* is told after that.327

If there are no clear topics, then why separate *āhnika*? He clears this doubt as:

मुख्यत्वेन च वेद्यत्वादधिकारान्तरक्रमः ।।328।।

एतदुपसंहरन्नन्यदवतारयति–

इत्युद्देशविधिः प्रोक्तः सुखसंग्रहहेतवे।
अथास्य लक्षणावेक्षे निरूप्येते यथाक्रमम्।।329।।

अस्य इति–उद्दिष्टस्य प्रमेयजातस्य।।329।।

इदानीमाह्निकार्थमेव संचिनोति–

आत्मा संवित्प्रकाशस्थितिरनवयवा संविदित्यात्तशक्ति-
व्रातं तस्य स्वरूपं स च निज-महसश्छादनाद् बद्धरूपः।
आत्मज्योतिःस्वभावप्रकटनविधिना तस्य मोक्षः स चायं
चित्राकारस्य चित्र प्रकटित इह तत्संग्रहेणार्थ एषः।।330।।

Mykhyatvena ca vedyatvādadhikārāntarakramaḥ//328//

As the topics covered further are primarily *vedya*, they are mentioned in separate *āhnika*.328

This way he concludes this topic and begins another:

Ityuddeśyavidhiḥ proktaḥ sukhasaṁgrahahetave/
Athāsya lakṣaṇāvekṣe nirupyete yathākramam//329//

Uddeśya (*Prameya*) were discussed till now for the sake of pleasure. Now *Lakṣaṇa* (characteristics) and *Parīkṣā* (testing) will be discussed.

'Iti' indicates revealed group of *Prameya*.329

Now he narrates the gist of entire *āhnika*:

Ātmā saṁvitaprkāśasthitiranavayavā saṁvidityāttaśaktivrātaṁ
Tasya svarūpaṁ sa ca nija-mahasaśchādanād baddharūpaḥ/
Ātmajyotiḥsvabhāvaprkaṭanavidhinā tasya mokṣaḥ sa cāyaṁ
Citrākārsya citraḥ prakaṭita iha tatsaṁgraheṇārtha eṣaḥ//330//

Soul is of the form of *prakāśa* of *Saṁvida*. *Saṁvida* is complete and beyond shape and size. Hence *'sva'* form of existent, contemplated by *Ajaḍa pramātā* only is *Śakti*. He seems to be bonded when he himself conceals his *mahas*

इह आत्मनस्तावद् धामत्रयो बाह्यप्रकाशविलक्षणः संविद्रूप एव प्रकाशः स्वरूपं, संविच्च निरवयवा इति एक एव अखण्डप्रकाशरूप इति यावत्। अत एव च

'शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्।'

इत्याद्युक्तयुक्त्या तस्य आत्मनः क्रोडीकृतानन्तशक्तिकं स्वरूपम्, एवमद्वयात्मत्वेऽपि स एव अतिदुर्घटकारित्वलक्षणात् स्वस्वातन्त्र्यात्, निजस्य अनन्यसाधारणस्य ज्ञत्वकर्तृत्वलक्षणस्य, महसो गोपनाद् ग्राह्यग्राहकात्मकं द्वन्द्वमाभासयन्

'........................शिव एव गृहीतपशुभावः।'

इत्याद्युक्तयुक्त्या 'बद्धः' इत्युच्यते, एवमपि तस्य आत्मनः प्रत्यावृत्त्या

'मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः।
स्वरूपं चात्मनः संवित्.......................।।'

(splendour). His revelation of his *'sva'* by his own *Prakāśa* only is his liberation. The revelation of diverse creation of that *citrakāra* (the one who splendours diversity-the mighty *Śiva*) is presented precisely here.330

Prakāśa of the form of *Saṁvida* which has three resorts (*Trika*) and is distinguished from external (discriminative) *prakāśa* only is form of *sva*; being without any component, *Saṁvida* is complete, hence:

'Pramātā's contemplated *'sva'* form of *bhāva* (being, the existing one) only is *Śakti.'*

As per this saying, "*Sva* hides immense powers within." Even though she is one (*Ātmā* or Soul and *Śakti*), she splendours dualistic *grāhya-grāhaka* relation, *Siva* conceals his omniscience and omnipotence by the virtue of his *Svātantrya Śakti* who is capable of doing anything.

'....*Śiva* himself acquired form of empirical soul.'

As per this saying only *'baddha'* or 'bonded' or 'concealment of *sva'*, etc. is said. Similarly, due to reverse whirling of soul.

'Liberation is none other than spread of *sva*. The form of *sva* also is *Saṁvida* ....'

इत्याद्युक्तयुक्त्या ज्ञत्वकर्तृत्वलक्षणस्य स्वमहस एव प्रथनं मोक्षः, यदर्थमेव च तत्तदनन्तशास्त्रात्मक इयान् परिकरः। तदाह 'स चायम्' इत्यादि, स चायं मोक्षः– तत्तद्गृहीताधरदर्शनभूमिकस्य अस्य

'रागाद्यकलुषोऽस्म्यन्तः शून्योऽहं कर्तृ तोज्झितः।'

इत्याद्युक्तयुक्त्या चित्रस्वभावस्य, यद्वा–

'तेनाजडस्य भागस्य पुद्गलाण्वादिसंज्ञिनः।
अनावरणभागांशे वैचित्र्यं बहुधा स्थितम्।।'

इत्यादिनीत्या चित्राकारस्य

'अतः कंचित्प्रमातारं प्रति प्रथयते प्रभुः।
पूर्णमेव निजं रूपं कंचिदंशांशिकाक्रमात्।।'

इत्याद्युक्त्या चित्रः शाम्भवाद्यावेशात्मा प्रकटितः, इह इति–अस्मिन्नाह्निके। ययोर्बन्धमोक्षयोः संग्रहेण संक्षेपेण एषोऽर्थः प्रकटित इत्यनेनैव संबन्धः।।330।।

As per this saying, revealing the *sva* by the virtue of attribute of knowledge and action and spreading splendour of *sva* only is liberation. For that only there is big treasure of enormous *śāstras.* He says the same while using *'sā cāyam'* or 'that is this' 'the-Liberation.' Those who follow various subordinate *darśanas* take it as:

'I am zeroed out from within, as I am free from impurities like affection etc. and have rejected doing work.'

As per this saying it has diverse nature.

'Hence various diversities are there in *ajaḍa* (throbbing) portion of uncovered portion of empirical souls or *Pudgala*.'

As per this policy only is that *Citrakāra* (the one who splendours diversity):

'He reveals himself completely to a few *pramātās* and partially to others.'

As per this saying, word *'Citra'* reveals *Śāmbhava samāveśa* form of soul. This way, the bonding and liberation is explained precisely in this *āhnika*.330

ननु आत्मनः स्वरूपप्रथनमेव 'मोक्षः' इत्युक्तम्, आत्मा चैक एव अखण्ड इति तत्प्रथात्मनो मोक्षस्यापि वैचित्र्यं कुतस्त्यम्? इत्याशङ्क्याह-

मिथ्याज्ञानं तिमिरमसमान् दृष्टिदोषान्प्रसूते
तत्सद्भावाद्विमलमपि तद्भाति मालिन्यधाम।
यत्तु प्रेक्ष्यं दृशि परिगतं तैमिरीं दोषमुद्रां।
दूरं रुन्धेत्प्रभवतु कथं तत्र मालिन्यशङ्का।।331।।

तिमिरम्-आणवमलमेव मिथ्याज्ञानं भेदप्रथात्मकम् अपूर्णं वेदनं, दृष्टेः पूर्णायाः संवित्तेः, असमान्-आत्मनि अनात्माभिमानादिरूपाद् दोषान् जनयति इति मिथ्याज्ञान-सद्भावाद् विमलं पूर्णमपि तत् ज्ञानं मालिन्यधाम भाति-स्वस्वातन्त्र्यादपूर्णेन आत्मना परिस्फुरति इत्येतावानर्थ इति व्यवह्रियते, यत् पुनरुपेयत्वेन प्रेक्षणीयम्-अवश्यज्ञातव्यं परप्रमात्रेकात्मपूर्णं ज्ञानं

'Spread of *sva* form (own and original form) of soul only is liberation.' Soul is one and complete without any restrictions, in that case its liberation of the form spread or pervasion must also be one, from where does this diversity come into being? He answers this question:

Mithyājñānaṁ timirasamamān dṛṣṭidoṣānprasūte
tatsadbhāvādvimalamapi tadbhāti mālinyadhāma/
Yattu prekṣyaṁ dṛśi parigataṁ taimirīṁ doṣamudrāṁ
dūraṁ rundhetprqbhavatu kathaṁ tatra mālinyaśaṅkā//331//

False knowledge inculcates defect in what we see. The pure and complete also is seen as impure (or incomplete) due to it. If this defect of night-blindness of eyes which are willing to view the reality is removed, where would be the chance of seeing impurities?331

Āṇava mala is of the form of *Timira* (darkness). This is incomplete and spreads the discrimination hence called as *mithyā jñāna* or illusion. Hence it spreads *viṣama* defect in *Saṁvida*-the complete *dṛṣṭi* or sight; by the virtue of which defect like transience etc. quiver in the soul. Due to this existence of illusion (in *sva*) pure and complete also is sighted as impure and incomplete. This is virtue of *Svātantrya* of

'नाहं प्राणो नैव शरीरं न मनोऽहं
नाहं बुद्धिर्नाहमहङ्कारधियौ च।
योऽत्र ज्ञांशः सोऽस्म्यहमेव...............।'

इत्यादिनीत्या उद्वेष्टनक्रमेण विमर्शपदवीमारूढं सत्, मिथ्याज्ञानसमुत्थाम् अनात्मनि आत्माभिमानरूपां दोषमुद्रां दूरं रून्ध्येत्–आत्मन्येव आत्माभिमानेन तिरस्कुर्यात्, तत्र का नाम मालिन्यशङ्का तत्र संभावनापि न भवेद् इति वस्तुवृत्तेन बन्धो माक्षो वापि न नाम कश्चिदस्ति इति का वा नाम तत्र वैचित्र्यसंभावना स्यात्

अनेन चाभिप्रायेण

'संसारोऽस्ति न तत्त्वतस्तनुभृतां बन्धस्य वार्तैव का
बन्धो यस्य न जातु तस्य वितथा मुक्तस्य मुक्तिक्रिया।
मिथ्यामोहकृदेष रज्जुभुजगच्छायापिशाचभ्रमो
मा किंचित्त्यज मा गृहण विरम स्वस्थो यथावस्थितः।।'

Saṁvida only that complete knowledge is sighted as incomplete. As again the complete knowledge of the form of *Para pramātā* who is '*upeya*' (attainable) becomes matter of deliberation:

'I am not breath of life; I am not the body; I am not *mana* and I am not *buddhi* and *ahaṁkāra*. I am *jña* portion.'

As per this saying, it slays the defect causing darkness and illusion of soul while sequentially unbounding it. In that situation where is the doubt of any impurity in it? There is no chance for quivering of illusion. Eternally there is no evolution (*Śiva* bonding his *sva* to become empirical living being) and liberation, then how would there be chance of diversity? With this motive:

'There is no transmigrating world of living beings at the level of eternal truth. In that case where is evolution (bondage of *Śiva*). As there is no evolution it is needless to talk about liberation and processes to attain it. This (world) is illusion as is observed between rope and snake and shadow and ghost; quivered due to false affection and hence neither take anything nor leave anything. Be in yourself as you are with healthy mind.'

इत्यादि अन्यत्र उक्तम्। अथ च तिमिरेण नेत्ररोगविशेषेण दृष्टौ अन्यथाज्ञानात्मदोषजातमुत्पादितं प्रेक्ष्येण अञ्जनादिस्थानीयेन रोध्यत इति तत्र मालिन्यशङ्कापि न भवति इति औपम्यं ध्वनितम्।।331।।

इदानीमस्य शास्त्रस्य परं गाम्भीर्यं मन्यमानो ग्रन्थकृत्, एतदर्थतत्त्वमजानानैरपि अन्यैरन्यथाबोधेन यत्किंचिद् उत्तानमेव अन्यथा उच्यते, तान्प्रति अप्रस्तुतप्रशंसया उपहसितुमाह–

भावव्रात? हठाज्जनस्य हृदयान्याक्रम्य यन्नर्तयन्
भङ्गीभिर्विविधाभिरात्महृदयं प्रच्छाद्य संक्रीडसे।
यस्त्वामाह जडं जडः सहृदयंमन्यत्वदुःशिक्षितो
मन्येऽमुष्य जडात्मता स्तुतिपदं त्वत्साम्यसभावनात्।।332।।

हे भावव्रात–नीलाद्यर्थ? आत्मनो हृदयं तेन आत्मतथ्यं रूपं गोपयित्वा जनस्य सर्वस्यैव वादिनो हृदयानि आशयान् बलात्कारेण आक्रम्य–

All this is said elsewhere. As it talks about night-blindness and application of colossal as its remedy to explain how the darkness of illusion is slayed to attain the true knowledge, here simile figure of speech is used.331

Now he cracks a joke while using *aprastutapraśaṁsā* figure of speech, upon insentient ones who would say whatever they would want, without knowing about this *śāstra*, while keeping the seriousness of subject in his mind:

Bhāvavrāta? haṭhājjansya hṛdayānyākramya yannṛtayan
bhaṅgibhirvividhābhirātmahṛdayaṁ pracchādya saṁkrīdase/
Yastvāmāh jaḍaṁ jaḍaḥ sahṛdayaṁmanyatvaduḥśikṣito
many'muṣya jaḍātmtā stutipadaṁ tvatsāmyasabhāvanāt//332//

O group of objects! You forcibly encroach the hearts of people and play with them while concealing your own heart. Due to this, in spite of the fact that they don't have soft hearts, they consider that they have soft hearts and hence they earn defective education. I feel that their frigidity also is eligible for worship due to the chance of unanimity (of them with you).332

O group of objects or the objects like pot etc.! While

'अद्यास्मानसतः करिष्यति सतः किं नु द्विधा वाप्ययं
किं स्थास्नूंनुत नश्वरानुत मिथोभिन्नानभिन्नानुत।
इत्थं सद्वदनावलोकनपरैर्भावैर्जगद्वर्तिभि-
र्मन्येमौननिरुद्ध्यमानहृदयैर्दुःखेन तैः स्थीयते।।

इत्यादिस्थित्या विविधाभिर्भङ्गीभिः नर्तयन् यत् संक्रीडसे-नटवद् अतात्त्विकेन रूपेण सुल्लससि, अतः स सर्वो वादी असहृदयमपि आत्मानं सहृदयत्वेन मन्यमानोऽत एव दुःशिक्षितो मिथ्याभिमानात् अकिंचिज्ज्ञः, त्वां भावव्रातं, जडम्--अचेतनम् आह, अतोऽस्माभिरुत्प्रेक्ष्यते-यद् अमुष्य वादिनो वस्तुतश्चैतन्य स्वभावेन भवता यत् साम्यं तस्य संभावनात् भाववत्त्वमेव जडात्मा इति यद्युच्यते सा अस्य निन्दास्थाने स्तुतिः।

भावानां हि वसतुतश्चैतन्यमेव रूपम् अचेत्यमानत्वे हि तेषां न किंचिद्रूपं स्यात्, अतस्तदेव ये न जानते ते जडेभ्योऽपि जडा इति कथं च तेषां चेतनात्मकैर्भावैः

concealing the real form of *sva*, today he would forcibly encroach the hearts of all the opponents and:

'Today (he would) make us unreal or real or both real and unreal! Or else he would make us immortal or mortal or both! Would he make (us) two (discriminative) or one (indiscriminative)? This way the objects of world, whose bonded hearts are turned silent and are indulged in watching beautiful faces; seem to be dwelling in pains.'

Due to this situation, the sport in which you are while dancing, using various postures. Due to this the wise ones think that they have heart in spite of the fact that they don't have it and consider themselves to be omniscient due to illusive arrogance. Due to this, they become false educated. If such people call you (group of objects) *jaḍa* (frigid) (then there would be no wonder in it.). In that case, I feel that their thought as,'you are frigid' is worship and not decry because such wise have unanimity with you (the *Caitanya*).

The real form of object is *Caitanya* only if they are considered frigid then they would have no form at all. Those

निन्दापर्यवसायि साम्यं स्यात् इति भावः। एवं प्रकृतेऽपि अस्य ग्रन्थस्य यस्तत्त्वं न जानाति मा ज्ञासीत्, प्रत्युत अन्यथापि यत्किंचन वक्ति इत्यसावेव जडो, न पुनरस्य ग्रन्थस्य कश्चिद्दोष इत्यर्थः।।332।।

ननु यद्येवं तर्हि एतच्छास्त्राधिगमाय केषांचन परेषां विदुषामभ्यर्थना क्रियतां, यदत्र यथावस्त्वेव बुद्ध्वा द्वेषो मा कार्यः? इत्याशङ्क्याह–

इह गलितमलाः परावरज्ञाः शिवद्भावमया अधिक्रियन्ते।
गुरवः प्रविचारणे यतस्तद्विफला द्वेषकलंकहानियाच्ञा।।333।।

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who don't know this, are most frigid amongst frigid. If they don't know the reality of this scripture than there is no problem however if someone criticises that it is frigid in that case this great Book has not fault.

[Aprastutapraśṁsā figure of speech is the one which describes what is not subject-matter and conveys a reference to the subject-matter. Here he talks about others 'who consider self to be wise and consider this cult and you to be frigid.' while cracking a joke upon them and calling them eligible for worship, he says that this world is none other than real and all objects are real. He also says that those who criticise this scripture, do so because of their illusion, this great Book has no role to play in it.

Having heart means having Saṁvida. Illusion has an attribute that it would make one feel that he knows all.] 332

What If such people request others so that they may attain the knowledge of this *śāstra*; so that they may not be jealous, while earning the true knowledge of it? He clears this doubt and says:

Iha galitamalāḥ parāvarajñāḥ śivasadbhāvamayā adhikriyante/
Guravaḥ pravicāraṇe yatastadviphalā dveṣakalaṁkahāniyāñcā//333//

Whose impurities have been relinquished; who have earned the knowledge of *Para* and *avara* and are unanimous with *Śiva* only can be *Guru* of this *śāstra*. As they are not successful in this subject (requesting them to earn the knowledge of *śāstra* is like requesting) for hatred, losses and bad fame.333

इह द्वये पुरुषाः सन्ति–अनायातशक्तिपाता आयातशक्तिपाताश्च, तत्र पूर्वेषां शतशोऽभ्यर्थितानाम् एतदधिगमाय मनोऽपि न प्रसरति, इत्यत्र अवधातव्यम्, द्वेषो माकार्य इत्यभ्यर्थनाया असामर्थ्यम्। अपरे च अनभ्यर्थिता अपि स्वयमेव एतदधिगमाय प्रवर्तन्त इति तत्रापि एवमभ्यर्थनाया वैयर्थ्यम्। तदाह 'द्वेषकलङ्कहानियाच्ञा' इति। आयातशक्तिपाताश्च कीदृशाः? इत्याह गलितमला इति, गलितं मलम्–अज्ञानं येषां ते तथाविधाः, अत एव च परम् आदिमम् अनुत्तरम् अवरम् अन्त्यं विसर्गं च ये जानते ते पराहंपरामर्शात्मकमन्त्रवीर्यज्ञा इत्यर्थः, एत एव शिवसद्भावमयाः–परप्रमात्रैकात्मज्ञानशालिनः इति यावत्, अत एव च गुरवः–तात्त्विकार्थोपदेशिन इति–एतदधिगमाय त एव परमाधिकारिण इत्युक्तं यतः प्रविचारणेऽधिक्रियन्त इति, यद्वक्ष्यति

'गुरोर्लक्षणमेतावदादिमान्त्यं च वेदयेत्।
पूजयः सोऽहमिव ज्ञानी भैरवो देवतात्मकः।।

इति।।333।।

There are two types of people one with *anāyāta śaktipāta* and another with *āyāta śaktipāta*. Amongst them if first one is if requested hundred times to learn this *śāstra*, they would not be able to do so; they would not be able to wish to do so. Any request to them to not hate is waste. People of second category (amongst them only) read this *śāstra* themselves. There also, there is no need to request. That's said, "Requesting to them to bestow *śāstra* which in reality brings in hatred, bade name and losses is waste." How are those who have earned *āyāta śaktipāta*? He says, "The one whose impurities or insentience have been relinquished. Due to this they know *'Para'* means, "The prime or *Anuttara*" and *'avara'* means, "The last one *Visraga*." Hence, they are knower of virile of *Mantra* of the form of reflection of *Para Ahaṁ* (The *Ahaṁ* in which there is no illusion and subject sees this world as image of self) and hence they become inherent with *Śiva*. Such people only are eligible to bestow this *śāstra* and the one should acquire the knowledge of this *śāstra* from them only. As said:

'The one who kindles in the knowledge from first up to last is *Guru*, he is omniscient, *Deva* or *Bhairava* and is eligible for worship like me.'333

इह आह्निकादाह्निकान्तरस्य संचयन्यायेन परस्परमनुस्यूततां दर्शयतुम् एकेनैव श्लोकेन तत्पर्यन्तप्रारम्भयोरुपसंहारोपक्रमौ करोति, 'अस्य ग्रन्थकारस्य शैली'-इति श्लोकस्य प्रथमार्धेन, आह्निकार्थमुपसंहरति-

तन्त्रालोकेऽभिनवरचितेऽमुत्र
विज्ञातसत्ताभेदोद्गारप्रकटनपटाववाह्निकेऽस्मिन्समाप्तिः।।

पटौ इति पाक्षिकः पुंवद्भावः। इति शिवम्।।

श्रीशृङ्गाररथादवाप्य कृतिनो जन्मानवद्यक्रमं
श्रीमच्छङ्खधरात्परं परिचयं विद्यासु सर्वास्वपि।
श्रीकल्याणतनोः शिवादधिगमं सर्वागमानामपि
व्याख्यातं प्रथमाह्निकं जयरथेनात्रावधेयं बुधैः।।

इति श्रीमन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तविरचिते तन्त्रालोके
श्रीमद्राजानकजयरथकृतप्रकाशाभिख्यव्याख्योपेते विज्ञानभेदप्रकाशनं नाम
प्रथममाह्निकं समाप्तिमगमत्।।

In order to show the perpetuation of one *āhnika* (chapter) with other, he ends this *āhnika* and begins another using one *śloka* only via *saṁcaya nyāya* (A writing technique). This is style of Ācārya. Here he concludes this *āhnika* with first-half of *śloka*.

Tantrāloke'bhinavaracite'mutra
vijñānasattābhedodgāraprakaṭanapaṭāvāhnike'sminsamāptiḥ//

The first *āhnika* of *Tantrāloka* named great *śāstra* written by *Mahāmaheśvara Ācārya Śrīmad Abhinavagupta* ends here which is expert in revealing *Vijñānabheda*.

Word *paṭu* has optional ethos of *puṁvada* (like a man; he shows strength).

Being born to blameless family of *Śrī Śṛṁgāraratha*; while acquiring all the *vidyās* from *Śrīmān Śaṅkhadhara* and while learning all the *Āgamas* from real *Śiva Śrī Kalyāṇatanu*; *Jayaratha* explained the first *āhnika*. Wise must be attentive towards it.

Here ends *Sarveśvarī* English commentary on *Vijñānabheda prakāśa* named first *āhnika* of *Jayaratha's Viveka Saṁskṛta* commentary of *Śrī Tantrāloka* ascribed to *Mahāmaheśvara Ācārya Abhinavagupta*

* * *

ॐ तत्सत्

श्रीमन्महामहेश्वराचार्यश्रीमदभिनवगुप्तविरचितः

।। श्रीतन्त्रालोकः ।।

राजानकजयरथविरचितविवेकाभिख्यव्याख्यासहितः

द्वितीयमाह्निकम्

जयतान्नतजनजयकृत्सजयो रुद्रो विनाभ्युपायं यः।
पूरयति कं न कामं कामं कामेश्वरत्वेन।। 1।।

इदानीं

'यो हि यस्माद् गुणोत्कृष्टः स तस्मादूर्ध्व उच्यते।'

इति स्थित्या आणवादीनां यथायथमुत्कर्षादिह पूर्व-पूर्वमेवाभिधानमिष्यते इत्युपेयैकरूपत्वेन शांभवादप्यनुपायस्योत्कृष्टत्वम्, इति-प्रथमं तत्स्वरूपमेवाभिधातुमाह्निकान्तरारम्भं द्वितीयार्धेन प्रतिजानीते-

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Śrī Tantrāloka's

Jayaratha's Viveka Commentary

Second Āhnika

May the *Rudra Bhairava* be *Anuttara* who bestows victory to the one who salutes him. What is that wish, which *Kāmeśvara* the Lord of desires does not full without any *upāya*?1

Now:

'The one excellent in quality than other is superior than other.'

He begins narration of *Anupāya* the one superior than *Śāmbhavopāya* and is many level superior than *Āṇavopāya* here, while commencing the second line of *śloka*; as per above given policy.

यत्तत्रायं पदमविरतानुत्तरज्ञप्तिरूपं
तन्निर्णेतुं प्रकरणमिदमारभेऽहं द्वितीयम्।। 1।।

तन्निर्णयमेवाह-

अनुपायं हि यद्रूपं कोऽर्थो देशनयात्र वै।
सकृत्स्याद्देशना पश्चादनुपायत्वमुच्यते।। 2।।

वै शब्दोऽवधारणे, तेन नैव कश्चिदर्थः इत्यर्थः। अत्रैव समाधत्ते 'सकृत्स्यात्' इत्यादिना, देशना इत्युपलक्षणं-तेन सिद्धदर्शनाद्यपि ग्राह्यं' यदुक्तम्

'सिद्धानां योगिनीनां च दर्शनं चरुभोजनम्।
कथनं संक्रमः शास्त्रे साधनं गुरुसेवनम्।।
इत्याद्यो निरुपायस्य संक्षेपोऽयं वरानने।'

Yattatrāyaṁ padamaviratānuttarajñaptirūpaṁ
Tannirṇetu pakaraṇmidārbhe'haṁ dvitīyam//1//

I begin the second *āhnika* to ascertain the supreme stage of the form of *Anuttara jñāna*.1

He tells about the ascertainment of same:

Anupāyaṁ hi yadrūpaṁ ko'rtho deśanayātra vai/
Sakṛtsyāddeśanā paścādanupāyatvamucyate//2//

What is the need of directions for the one whose form is *Anupāya*! Whatever is directed once, that only becomes *Anupāya*.2

Certainty shown with regards to *Anupāya* here, shows that there is no need of directions. The solutions are required wherever any goal is set to achieve. When the attainment of goal is certain, no one uses any solution. As far as directions are concerned, holy views of *Siddhas* etc. also are accepted as directions. As said:

O *Varānane!* Viewing *Siddhas* and *Yoginīs; caru* (oblation of food to Deity and manes) feast; listening to sermons or divine stories; studying *śāstras* and serving to *Guru* are precisely the *Anupāya*.'

इति। सकृदिति-न पुनरुपायानुभवः पौनः पुन्येनेत्यर्थः। अत एवाह 'पाश्चादनुपायत्वमुच्यते' इति, आणवादौ असकृद्भाव्यमानो हि देशनादि उपेयप्राप्ति विदधाति इति तत्र तथात्वमुक्तम्, इह तु न तथा इत्यनुपायत्वं, पर्युदासस्य 'अनुदरा कन्या' इतिवदल्पार्थत्वेऽपि भावात् अल्पोपायत्वमित्यर्थः, प्राप्तव्ये हि प्राप्ते किं नाम निरर्थकैरायासकारिभिर्भावनादिभिरितिभावः, यदुक्तम्

उपायैर्न शिवो भाति भान्ति ते तत्प्रसादतः।
स एवाहं स्वप्रकाशो भासे विश्वस्वरूपकः।।
इत्याकर्ण्य गुरोर्वाक्यं सकृत्केचन निश्चिताः।
बिना भूयोऽनुसंधानं भान्ति संविन्मयाः स्थिताः।।' इति।।2।।

नन्वत्र प्रसज्यप्रतिषेधपक्षावलम्बनेनाविद्यमानोपायत्वमेव, इति मुख्योऽर्थः कस्मान्न व्याख्यातः? इत्याशङ्क्याह-

Even if any solution is adopted, it is not required again and again, that's said "Whatever directed once, that only becomes *Anupāya*." In case of *Āṇavopāya* seeker has to take help of solution again and again, hence it is said *Aṇavopāya*. It is not the case here, hence it is called as *Anupāya*. For ex. as an exception, "*anudarā kanyā*" (girl; not born of mother's stomach); in this example, it is precisely understood from '*an*' that the girl is not born of mother's stomach (Same way, *an*' in *Anupāya* also tells that no solution is required.). When the goal is achieved what is the need of any further useless thoughts? As said:

'*Śiva* is not attained by solutions rather solutions splendour due to his grace. When a pupil hears it from Guru even once and determines, "It's me the self-enlightened who splendours as this world." She/he splendours like *Saṁvida* without any efforts.'2

Why the fundamental meaning "rejection of all the solutions" is not taken here while following *prasjyapratiṣedha* maxim (a simple prohibition of the particular matter without specifying what is different)? He clears this doubt as:

अनुपायमिदं तत्त्वमित्युपायं विना कुतः।
स्वयं तु तेषां तत्तादृक् किं ब्रूमः किल तान्प्रति।। 3।।

'इदमनुपायं तत्त्वम्' इत्याद्युपदेशादिना केनचिदुपायेनावश्यं भाव्यम्, अन्यथा लक्षणमुपायमन्तरेण कथं सिद्ध्येत्, इत्युक्तम् 'इत्युपायं विना कुतः' तेन सकृदुपदेशादिना केनचिदुपायेनावश्यं भाव्यम्, अन्यथा ह्यनुपायपरतत्त्वज्ञप्तिरेव न स्यात्। ननु स्वविमर्शबलात्स्वयमेव प्राप्तप्राप्तव्या अपि केचिद् दृश्यन्ते, इति- किं सकृदुपदेशाद्यात्मना' स्वल्पेनाव्युत्पन्नेन? इत्याशङ्क्याह- 'स्वयमित्यादिना' तदित्यनुपायं परप्रकाशात्मकं रूपं, किं ब्रूम इति-नहि तदधिकारेण शास्त्रस्यैव प्रवृत्तिर्भवेदिति भावः, तदुक्तम्-

'तत्त्वज्ञस्य तृणं शास्त्रं..................।' इति।

यदभिप्रायेणैव-

'संसाराम्बुनिधिं यः स्यात्तितीर्षुः कश्चिदुत्तमः'
नात्यन्ततज्ज्ञो नो मूर्खः सोऽस्मिंञ्छास्त्रेऽधिकारवान्'।

Anupāyamidaṁ tattvamityupāyaṁ vinā kutaḥ/
Svayaṁ tu teṣāṁ tattādṛk kiṁ brūmaḥ kila tānprati//3//

How this element called as *Anupāya* be attained without any solutions? A few earn it on their own, what should I say about them.3

When it is said, 'this is *Anupāya* element', *Anupāya* also is seen as a solution. How a goal can be achieved without any solution? Hence solution like sermon etc. should be applicable at least once, or else how a supreme element *Anupāya* can be known without any solution? Question is There are a few who attain goal on the basis of deliberation of their *sva*; then what is the need of listening to sermons at least once? He clears this doubt and says, 'they earn it on their own' where 'it' is *Anupāya* of the form of *Para prakāśa*. 'What should I say' means, "There would be no commencement of scriptures at all for them." That's said:

'*Śastras* are like grass twig for the knower of *tattva*....'

With reference to the same:

'Excellent seeker willing to surpass ocean of this world and insentient, don't have right in this *śāstra*.'

इत्यादावत्यन्ततज्ज्ञस्य शास्त्रे नाधिकार उक्तः, तेन वयमर्वाग्दर्शिनोऽप्यदृष्टेऽर्थे शास्त्रैकदिव्यचक्षुष आरुरुक्षूनायातशक्तिपातान्प्रत्येव किंचन ब्रूमः तेषां ह्येवमुपायमन्तरेण न कदाचिदप्युपेयप्राप्तिर्भवेत् इत्येवमुक्तम्, यद्वक्ष्यति–

'नानिर्मलचितः पुंसोऽनुग्रहस्त्वनुपायकः।' इति।। 3।।

ननु यद्येवं तर्हि अल्प एव कश्चिदुपायांशः समुपदिश्यतां येनोपदेश्यजनस्य सुखमेव उपेयप्राप्तिः स्यात्, किं बह्वायासदायिभिरन्यैरुपायैः? इत्याशङ्क्याह–

यच्चतुर्धोदितं रूपं विज्ञानस्य विभोरसौ।
स्वभाव एव मन्तव्यः स हि नित्योदितो विभुः।। 4।।

यच्चतुर्धा–अनुपायादिभेदेन विज्ञानस्य रूपमुक्तं तद्विभोः परमेश्वरस्यैव स्वातन्त्र्यं ज्ञेयं, स एव हि स्वस्वातन्त्र्याददतिनिर्ह्रासतारतम्यादियोगाद्विचित्रेणोपदेश्यजनात्मना प्रस्फुरन् तदनुसारमेव तत्तदुपायवैचित्र्यमप्याभासयेत्। नन्वेक एव विचित्रेण रूपेण च स्फुरति,

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Hence here it is said that the excellent erudite ones don't have right in *śāstra*. Hence, we who have worldly eyes preach to those who want to climb on *śāstras* while having divine eyes (path of liberation) and are purified by *āyāta śaktipāta*. Hence they can't attain the goal without solution, hence it is said:

'*Anupāya* is not for one having impure *citta*.'3

If that is the case, a solution told must be small so that seeker may easily attain the objective. What is the need of excess efforts? He clears this doubt as:

Yaccaturdhoditaṁ rūpaṁ vijñānasya vibhorasau/
Svabhāva eva mantavyaḥ sa hi nityodito vibhuḥ//4//

These four *vijnānas* are the nature of that mighty Lord. That's because all-pervading Lord is always awaken.4

'These four' means, '*Anupāya* etc.', these are mentioned as specific knowledge. These must be known as *Svātantrya* of *Parameśvara*. He himself splendours as various people and then shows various solutions as per that person. A doubt arises how he splendours as various persons settled at various levels of solution? He answers to this as, "He is always awake and all-

इति किमेतत्? इत्याशङ्क्याह– 'स हीत्यादि' नित्योदित इति–अप्रच्युतप्राच्यस्वरूप:, अत एव 'विभु:' व्यापक: तत्तद्वैचित्र्यग्रहणकालेऽप्यनुगत एवेत्यर्थ:।। 4।।

अत एवाह–

एतावद्भिरसंख्यातै: स्वभावैर्यत्प्रकाशते।
केऽप्यंशांशिकया तेन विशन्त्यन्ये निरंशत:।। 5।।

एतावद्भिरिति–चतुर्भि:, असंख्यातैरिति–तत्तदवान्तरभेदात्, तेनेति अनेकेन स्वभावेन प्रकाशनात्।। 5।।

न केवलमत्रेयदेव वैचित्र्यं यावदन्यदप्यस्तीत्याह–

तत्रापि चाभ्युपायादिसापेक्षान्यत्वयोगत:।
उपायस्यापि नो वार्या तदन्यत्वाद्विचित्रता।। 6।।

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pervasive, hence he only resorts in all states." (Hence there is no excess or little effort there is only *Śiva*).4.

Hence he says:

Etāvadbhirsaṁkhyātaiḥ svabhāvairyatprakāśate/
Ke'pyaṁśāṁśikayā tena viśantyanye niraṁśataḥ//5//

A few enter partly and a few completely in the nature of *Śiva*; splendored as four solutions and their innumerable secondary forms.5

The four solutions and their innumerable secondary forms splendour as various natures of *Śiva*.5

The diversity is not only up to this level here; its more. That he says:

Tatrāpi cābhyupāyādisāpekṣānaytavayogataḥ/
Upāyasyāpi no vāryā tadanytvādvicitratā//6//

No matter (entry in *Anupāya*) is earned through solutions directly or through some other efforts. Hence Even if it is attained by some solution some other way, diversity would be experienced and it can't be removed.6

उपायस्यापीति अपिशब्दो भिन्नक्रमः, तेन नो वार्या तदन्यत्वादपि, इति व्याख्येयम्, एतच्च प्रथमाह्निक एव वितत्य निर्णीतम्, इति–नेह पुनरायस्तम् ।। 6 ।।

एवमेतत् प्रसंगादभिधाय प्रकृतमेवाह–

तत्र ये निर्मलात्मानो भैरवीयं स्वसंविदम् ।
निरुपायामुपासीनास्तद्विधिः प्रणिगद्यते ।। 7 ।।

ये केचन तीव्रतीव्रशक्तिपातानुविद्धा विकल्पकलंकान्मुक्ताः, भैरवीयां पूर्णाम्, अत एवानुपायाम्–अनपेक्षाम्, आत्मसंविदमाविष्य्यः, तेषां विधिः पुर्णसंविदावेशक्रमात्मा प्रकारः, प्रकर्षेण निगद्यते–युक्तियुक्तत्वेन भण्यते इत्यर्थः ।। 7 ।।

तदेवाह–

तत्र तावत्क्रियायोगो नाभ्युपायत्वमर्हति ।

As there may be efforts other than solution due to diversity to attain *Anupāya*, this diversification can't be controlled. This is discussed in detail in first āhnika hence it is not explained further.6

Now he reveals *Anupāya* while acknowledging the appropriate situation:

Tatra ye nirmalātmāno bhairavīyaṁ svasaṁvidam/
Nirupāyāmupāsīnāstadvidhiḥ praṇigadyate//7//

Now the ritual, by which seekers of wise nature have earned *sva Saṁvida* of *Bhairava* the *Anupāya*; is told.7

Now the rituals of seekers blessed with *tīvra-tīvra śaktipāta*; who are free from impurities of *vikalpa* and are involved in worship of *Anupāya sva Saṁvida* of *Bhairava* is told. This means, the rituals to earn *āveśa* of *sva Saṁvida* or the supreme solution is told here factually.7

He says the same:

Tatra tāvatkriyāyogo nābhyupāyatvamarhati/

Kriyā yoga can't be the solution in that (earning of *Saṁvida āveśa*).

उपायः खलु करणे प्रसृते, अतश्च पूर्णेन भाव्यमेव, इति सर्वेषामविवादः, न चात्रैवं-क्रियादयो हि संवेद्यमानत्वात्संविन्निष्ठा एव, इति संविच्छक्तिं विना अप्रसिद्धत्वात् कथं तत्रोपायतामासादयेयुः, अतः प्रत्युत क्रियादीनां बहिराभासने संविदुपायः, इति युक्तम्। अत एवाह

स हि तस्मात्समुद्भूतः प्रत्युत प्रविभाव्यते।। 8।।

तस्मादित्यनुपायात्संवित्तत्त्वात्।। 8।।

अथ यद्यस्य क्रियादि न कारकम् अपि तु ज्ञापकम् इति उच्यते, तदपि न युज्यते, इत्याह–

ज्ञप्तावुपाय एव स्यादिति चेज्ज्ञप्तिरुच्यते।
प्रकाशत्वं, स्वप्रकाशे तच्च तत्रान्यतः कथम्।। 9।।

इह जडस्तावत् स्वयमप्रकाशात्मा स्वात्मनो न प्रकाशते, अपि तु परस्य, इति–पर एवास्य प्रकाशः, अजडस्तु स्वयं प्रकाशात्मा स्वात्मन एव प्रकाशते, न परस्य, इति–न

Solutions come into being after budding of *karaṇa*, hence it is complete. Everyone believe in this, though here it's not like that. Action (*kriyā*) dwells in *Saṁvida* as it comprises of *Saṁvida*, hence it can't be accomplished without *Saṁvida* and it can't be solution rather *Saṁvida* is the solution by which action splendours. This is logical, hence he says:

Sa hi tasmātsamudbhūtaḥ pratyut pravibhāvyate//8//

Though it (*Kriyā yoga*)originates from her (*Saṁvida*) and is splendored by her (*Saṁvida*).8

If it is said that *kriyā* etc. are not its solution though they expose it, it would not be logical. He says the same:

Jñaptāvupāya eva syāditi cejjñāptirucyate/
Prakāśatvaṁ svaprakāśe tacca tatrānyataḥ katham//9//

It is said that solution is *jñāpaka* (exposer) of *jñāpti* (what shall be known) (though) as *jñana* is self-enlightened what is the need of any external source?9

Frigid materials do not shine on their own, they shine due to light of others. Though *ajaḍa* (throbbing) material shines on

परोऽस्य प्रकाशोऽपितु स्व एव अस्य प्रकाशः, तस्यापि परप्रकाशत्वे ह्यप्रकाशात्मत्वात् जाड्यं स्यात्, अत एवाह 'स्वप्रकाशे तच्च तत्रान्यतः कथम्' इति प्रकाशत्वम्, एवं चान्योऽपि स्वप्रकाशो वा स्यात् अन्यथा वा, स्वप्रकाशत्वे प्रथमस्यैव तथाभाव उच्यताम्, अनेनापि कोऽर्थः, अन्यथात्वे तस्यापि जाड्यापत्तिः, इति प्रकाशत्वात्तत्प्रकाशनाय प्रमात्रन्तरापेक्षायामनवस्थावत्तिः, इति सर्वेषामेव अप्रकाशात्पत्वान्न किंचिदपि प्रकाशेत, इति-सर्वमिदमन्धं स्यात् ।। 9 ।।

तदाह-

संवित्तत्त्वं स्वप्रकाशमित्यस्मिन्कि नु युक्तिभिः।
तदभावे भवेद्विश्वं जडत्वादप्रकाशकम् ।।10।।

किं नु युक्तिभिरिति-बह्वीभिर्युक्तिभिर्न किंचित्प्रयोजनमित्याह, एकैव हि युक्तिरियं सर्वातिशायिनी-यत्संविदः स्वप्रकाशत्वं यदि न स्यात्, न किञ्चिदपि प्रकाशेत इति।।10।।

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their own. It doesn't splendour due to others, if it is considered to be so, it would also be called as *jaḍa* (frigid); that's why it is said, "It is self-enlightened and what is the need of others." If in case a source is considered to be behind *prakāśa*, it would become devoid of light and there would be only darkness; it would cause fall of entire belief.

*[Hence though the solutions reveal what shall be known, they don't do it on their own, they are made able to do so by prakāśa.]*9

That's said:

Saṁvittattvaṁ svaprakāśamityasminki nu yuktibhiḥ/
Tadabhāve bhavedviśvaṁ jaḍatvādaprakāśakam//10//

Saṁvida element is self-enlightened then what is the use of giving logics? The world would become frigid and dark in absence of *Saṁvida*.10

What to do with logics? There is no use of various logics. Hence he says, there is only one logic which pervades all and it is, "There would only be frigidity and darkness when there would be no *Saṁvida*."10

ननु यदि नाम अत्र न बाह्यः क्रियादिः प्रगल्भते तदा गरुज्ञानादि उपायतां भजताम्? इत्याशङ्क्याह–

यावानुपायो बाह्यः स्यादान्तरो वापि कश्चन।
स सर्वस्तन्मुखप्रेक्षी तत्रोपायत्वभाक्कथम्।।11।।

यावानिति–नानाशास्त्रोपदिष्टः, सर्व इति–बाह्य आन्तरो वा, तन्मुखप्रेक्षीति–संविदधीसिद्धिरित्यर्थः, यदपेक्ष्य हि यस्य सिद्धिरेवं भवति स कथं तस्य उपायतां यायादिति भावः।। 11।।

अत एवाह–

त्यजावधानानि ननु क्व नाम धत्सेऽवधानं विचिनु स्वयं तत्।
पूर्णेऽवधानं नहि नाम युक्तं नापूर्णमभ्येति च सत्यभावम्।।12।।

Question is if in case extrinsic actions can't be solution, then may the knowledge of *Guru* become solution? He clears this doubt as:

Yāvānupāyo bāhyaḥ syādāntaro vāpi kaścana/
Sa sarvastanmukhaprekṣī tatropāyatvabhākkatham//11//

All extrinsic and intrinsic solutions are dependent on *Saṁvida*, in that case how they could become solution to attain *Saṁvida*?11

All extrinsic and intrinsic solutions told by various scriptures, are accomplished due to *Saṁvida's* virile. It means how a dependent be the solution to attain the feeder?11

Hence he says:

Tyajāvdhānāni nanu kva nāma
dhatse'vadhānaṁ vicinu svayaṁ tat/
Pūrṇe'vadhānaṁ na hi nāma
yuktaṁ nāpūrṇamabhyeti ca satyabhāvam//12//

Give up *avadhāna* (intent)! How can it happen here? Hence chose to think up on *sva*. Paying attention up on complete is not possible and the incomplete can't yield the reality.12

इह उपदिश्यमानेन स्वयमेव तावदवधातव्यम् इति परामर्शनीयम्, किं पूर्णे रूपे उतापूर्णे? तत्र तावत्पूर्णे रूपेऽवधानं न युक्तम्, अवधानं खलु प्रतिनियतावधेयविषयनिष्ठम् ऐकाग्र्यम्, अतश्च भेदप्रधानं न किंचित्फलमादातुं समर्थम्।। 12।।

तस्मादसामर्थ्यवैयर्थ्योपहतत्वादवधानस्यापि यत्र नास्ति उपायभावस्तत्र का वार्ता तदनुप्राणितस्य भावनादेः? इत्याह–

तेनावधानप्राणस्य भावनादेः परे पथि।
भैरवीये कथंकारं भवेत्साक्षादुपायता।। 13।।

भैरवीये इति–पूर्णे।। 13।।

ये पुनरनेनापि उपायेनानुपायं परं तत्त्वमनुसरन्ति तान्प्रति किमुच्यते? इत्याह–

येऽपि साक्षादुपायेन तद्रूपं पविविञ्चते।
नूनं ते सूर्यसंवित्त्यै खद्योताधित्सवो जडाः।। 14।।

He says, "Pupil must pay attention to this discussion that whether they should be intent up on complete or incomplete?" It's not logical to pay intent upon complete. Intent means, certain intent towards intended one; hence, being discriminative (intent is discriminative as it is specifically towards some object) it can't attain goal.12

Hence, he says, how thoughts came into being due to intent be useful when intent in itself is not useful? He proves this by proving the incapability and uselessness of intent:

Tenāvadhānaprāṇasya bhāvanādeḥ pare pathi/
Bhairavīye kathaṁkāraṁ bhavetsākṣādupāyatā//13//

Hence, how the thoughts came into being due to *avdhāna* be the perceivable solution on this path of *Bhairava*?13

Bhairava means complete.13

What to say about those who follow these (discriminative) solutions to attain *Anupāya*? He says:

Ye'pi sākṣādupāyena tadrūpaṁ praviviñcate/
Nūnaṁ te sūryasaṁvityai khadyotādhitsavo jaḍāḥ//14//

Those who apply perceivable solutions to earn that form (*Saṁvida* of *sva*) are frigid ones, who try to catch firefly to know about sun.14

तदुक्तम्

‘अपरोक्षे भवत्तत्त्वे सर्वतः प्रकटे स्थिते।
यैरुपायाः प्रतन्यन्ते नूनं त्वां न विदन्ति ते।।’ इति।।14।।

अत्रैव निमित्तान्तरमप्याह–

किं च यावदिदं बाह्यमान्तरोपायसंमतम्।
तत्प्रकाशात्मतामात्रं शिवस्यैव निजं वपुः।।15।।

इह खलु यत्किंचन उपायत्वेनाभीष्टं तदप्रकाशमानं प्रकाशमानं वा? अप्रकाशमानं चेत्, तस्य न किंचिदपि रूपं स्यात्, इति किं नाम उपायतां भजताम्, प्रकाशमानं चेत्, प्रकाशात्मा शिव एवावस्थितः, नहि तदतिरिक्त मन्यत्किंचिदुपपद्यते, इति–कस्योपायभावः, उपायेन हि उपेयाद्व्यतिरिक्तेन भाव्यम्, तच्चात्र न युक्तम्, इति को नाम उपायोपेयभावार्थः।। 15।।

न केवलं भावनाद्येव उपायत्वनाभीष्टमेवम्, यावदन्यदपीत्याह–

That’s said:

‘Those who take shelter of solutions to know about you; the real visible, self-splendored, omnipresent and *Advaita tattva*, really don’t know you.’14

He gives another reason of it also:

Kiṁ ca yāvadidaṁ bāhyamāntaropāyasaṁmatam/
Tatprakāsātmatāmātraṁ śivasyaiva nijaṁ vapuḥ//15//

All extrinsic and intrinsic objects approved by solutions are none other than body of *Śiva* of the form of *prakāśa*.15

Do these extrinsic and intrinsic displays own brilliance or not? If not, they would have no form or more precisely no existence at all, hence who would become solution? If yes, then this principle only is proved to be correct as *prakāśa* is *Śiva’s* own body. There can’t be existence of anybody other than him, hence what is that, which can be called as solution? Solution must be other than goal, hence it is logical to accept that here is no solution and goal.15

Not only thoughts are approved as these solutions, there are others. He says the same:

नीलं पीतं सुखमिति प्रकाशः केवलः शिवः।
अमुष्मिन्परमाद्वैते प्रकाशात्मनि कोऽपरः।। 16।।
उपायोपेयभावः स्यात्प्रकाशः केवलं हि सः।। 17।।

भावनादेः सुप्रसिद्धेऽपि उपायत्वे निरस्ते अन्यस्य कस्यचित्संभावनामात्रमपि माभूत्, इत्येवमुक्तं 'कोऽपर' इति, यत्र उपायत्वसंभावनापि स्यात्।।17।।

ननु यद्येवं तर्हि सर्वत्र प्रसिद्धोऽयं द्वैतव्यवहारः कथमपह्नूयते? इत्याशङ्क्याह-

इदं द्वैतमयं भेद इदमद्वैतमित्यपि।
प्रकाशवपुरेवायं भासते परमेश्वरः।। 18।।

द्वैतव्यवहारोऽपि प्रकाशमानत्वात्प्रकाशात्मैवेत्यभिप्रायः, एतच्च बहूनां वादिनां मतम्-इति द्योतयितुम् 'अयं भेद' इति पुनरुपादानम्, यथा चाद्वैतप्रतिभासे प्रकाशात्मा

Nīlaṁ pītaṁ sukhamiti prakāśaḥ kevalaḥ śivaḥ/
Amuṣminparamādvaite prakāśātmani ko'paraḥ//
Upāyopeyabhāvaḥ syātprakāśaḥ kevalaṁ hi saḥ//

Nīla and *sukha* all are *prakāśa* of the form of *Śiva* only. What solution and goal could be there in this *Paramādvaita* of the form of *prakāśa*? Everything is merely *prakāśa*.16-17

As the famous solutions like thought etc. had been shattered, he says,"what else can be the solution?"17

If this is the fact, then how this dualistic line of thought, famous all around, would be disapproved? He clears this doubt as:

Idaṁ dvaitamayaṁ bheda idamadvaitamityapi/
Prakāśavapurevāyaṁ bhāsate Parameśvaraḥ//18//

This is dualistic and this is monistic; *Parameśvara* who has body of the form of *prakāśa* only splendours as these discriminations.18

This is opinion of various thinkers that this dualism also is of the form of light, to show this 'this dualistic' etc. is told here. The way *Śiva* only splendours in monastic line of thought he splendours as dualism also.18

परमेश्वर एक एव प्रतिभासते तथा द्वैतप्रतिभासेऽपि इत्यर्थंमौपम्यं कटाक्षयितुम् 'इदमद्वैतमित्यपि' इत्युपात्तम्।। 18।।

ननु 'बाह्योऽर्थः प्रकाशमानत्वात्प्रकाशात्मैव इत्यास्ताम्, अन्योन्य पुनरस्य भेदे किमायातम्' इत्यापतितमेव द्वैतम्? इत्याशङ्क्याह-

अस्यां भूमौ सुखं दुःखं बन्धो मोक्षश्चितिर्जडः।
घटकुम्भवदेकार्थाः शब्दास्तेऽप्येकमेव च।। 19।।

अस्यां भूमाविति-परमाद्वयदशायामित्यर्थः, 'एकार्था' इति-एकः प्रकाश एवार्थोऽभिधेयो येषां ते तथा, सुखदुःखदीनां हि प्रकाशातिरेकेण प्रातिस्विकं नियतं किञ्चन रूपं यदि स्यात् तदेवं संभावनापि भवेदिति भावः, अत एव

'घटो मदात्मना वेत्ति वेद्म्यहं च घटात्मना।'

इत्यादिरन्यैरुक्तम्। ननु यद्येवं तर्हि तदभिधायकत्वशब्दाभिप्रायेणापि द्वैतं स्यात्? इत्याह 'शब्दास्तेऽप्येकमेव च ' ज्ञातम्, एकमिति-संवेद्यमानत्वात्संवेदनमेवेत्यर्थः।।19।।

Let them be of the form of *prakāśa*, when they splendour extrinsically; what will be the position of their mutual differences? Will Dualism again be there? He clears this doubt as:

Asyāṁ bhūmau sukhaṁ dukhaṁ bandho mokṣaścatirjaḍaḥ/
Ghaṭakumbhavdekārthāḥ śabdāste'pyekameva ca//19//

Happiness and sorrow; bondage and liberation and *Citi* and *Jaḍa* are one, like pot and urn on this monistic plane and all of them are synonymous.19

Here only one *prakāśa* is the form of all. This is stage of *Anupāya*. There could have been chance of dualism, if in case there would have been any difference between sorrow and joy apart from they being *prakāśa*. Hence:

'He knows me as a pot and I know him as a pot.'

Etc. are said by *Somānanda*. If it is true, then also dualism would rise due to meaning of these words? He says,"All the words are one." The all have same perception and hence monistic nature of words is proved.19

ननु यदि नीलसुखादि प्रकाशमानत्वात्प्रकाश एव तर्हि तत्केन रूपेण प्रकाशते? इत्याशङ्क्याह–

प्रकाशे ह्यप्रकाशांशः कथं नाम प्रकाशताम्।
प्रकाशमाने तस्मिन्वा तद्द्वैतास्तस्य लोपिताः।।20।।
अप्रकाशेऽथ तस्मिन्वा वस्तुता कथमुच्यते।
न प्रकाशविशेषत्वमत एवोपपद्यते।।21।।

अप्रकाशांश इति–सुखादिजडोऽर्थः, कथं नामेति–केन रूपेणेत्यर्थः, तत्र यदि प्रकाशात्मनैव प्रकाशते तत्तस्य नीलसुखादेः स्वभावस्य दोषः स्यात् – नियतेन नीलत्वादिना बाह्येन रूपेण न भायात्प्रकाश एव शिष्येत इति यावत्, अथ अप्रकाशात्मना नियतेनैव रूपेण प्रकाशते तत्तस्य सत्तानिश्चय एव न भवेत्, नहि प्रकाशमन्तरेण नीलादीनां कदाचिदपि स्वरूपं दृष्टम्, 'अप्रकाशात्मना रूपेण प्रकाशते' इति वाचोयुक्तिश्च रिक्ता स्यात्, तदाह 'अप्रकाश' इत्यादि प्रकाशः पुनर्नीलादिपरिहारेणानीलादावपि प्रकाशते' नीलादिर्हि उपाधिः, स च स्वस्वातन्त्र्यविजृम्भामात्ररूपत्वान्न वास्तवः, इत्यखण्ड एक एव प्रकाश उज्जृम्भते,

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Question is: if *nīla* and *sukha* are of the form *prakāśa* only, then how do they splendour? He clears this doubt as:

Prakāśe hyaprakāśāṁśaḥ kathaṁ nāma prakāśatām/
Prakāśamāne tasminvā taddvaitāstasya lopitāḥ//20//
Aprakāśe'tha tasminvā vastutā kathamucyate/
Na prakāśaviśeṣtvamata evopapadyate//21//

How parts of darkness splendour in *prakāśa*? If in case it splendours then difference between them would vanish. If in case it is darkness, how can it be true? Hence specific *prakāśa* (of *nīla* and *sukha*)doesn't prove.20-21

How part of darkness the *jaḍa* like *sukha* etc. can splendour in *prakāśa*? In this case, if (joy etc.) splendour as *prakāśa* then whether the acknowledgement of blue and joy etc. is defect of *prakāśa*? If in case blue etc. are not seen, then only light would be visible. If in case form of darkness is revealed specifically then there would be no certainty of its existence, this is because blue etc. have no form other than *prakāśa*. Hence, the saying, "(It) splendours in the form of darkness." Would not be valid.

यन्महिम्नैव इदं तत्तन्नीलाद्याभासात्म विश्वं स्फुरेत्, अत एवाह 'न प्रकाशविशेषत्वमुपपद्यते' इति, अत इति-एकस्यैव अखण्डस्य प्रकाशस्य तत्तदाभासात्मना स्फुरणात्। ननु ' नीलप्रकाशोऽन्यः, पीतप्रकाशश्चान्यः' इत्यादिरस्त्येव एषां भेदः, इति किमुक्तं न प्रकाशविशेषत्वमुपपद्यते इति? नैतत्-औपाधिको ह्ययं भेदः, स च न वास्तवः इत्युपादितं बहुशः, नीलादयो हि प्रकाशत्वात्प्रकाशात्मका एव इति किं केन भेद्यम्, नहि स्वात्मनैव स्वात्मा भिद्यत इत्येतदुक्तम्-'न च प्रकाशैकरूपायां संविदि संविदन्तरमस्ति एवं हि स्वरूपभेदकृते भेदव्यवहारे क्रियमाणे एकभेदप्रकाशरूपत्वमेवोक्तं भवेत् इति गजस्नानतुल्यत्वं स्यात्, ततश्च पुनरपि 'एकैवाखण्डवित्' इत्येव पर्यवस्येत्, एवं च देशकालावपि प्रकाशदशामेवाधिशयानौ प्रकाश्यत्वात्प्रकाशैकात्म्यमेवावगाहमानौ कथंकारं प्रकाशस्य भेदाधायकौ स्याताम्, प्रकाशातिरेकाभ्युपगमे वा अनयोरत्र नित्यत्वव्यापकत्वाभ्यां भेदाधानेऽसामर्थ्यम्, इत्येक एवाखण्ड प्रकाशः, इति-मतान्तरसिद्धिमभिवाञ्छन्तः परे परं निरस्ताः ।।21।।

He says the same. *Prakāśa* splendours in blue and 'not blue' both. These blue etc. are disguise only and while being yawning of *Svātantrya,* they are not real. Hence only one complete *prakāśa* spreads by the virtue of its might this world comprising of blue etc. quivers. That's why he says, "Specific form of *prakāśa* is not proved." A question comes in mind here: blue and yellow have different splendours in that case how it is said, "Specific form of *prakāśa* is not proved"? This difference is not real, it is disguise only and not real, this is said various times. Blue etc. are splendored due to *prakāśa* only, in that case, between whom shall we see the difference? There is no difference between self and self. That's why it is said, "There is no other *Saṁvida* till the time *Saṁvida* of the form of *prakāśa* exists." This way, only form's splendour is mentioned, hence this difference is (nothing) like bathing of elephant. Hence there is only one complete *Saṁvida* and this is final discretion. This way space and time also merge within it. If in case, they are considered different from *prakāśa* there will be no capability to discriminate between them on the basis of limits (of space) and pervasiveness (of time). Hence there is only one complete *prakāśa*. Hence those who want to establish different principles are casted off.21

तदाह–

अत एकप्रकाशोऽयमिति वादेऽत्र सुस्थिते।
दूरादावारिताः सत्यं विभिन्नाज्ञानवादिनः।।22।।

ननु यदि ज्ञानानि विभिन्नानि न संभवन्ति, तद् एकशब्दः किमपोहनायात्र प्रयुक्तः? इत्याशङ्क्याह–

प्रकाशमात्रमुदितमप्रकाशनिषेधनात् ।
एकशब्दस्य न त्वर्थः संख्या चिद्व्यक्तिभेदभाक्।।23।।

अप्रकाशः–प्रकाश्यो नीलादिर्बाह्योऽर्थस्तावन्निषिद्धः, अतः 'प्रकाशः केवलोऽस्ति' इत्येकशब्दस्यात्रासहायाद्वृत्तिः, तदुक्तं 'एकशब्दस्यार्थः प्रकाशमात्रमुदितम्' इति, न पुनः प्रकाशभेदभाक् इत्येकद्वित्र्यादिलक्षणः संख्यार्थो येन–मतान्तराण्यप्यपोह्यतया संभावनीयानि स्युः।।23।।

That's said:

Ata ekaprakāśo'yamiti vāde'tra susthite/
Dūrādāvāritāḥ satyaṁ vibhinnajñānavādinaḥ//22//

Thus, the fact that there is only one *prakāśa* is established well. Hence the followers of various other believes are casted off distantly.22

If the knowledge is indifferent, why the word 'one' is used? He clears this doubt:

Prakāśamātramuditamaprakāśaniṣedhanāt /
Ekaśabdasya na tvarthaḥ Sāṁkhya cidvyaktibhedabhāk//23//

There is merely *prakāśa* in the absence of darkness. Word 'one' doesn't tell a count which may reveal the type of *Cid* person.23

Blue etc. the extrinsic forms of darkness are casted off in previous *śloka*. Hence the use of word 'one' in 'there is only one *prakāśa*' is used in the sense of 'merely' and not in the sense of count like one two and three etc. which may propel other opinions also.23

अत एवात्र भेदागूरकं व्यवहारमात्रमपि न ज्ञायते, इत्याह–

नैष शक्तिर्महादेवी न परत्राश्रितो यतः।
न चैष शक्तिमान्देवो न कस्याप्याश्रयो यतः।।24।।

नैष ध्येयो ध्यात्रभावान्न ध्याता ध्येयवर्जनात्।
न पूज्यः पूजकाभावात्पूज्याभावान्न पूजकः।।25।।

न मन्त्रो न च मन्त्र्योऽसौ न च मन्त्रयिता प्रभुः।
न दीक्षा दीक्षको वापि न दीक्षवान्महेश्वरः।।26।।

एष इति–व्याख्यातस्वरूपः परः प्रकाशः, शक्ति–शक्तिमदादयो हि शब्दाः संबन्धिशब्दत्वान्नित्सापेक्षा इत्यन्यागूरणन्तरेण स्वार्थ एव विश्रान्ति लभन्ते, इति तैः क्रियमाणो व्यवहारो भेदनिष्ठ एव स्यात्, न चात्र परमप्रमात्रेकात्मनि प्रकाशे भेदः

Hence the business of *bheda* is disapproved here, he says the same:

Naiṣa śakitrmahādevī na partrāśrito yataḥ/
Na caiṣa śaktimāndevo na kasyāpyāśrayo yataḥ//24//

Naiṣa dhyeyo dhyātrabhāvanna dhyātā dhyeyavarjanāt/
Na pūjyaḥ pūjakābhāvātpūjyābhāvānna pūjakaḥ//25//

Na mantro na ca mantryo'sau na ca mantrayitā prabhuḥ/
Na dīkṣā dīkṣako vāpi na dīkṣāvānmaheśvaraḥ//26//

Being independent he is not *Śakti*. Not being abode of any one, *Mahādeva* is not *Śaktimāna*. He is not a goal as there is no recipient nor is he recipient as there is no goal. Similarly, he is not to be worshipped as there is no worshipper nor is he worshipper as there is no one who can be worshipped. Neither Lord is *mantra*, nor the material to be consecrated by *mantra* or the one who recites *mantra*. Neither *Maheśvara* is *dīkṣā* nor he is *Guru* or pupil.24-26

This *Para prakāśa* whose form is revealed, is neither *Śakti* nor *Śaktimāna*. As the words *Śakti* and *Śaktimāna* are related to each other, they eternally rely on each other. Hence instead of

कश्चिदस्ति, इत्येवं-व्यवहारमात्रतां कदाचिदपि स न यायात्, अतश्च नायं शक्तिः, सा हि परं शक्तिमन्तमाश्रित्यैव वर्तत इत्यनपेक्षतवाद्भेदाविर्भावे प्रकाश एवैकः, इति प्रतिज्ञाया हानिः स्यात्, एवं शक्तिमच्छब्दव्यवहारोऽपि नायम्, सोऽपि हि परं शक्तिलक्षणमर्थमुररीकृत्यैव वर्तते, इति भेद एवापतेत्, एवं ध्येयादावपि ज्ञेयम्, मन्त्र इति मन्त्रस्य प्रणवादेर्वाच्यः, मन्त्रयिता मन्त्राणां पाठकः, न दीक्षेति कर्तृकर्मापेक्षित्वात्, अत्र च माहेश्वर्ये प्रभुत्वं हेतुः।।24-26।।

अत एव यत्किंचन भेदाधायकं तदत्र नास्ति, इत्याह-

स्थानासननिरोधार्घसंधानावाहनादिकम् ।
विसर्जनान्तं नास्त्यत्र कर्तृकर्मक्रियोज्झिते।।27।।

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revealing the others, they wilfully enjoy rest. If it would be so their affair would comprise of discrimination only. However, this *Para pramātā* of the form of *Prakāśa* would not have any discrimination. As it would never enter into any affair which happens between two, that's why he is not *Śakti*. (Now he tells why he is not *Śaktimāna*) *Śakti* exists while resting in *Śaktimāna*. Due to this independence (which *Anuttara* already has), discrimination would quiver and determination that '*prakāśa* is one' would go off. *Śaktimāna* also enters into affair while accepting the objective of characteristics of *Śakti* and hence the discrimination occurs (which is not there at the level of eternal truth). Similarly, goal etc. must be understood. He is neither *mantra* like ॐ etc. nor the one who recites it. As *dīkṣā*, *Guru* and pupil all have relation of you and me etc. he is not even them. *Maheśvara* is supreme light which is devoid of discrimination and any relation. Hence these relations are invalid at his level.24-26

Hence whatever fuels discrimination, is not here. He says the same:

Sthānāsananirodhārghasaṁdhānāvāhanādikam /
Visarjanāntaṁ nāstyatra kartṛkarmakriyojjhite//27//

There are no rituals like offering *sthāna, āsana, nirodha, arghya, saṁdhāna, āvāhana* and *visarjana* here; which is devoid of doer, deed and action.27

स्थानं-स्थापनमुद्रया भगवतोऽवस्थापनम्, आसनं-संनिधानमुद्रया पूजां प्रति औन्मुख्यम्, निरोधः-तत्रैवाविचलत्त्वेननावस्थानम्,अर्घोऽष्ट्यङ्गः, संधानं मन्त्रादिविषयम्, आवाहनं-अनभिमुखस्याभिमुखीकरणम्, विसर्जनम्-अभिमुखीभूतस्यानभिमुखीकरणम्, एषामावाहनादिविसर्जनान्तानामसत्त्वे हेतुगर्भं विशेषणं-'कर्तृ इत्यादि', कर्त्रादीनां हि विकल्पैकपरमार्थत्वात्, प्रकाशस्य च परप्रमात्रैकात्मकत्वेनाविकल्प्यत्वाद् न केनचिदपि व्यपदेशेन व्यपदेष्टुं शक्यते, इति 'नैष शक्तिः' इत्याद्युक्तम्।।27।।

न चैतद्युक्तिमात्रशरणम्, अपि त्वागमेनापि सिद्धम्, इति श्रीभर्गशिखां संवादयति-

न सन्न चासत्सदसन्न च तन्नोभयोज्झितम्।
दुर्विज्ञेया हि सावस्था किमप्येतदनुत्तरम्।।28।।

अयमित्यवभासो हि यो भावोऽवच्छिदात्मकः।
स एव घटवल्लोके संस्तथा नैष भैरवः।।29।।

लोके हि सजातीयव्यावृत्ती यः कश्चिदर्थः, 'अयमिति' पुरोवर्तित्वेनावभासते भावः,

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Establishing Deity while showing *sthāpana mudrā*; getting ready for worship while offering seat via showing *samnidhāna mudrā*; seating steadily in that situation; offering *arghya*; initiating application of *mantra*; *āvāhana* or inviting Deity up front for worship and then *visrajana* or farewell; all of them are unapproved here. As the *Para Pramātā* of the form of *Prakāśa* is beyond *vikalpas*; he can't be brought into any kind of transaction via any affair. To tell this only 'neither *Śakti* nor *Śaktimāna* etc. is said earlier.27

Not only logics, it has assent of *āgama* also. He cites *Bhargaśikhā āgama* to say this:

Na sanna cāsatsadasanna ca tannobhayojjhitam/
Durvijñeyā hi sāvasthā kimpyetadanuttaram//28//

Ayamityavbhāso hi yo bhāvo'vcchidātmakaḥ/
Sa eva ghaṭavalloke saṁstathā naiṣa Bhairavaḥ//29//

It is neither *sat* nor *asat* or both. Being hard to be known is that *Anuttara*. Object perceived as 'this' is limited and is use to be pot etc. in social affair. *Bhairava* is not like this.28-29

In this world; when any object is seen and is realised as

स एव 'सत्' इत्यभिधीयते, यथा-घट इति, समनन्तरव्याख्यातस्वरूपः प्रकाशः पुनरनन्तभावनिर्भरो न तथा-महासत्तात्मत्वेनानवच्छिन्नत्वात् नैवंरूपः-सच्छब्दव्यवहार्यो न भवति, इति यावत्।।28-29।।

एवं तर्ह्यसच्छब्दव्यवहार्यो भवेत्? इत्याशङ्क्याह-

असत्त्वं चाप्रकाशत्वं न कुत्राप्युपयोगिता।

प्रकाश एव सर्वभावानां परा सत्ता इत्यसत्त्वं नामाप्रकाशत्वमकिञ्चिद्रूपत्वमुच्यते, यथा-शशविषाणादेः, अत एव च तन्न कुत्रापि कस्यांचिदपि अर्थ क्रियायामुपयुक्तम्-न कांचिदप्यर्थक्रियां करोति, इति यावत्।

प्रकाशः पुनर्न तथा इत्याह-

विश्वस्य जीवितं सत्यं प्रकाशैकात्मकश्च सः।।30।।

विश्वस्य-चेतनाचेतनात्मनः सर्वस्य, पारमार्थिकं जीवितं-स्फुरत्तात्मकत्वेन

per its category, it is called as *sat* (true), like pot. Beyond limits the *Anuttara*, whose form is discussed earlier is not like this. As it is not restricted in terms of shape and size, it is not such *sat* (true). This *Bhairava* can't be realised as *sat* or *asat*, it can only be realised while firmly contemplating on self.28-29

Then let it (*Anuttara* is beyond he, she and it) be denoted by *asat*? He clears this doubt as:

Asattvaṁ cāprakāśatvaṁ na kutrāpyupayogitā/

Asat means devoid of light; it is nowhere used.

Prakāśa is supreme being of entire existence, how it could be *asat*? It is non-existent like horn on the head of rabbit. It is not applicable in any practical action nor does it perform any practical action.

Prakāśa is not like this and he says that:

Viśvasya jīvitaṁ satyaṁ prakāśaikātmkaśca saḥ//30//

Truth is the life of world and is of the form of *prakāśa*.30

World means, "The throbbing and frigid forms of all." This truth is eternal life of all and gives the life while quivering

अनुप्राणकम्, नहि तेन विना किञ्चिदपीदं प्रकाशते, इत्युक्तम् 'प्रकाशैकात्मकश्च' इति–एवमनेकरूपत्वादसच्छब्दव्यवहार्योऽपि, न भवेदिति भावः।।30।।

अत एव सदसदात्मापि न, इत्याह–

आभ्यामेव तु हेतुभ्यां न द्व्यात्मा न द्वयोज्झितः।
सर्वात्मना हि भात्येष केन रूपेण मन्त्र्यताम्।।31।।

आभ्यां–समनन्तरोक्ताभ्यामनवच्छिन्नत्वप्रकाशमानत्वलक्षणाभ्याम्, ननु यद्येवं तर्हि सदसदात्मकरूपद्वयोत्तीर्णः स्यात्? इत्याशङ्क्याह 'न द्वयेत्यादि' भावाभावावभासकालेऽपि स एव हि परमवभासते, इति कथं सदसद्भ्यामप्युज्झितः स्यात्? अत आह 'सर्वात्मना हि भात्येष' इति–एवमेतत्परप्रमात्रैकात्म भवत्येव अन्यथा ह्यनवच्छिन्नरूपत्वात्कदाचिदपि विकल्पतां न यायाद् इति तात्पर्यार्थः, यदुक्तम्–

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them. There is nothing which can splendour without it. Hence, as it has various forms it can't be called as *asat*.30

Hence it is not even *sadasad* (both *sat* and *asat*), he says the same:

Ābhyāmeva tu hetubhyāṁ Na dvyātmā na dvayojhitaḥ/
Sarvātmnā hi bhātyeṣa kena rupeṇa mantryatām//31//

Due to these reasons only, it neither is *Sadasad* nor without it. When it splendours in all these forms by what name shall it be called?31

As it is uninterrupted and splendours like *prakāśa*, it is not even *Sadasad*. Here a questions comes, if not *Sat* and *Asat* both, then may be something beyond that (doubt is raised to make it firm that he is not even any stage)? *Mahāmaheśvara* clears this doubt and says not even dual state. As that *Para* element is present in existent and non-existent both, then how would it be beyond *Sadsad*? Hence *Mahāmaheśvara* says Lord *Śiva* only splendours in all forms. Hence, this way he is of the form of *Para pramātā*, or else being eternal,Lord *Śiva* would never be *vikalpa*. This is the sense of purport. As said:

'सतोऽवश्यं परमसत्सच्च तस्मात्परं विभो।
त्वं चासतः सतश्चान्यस्तेनासि सदसन्मयः।।' इति।

तथा

'न शान्तमुदितं वापि तव रूपं न मध्यमम्।
रूपं रूपं तव हरे यन्न केनचिदुच्यते।।'

इति, अतश्च केन तावत्कल्पितेन रूपेण एतदुच्यत इति न जानीमः, इयं हि दशा विकल्पोपहतबुद्धीनां मायाप्रमातृणां दुर्विज्ञेया–यथोक्तयुक्त्या ज्ञातुमशक्यैवेत्यर्थः,।

साक्षात्कृतपरमात्मतत्वानामविकल्पवृत्तीनां पुनरेतत्स्वानुभूतिमात्ररूपपरानन्द–चमत्कारघनत्वेन सर्वातिशायि भासते एव, इत्युक्तं 'किमप्येतदनुत्तरम्' इति।।31।।

न केवलमेतदत्रैवोक्तं यावदन्यत्रापि, इत्याह–

श्रीमत्त्रिशिरसि प्रोक्तं परज्ञानस्वरूपकम्।
शक्त्या गर्भान्तर्वर्तिन्या शक्तिगर्भं परं पदम्।।32।।

'O Mighty Lord! You are the *Para* beyond *Sat*, hence you only are *Asat* and the one beyond *Sat* and *Asat*. Hence you are *Sadasan* also.'

And

'Neither you are *Śānta* nor you are *Udita* not even the one who is intermediate stage. O *Hari*! All the forms are of yours; in reality they can't be told by anyone.'

Hence, the real form of *Śiva* is beyond the reach of *Māyā pramātās* who own mind with various mental occupations. You splendour in the form of all-pervading eternal bliss in her/his state of experience when she/he earns, indeterminate intentness and has perceived *Parama tattva*. Hence *Śiva* is *Anuttara*.31

It is not only said by *Mahāmaheśvara*; it is mentioned elsewhere also. He tells the same:

Śrīmatriśirasi proktaṁ parajñānasvārūpakam/
Śaktyā garbhāntarvartinyā śaktigarbhaṁ paraṁ padam//32//

'परं ज्ञानं कथं देव' इति देवीप्रश्ननिर्णयार्थं ह्येतदत्र परज्ञानरूपं भगवतोक्तमित्याशय:, तदेव पठति 'शक्त्या' इत्यादि, यदेतत्परं पदं तच्छक्तिगर्भम्, शक्तिरेव स्वातन्त्र्यविमर्शादिपदाभिधेया गर्भ:, सारं यस्य तत्, सा च न तदतिरेकिणी, इत्याह 'शक्त्या गर्भान्तर्वर्तिन्या' इति, यतस्तयैव स्वातन्त्र्याख्यया शक्त्या गर्भोऽन्तरं प्रमात्रैकात्म्यं तस्यान्त: परा काष्ठा तेन वर्तते तच्छीला तया स्वस्वभावरूपयोपलक्षितमित्यर्थ:, अन्यथा ह्यस्य परत्वमेव न स्यात् यदुक्तम्

'स्वभावमवभासस्य विमर्शं विदुरन्यथा।
प्रकाशोऽर्थोपरक्तोऽपि स्फटिकादिजडोपम: ।।'

इति, अत एव शक्तो स्वातन्त्र्यात्मनि स्वभाव एव तिष्ठति–सदैव तादूप्येण वर्तत इत्यर्थ:, अत एव शक्तिगर्भ–स्वातन्त्र्यशक्तिमन्तरेण नास्यान्या: शक्तयो विद्यन्त इत्यर्थ:, सैव हि तत्तदेषणीयाद्यर्थोपाधिवशान्नानात्वेन व्यवह्रियत इति भाव:, यदुक्तम्

He is called as supreme *Jñāna* in *Śrīmattriśirobhairava Śāstra*. Supreme abode (he) is *Śaktigarbha*, as the *Śakti* resorts within womb.32

(This fact is revealed in *Śrīmattriśirobhairava* when Goddess asks question to God and God replays to him) Goddess asks O Lord! Please tell me the supreme *jñāna*? To which God says that it is the supreme abode called as *Śaktigarbha*. Actually *garbha* (womb in which mother keeps baby) is *Śakti* of the form of *Svātantrya* and *Vimarśa*, this *garbha* is gist of the secret. He says that the *Śakti* is none other than him, he says, "by the virtue of *Śakti* dwelling in womb." This supreme stage characterised as the one in which *Pramātā* and its *Śakti* dwelling within him are said to be one. If it is not, there would be no supreme abode. As said:

'The *sva* of splendour only is called as *Vimarśa*, or else the *Prakāśa* being different from what is said would be frigid like that of light of *sphaṭika*.'

As per this logic, the *Svātantrya* and *Vimarśa* are the eternal forms of *Śakti* and any other form of *Śakti* would be non-existent in its absence. It means, *Śakti* splendours in various forms like *icchā Śakti* etc. due to trick of the form of worldly existence. As said:

'तेन स्वातन्त्र्यशक्त्यैव युक्त इत्याञ्जसो विधिः।
बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता।।'

इति, तेन 'स्वतन्त्रो बोधः परमार्थः' इत्याद्युक्तनीत्यानवच्छिन्नस्वरूपः स्वातन्त्र्यशाल्यविकल्पकः प्रकाश एव परं तत्त्वम्, इति तात्पर्यम्।।32।।

अत एव च नियतव्यवच्छेदासहिष्णुत्वादेतद्विकल्प्यतां नैति, इत्याह–

न भावो नाप्यभावो न द्वयं वाचामगोचरात्।
अकथ्यपदवीरूढं शक्तिस्थं शक्तिवर्जितम्।।33।।

अगोचरादिति भावप्रधानो निर्देशः, तेन वाचामगोचरत्वादकथ्यपदवीरूढमित्यर्थः। एतच्च सर्वमसकृत्वेनैव व्याख्यातम्, इति न पुनरायस्तम्।।33।।

ये चातोऽवहितास्त एव परं कृतकृत्याः, इत्याह–

'Hence the *Parameśvara* is united with *Śakti*. This is easiest method. He only splendours in various forms of *Śakti* while being united with his own *Śakti*.'

As per the policy, "Perception of *Svātantrya* only is eternal truth" the eternal, sovereign and *nirvikalpa Prakāśa* only is *Parama tattva*.32

Hence, as it can't tolerate any certain section (the one which is opposite to eternal being), it doesn't become *vikalpa*. He says the same:

Na bhāvo nāpyabhāvo na dvayaṁ vācāmgocarāt/
Akathyapadavīrūḍhaṁ śaktisthaṁ śaktivarjitam//33//

That element is neither *bhāva* nor *abhāva* not even both. Being beyond the reach of voice and sight, it is firmly beyond narration. It is with *Śakti* and without *Śakti* also.33

As *Śiva* can't be narrated by voice, he is said to be unfathomable. All this is discussed in detail earlier hence there is no need to elaborate it further.33

The one who knows this is said to be the one who fulfilled his duty and is satisfied.

इति ये रूढसंवित्तिपरमार्थपवित्रिताः।
अनुत्तरपथे रूढास्तेऽभ्युपायानियन्त्रिताः।।34।।

इति–उक्तेन गुरूपदेशादिना, रूढा–तदैकात्म्यलाभादापादितप्ररोहाया संवित्तिः, तस्या यः परमार्थः–सर्वसर्वात्मत्वेन स्फुरणम्, तेन पवित्रिताः–भेदविकारकालुष्यापनयनेन परमाद्वयपात्रतामापादिताः, अत एव ते व्यतिरिक्तेन बाह्येनाभ्यन्तरेण वाभ्युपायेन अनियन्त्रिाः तन्निरपेक्षाः सन्तः, अनुत्तरपथे पूर्णानन्दचमत्कारघनतया सर्वातिशायिनि चिद्विकासात्मवृत्तिमार्गे विश्रान्ताः–स्वरसावस्थानेनैव लब्धतत्सामरस्या इत्यर्थः, तदुक्तम्

'यथा स्थितस्तथैवास्स्व मा गा बाह्यमथान्तरम्।
केवलं चिद्विकासेन विकारनिकराञ्जहि।।' इति।
तथा **'आनन्दशक्तिविश्रान्तो योगी समरसो भवेत्।'** इति।

Iti ye rūḍhisaṁvittiparamārthapavitritāḥ/
Anuttarapathe rūḍhāste'bhyupāyāniyantritāḥ//34//

Hence those who have inclined over the stage of *Saṁvida* and are purified by *Paramārtha* this way, are actually posed over *Anuttara* stage and can't be controlled by any solution.34

Those who preside over *Saṁvida* stage by the grace of *Guru's* sermons and are purified by all pervasive quivering of *Saṁvida* only attain the supreme monistic stage due to removal of kinds of discriminations and defects. Hence, they are said to be uncontrolled or indeterminate with respect to all intrinsic and extrinsic solutions. They are said to be the one who have earned *Anuttara* (*Camatkāra* of complete bliss); they repose on the path where all-pervasive *Cid* grows in their *sva*. That's said:

'Be as you are, don't move within or outside. Only remove the group of defects by the virtue of growing *Cid* within.'

And

'*Yogi* who dwells in *Ānanda Śakti* earns equanimity.'

And

तथा ‘उपायो नापरः कश्चित्स्वसत्तावगमादृते।
तामेवानुसरन्योगी स्वस्थो यः स सुखी भवेत्।।’ इति।।34।।

ततश्च किम्? इत्याह–

तेषामिदं समाभाति सर्वतो भावमण्डलम्।
पुरःस्थमेव संवित्तिभैरवाग्निविलापितम्।।35।।

तेषाम्–अनुपायसमावेशशालिनाम्, देहाद्यपेक्षया पुरोऽवभासमानमपि इदं सर्वं भावमण्डलं

‘मत्त एवोदितमिदं मय्ये प्रतिबिम्बितम्।
तदभिन्नमिदं च..............................।।’

इत्यादिनीत्या पूर्णसंविन्मयतयैवावभासत इत्यर्थः, यदुक्तम्

‘यथा रुमायां पतिताः काष्ठपर्णोपलादयः।
लवणत्वाय कल्पन्ते तथा भावाश्चिदात्मनि।।’ इति।।35।।

‘There is no solution other than knowing about *‘sva’* of the form of *aham*. When *Yogi* continuously remembers about it, he settles in *‘sva’* and attains eternal bliss.’34

What happens then? He answers:

Teṣamidaṁ samābhāti sarvato bhāvamaṇḍalam/
Puraḥsthameva saṁvittibhairavāgnivilāpitam//35//

They experience this entire existence in front of them and are splendored by the aura of *Bhairava* of the form of *Saṁvida*.35

Such *Yogis* settled in *Anupāya samāveśa*, experience, “This entire creation visible in front of them and splendour from their body:”

‘Has evolved from me, is reflecting within me and is indifferent from me....’

As per this policy (they experience) this entire creation as *Saṁvida* only. As said:

‘The way wood, leaves and rocks become salt once merged in salt-lake; same way the one who merges in *Cid* becomes *Cid*.’35

अत एवाह–

एतेषां सुखदुःखांशशंकातंकविकल्पनाः ।
निर्विकल्पपरावेशमात्रशेषत्वमागताः ।।36 ।।

एषां न मन्त्रो न ध्यानं न पूजा नापि कल्पना ।
न समय्यादिकाचार्यपर्यन्तः कोऽपि विभ्रमः ।।37 ।।

न केवलमेषामविकल्पकावेशमयत्वापत्तेः लौकिक्य एव कल्पना न किञ्चित्, यावदलौकिक्योऽपि, इत्याह 'एषामित्यादि' कल्पना–स्थानादिका ।।36–37 ।।

ननु यद्येवं तर्ह्यस्य शेषवृत्तिः कथं स्यात्? इत्याशङ्क्याह–

समस्तयन्त्रणातन्त्रत्रोटनाटंकधर्मिणः ।
नानुग्रहात्परं किञ्चिच्छेषवृत्तौ प्रयोजनम् ।।38 ।।

समस्ता–निखिलाः शास्त्रोक्ता यन्त्रणा–इदं कार्यम् इदं न' इत्यादयो नियमाः, ता

And hence he says:

Eteṣāṁ sukhaduḥkhānśaśankātaṅkavikalpanāḥ/
Nirvikalpaparāveśamatraśeṣtvamāgatāḥ //36//

Eṣāṁ na mantro Na dhyānaṁ Na pūjā nāpi kalpanā/
Na samayyādikācāryaparayantaḥ ko'pi vibhramaḥ//37//

The *vikalpas* of joy and sorrow of such seekers merge in their ocean of *nirvikalpa samāveśa*. There is no *Mantra*, contemplation, imagination (*varṇa* and *sthāna prakalpana*) and rules and regulations like do's and don'ts' for them.36-37

Such *Yogis* are beyond any sort of imagination be it worldly or beyond this world. *Kalpanā* is of *sthāna* and *varṇa*. 36-37

If this is the condition what about rest of her/his life? He clears this doubt:

Samastayatraṇātantratroṭanāṭaṁkadharmiṇaḥ /
Nānugrahātparaṁ kiñciccheṣvṛttau prayojanam//38//

A chisel is required to cut all the bonds put by *Tantra*. There is nothing more than showering *anugraha* (grace) on others in leftover life.38

The do's and don'ts are prescribed by all scriptures, when

एव तन्यमानत्वात्तन्त्रं पटाद्यारम्भकं तन्तुजालम्, तस्य त्रोटनायां विच्छेदे, टंकधर्मिण: शस्त्रकल्पस्येत्यर्थ:, यथा हि टंकस्तन्त्रं छिनत्ति, तथायमपि अनुपायसमाविष्ट: शास्त्रीय यन्त्रणा:-नहि आरूढस्यास्य तत: कश्चित्संकोच इति भाव:। शास्त्रं हि आरुरुक्षूनुपदेश्यान्प्रत्येव नियामकम्, इति समनन्तरमेवोक्तम्, अत एव चास्य स्वात्मनि कृत्कृत्यत्वात्परानुग्रहार्थमेव वर्तनम् इत्याह 'नानुग्रहादिति' किञ्चिदितिसमयपरिपालनादि।।38।।

तदाह-

स्वं कर्तव्यं किमपि कलयंल्लोक एष प्रयत्नान्नो
पारार्थ्यं प्रति घटयते कांचन स्वप्रवृत्तिम्।
यस्तु ध्वस्ताखिलभवमलो भैरवीभावपूर्ण:
कृत्यं तस्य स्फुटमिदमियल्लोककर्तव्यमात्रम्।।39।।

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they are elaborated, they become the *Tantra*. A chisel is required to break that system. Chisel required to break these bonds are none other grace; the way chisel breaks the bonds same way are the restrictions set by *śāstras* settled in *Anupāya*. The one who has climbed over this *Anupāya* stage, is beyond all the restrictions. The *śāstras* are important for those who want to climb over this stage; this is already told earlier. The one who has already earned and is satisfied (*bharitatanu*) shall shower the grace or *anugraha* over others during rest of his life; as there is no further practice required for him and he is free from all the restrictions.38

That's said:

Svaṁ kartavyaṁ kimapi kalayaṁlloka eṣa pryatnānno
Pārathyaṁ prati ghaṭayate kaṁcana svapravṛttim/
Yastu dhvastākhilabhavamalo bhairavībhāvapūrṇaḥ
Kṛtyaṁ tasya sphuṭmidamiyllokakartavyamātram//39//

The one bounded by impurities does everything while considering 'it is my duty'; he doesn't do anything for others. The one who has earned the *Bhairava* form and is free from impurities works for the sake of others only while considering it as one's duty.39

एष लोकः संकुचितः प्रमातृवर्गः तावत्

'......................अभिलाषो मलोऽत्र तु।'

इत्यादिनीत्या लौकिकाणवमलयोगादात्मन्यपूर्णमन्यतया 'किमपि' इति सामान्येन निर्देशात्सर्वमात्मीयं कर्तव्यम्, यत्नः-आकांक्षणीयत्वेन, कलयन्

'तदसिद्धं यदसिद्धेन साध्यते।'

इत्यादिनीत्या यस्य स्वार्थ एव न सिद्धः, स कथं परार्थं प्रत्यपि कांचन स्वल्पामपि स्वप्रवृत्तिं घटयते घटतापि वा तत्प्रवृत्तिर्न किञ्चित्कुर्याद् इति भावः, यः पुनरनुपायसमाविष्टत्वादेव खिलीकृतनिखिलबन्धा, अत एव भैरवीभावेन भगवदद्वयज्ञानापत्त्या स्वात्मनि कृतकृत्यत्वेन-आकांक्षणीयस्यैवाभावात् पूर्णः-अनन्योन्मुखतया स्वात्मन्येव विश्रान्तः, तस्येयता निखिलस्य लोकस्य ग्रन्थकर्तव्यमवश्यं कार्यं स्वात्मप्रत्यभिज्ञापनं, तन्मात्रमेवेदं स्फुटम्-अपरिम्लानं कृत्यं-लोकानुग्रह एवास्य कर्तव्य इत्यर्थः, नहि अस्यात्मनि प्राप्तप्राप्तव्यत्वात्किंचित्करणीयमस्तीति भावः, यद्गीतं भगवता

This world or empirical *pramātā* class does everything what they desire while considering that as their duty; by the virtue of *āṇava mala*.

'....... desire also is a *mala*.'

And

'The one accomplished by unaccomplished person is unaccomplished in itself.'

As per this logic, Attempts of the one whose motive in itself is not accomplished, would not yield him anything (If one's motive is not accomplished or is bonded by *malas*, how he would be able to attain supreme truth by those attempts?). The one who has slayed all the bonds by the virtue of earning *Anupāya samāveśa* is full of the divine monistic *jñāna* of *Bhairava* and is fully accomplished; all his desires vanish and the one reposes in *sva*, due to no inclination towards others. Such person has only one duty; he is supposed to work for society only. Lord *Kṛṣṇa* said in *Gītā*:

'यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते।।'

इति।

'न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि।।'

इति च।।39।।

द्विविधाश्च परानुग्रहाः-निर्मलसंविदोऽनिर्मलसंविदश्च, तत्र निर्मलसंविदः प्रति तावन्निरूपकरणमेवास्यानुग्रहकारित्वम्, इत्याह-

तं ये पश्यन्ति तादूप्यक्रमेणामलसंविदः।
तेऽपि तदूपिणस्तावत्येवास्यानुग्रहात्मता।।40।।

ये पूर्वाभ्यासादिना निर्मलसंविदः, तीव्रतीव्रशक्तिपातभाजो वा, तंसमनन्तरोक्तस्वरूपं, तादूप्यक्रमेण पश्यन्ति 'निरूपायसमावेशभागयम्' इति ज्ञानपूर्वं साक्षात्कुर्वन्ति, अतस्ते परदर्शनमात्रेणैव तत्संवित्सक्रमात्

'The seeker, who had reposed in *sva* and is satisfied with that, has no work left.'

Also

O *Pārtha*! There is nothing left in these three worlds which I have to do. There is nothing which I shall earn or not earn, then also I work.'39

There are two types of *anugraha*; of the form of pure *Saṁvida* and of the form of impure *Saṁvida*. Amongst them he first of all talks about *anugraha* of the form of pure *Saṁvida*:

Taṁ ye Paśyanti tādrūpyakrameṇāmalasaṁvidaḥ/
Te'pi tadrūpiṇastāvtyevāsyānugrhātmatā//40//

The one who has pure *Saṁvida* when sees him, he also becomes like the 'one' and have same degree of capability of showering grace.40

When (a *Guru*) looks at pupil while seeing that his *Saṁvida* has become pure or he is eligible for *Tīvra-tivra śaktipāta* or while thinking that he can earn *Nirupāya samāveśa*; with grace.

'.....................दीपाद्दीपमिवोदितम्।'

इति वक्ष्यमाणनीत्या निरुपायसमावेशभाक्त्वेन तत्सदृक्षा एव भवन्ति इति शेषः, एवंरूपं सिद्धादिदर्शनं च निरुपायसमावेशे निमित्तम्, इति प्रागेव संवादितम्

'सिद्धानां योगिनीनां च दर्शनम्..............।'

इत्यादि, अत एव तावती दर्शनमात्ररूपैवास्य अनुग्रहात्मता, न तु वक्ष्यमाणोपायादिसव्यपेक्षा, इत्यर्थः।।40।।

ननु सर्वत्र दीक्षायाः

'.................मुक्तिश्च शिवदीक्षया।'

इत्याद्युक्त्या मुक्तावुपायत्वमुक्तम्, इति कथमत्र दीक्षां विनापि दर्शनमात्रादेव तदवाप्तिरुक्ता? इत्याशङ्क्याह–

एतत्त्वपरिज्ञानं मुख्यं यागादि कथ्यते।
दीक्षान्तं विभुना श्रीमत्सिद्धयोगीश्वरीमते।।41।।

'.... Lamp kindles from lamp'

As per above said policy, graced pupil also earns the *Anupāya samāveśa* and become like him. This way holy views of *Siddhas* also become reason for earning of such grace.

It was said earlier:

'Holy views of *Siddhas* and *Yoginis*....'

Hence the holy views of them only is *anugraha* and there is no other solution required in it.40

Question is:

'.... Liberation is attained by the virtue of *dīkṣā*.'

As per this policy, *dīkṣā* only is said to be the source of liberation everywhere, however here liberation is said to be earned by the virtue of holy views only? He clears this doubt and says:

Eatattattvapraijñānaṁ mukhyaṁ yāgādi kathyatae/
Dīkṣāntaṁ vibhunā śrīmatsiddhayogīśvarīmate//41//

Proper understanding of this element only is primarily

एतस्य समनन्तरोक्तस्य निरुपायात्मनस्तत्त्वस्य परिज्ञानमेव मुख्यया वृत्त्या 'यागहोमादि' श्रीसिद्धयोगीश्वरीमतादौ-सर्वत्रैवागमे 'विभुना कथ्यत इति संबन्धः, अत एव च बाह्यं यागादि गौणम्-इत्यर्थसिद्धम्, अन्यथा ह्यस्य मुख्यत्वमेव न स्यात्, यदभिप्रायेणैव चर्याक्रमेऽप्येन्निषिद्धम्, यदुक्तम्-

> 'नास्य मण्डलकुण्डादि किंचिदप्युपयुज्यते।
> न च न्यासादिकं पूर्वं स्नानादि च यथेच्छया।।'

इति।।41।।

तदेव पठति-

> स्थण्डिलादुत्तरं तूरं तूरादुत्तरतः पटः।
> पटाद्ध्यानं ततो ध्येयं ततः स्याद्धारणोत्तरा।।42।।
> ततोऽपि योगजं रूपं ततोऽपि ज्ञानमुत्तरम्।
> ज्ञानेन हि महासिद्धो भवेद्योगीश्वरस्त्विति।।43।।

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known as rituals from *yajña* up to *dikṣā*, as per the opinion of *Śrīmat Siddhayogīśvarī Tantra*.41

The earning of pure knowledge only is said to be *yajña* and *dikṣā* by Lord in *Śrīmat Siddhayogīśvarī Tantra* and other *Āgamas*. Hence, extrinsic *yajña* etc. are secondary or else this 'knowing of element properly' would not have been prime. For this reason, it is restricted in *Caryā krama* also. As said:

'There is no need of *maṇḍala, kuṇḍa* or *pūrva nyāsa* etc. The bathing etc. also happens as per the wish only.'41

He reads from there only:

Sthaṇḍīlāduttaraṁ tūraṁ tūrāduttarataḥ paṭaḥ/
Paṭādhyānaṁ tato dhyeyaṁ tataḥ syādhāraṇottarā//42//
Tato'pi yogajaṁ rūpaṁ tato'pi jñānamuttaram/
Jñānena hi mahāsiddho bhavedyogīśvarastviti//43//

Tūra is better than *sthaṇḍīla*; *paṭa* is better than *tūra*; *dhyāna* is better than *paṭa*; *dhyeya* is better than *dhyāna*; *dhāraṇā* is better than it; rising on the path of *Yoga* is better than *dhāraṇā* and *jñāna* is excellent than *Yoga*. It is *jñāna* by which great *siddha* becomes *Yogīśvara*.42-43

स्थण्डिलं–यागार्थं गृहीतो भूप्रदेशः, तूरं–पात्रादावुत्कीर्ण आकारविशेषः, ज्ञानस्य सर्वोत्कृष्टत्वे हेतुमाह 'ज्ञानेन' इति, ज्ञानेन हि योगिनामपीश्वरः स्यादित्यर्थः, अत एव तदुपोद्वलनार्थं महच्छब्देश्वरशब्दयोरपि प्रयोगः।।42–43।।

अनिर्मलसंविदः प्रति पुनरस्य सोपकरणमेव अनुग्रकारित्वम्, इत्याह–

सोऽपि स्वातन्त्र्यधाम्ना चेदप्यनिर्मलसंविदाम्।
अनुग्रहं चिकीर्षुस्तद्भाविनं विधिमाश्रयेत्।।44।।

स्वातन्त्र्यधाम, न पुनः शास्त्रीययन्त्रणया–तत्त्रोटनायाः समनन्तरमेवोक्तत्वात्।।44।।

भावी च विधिः कीदृक्? इत्याह–

अनुग्राह्यानुसारेण विचित्रः स च कथ्यते।
परापराद्युपायौघसंकीर्णत्वविभेदतः ।।45।।

Place of *yajña* is called as *sthaṇḍīla* and *tūra* is specific figure crafted on the vessels. He gives the reasons to establish excellence of *jñāna* and says the one who earns it is called as *Yogīśvara*. To highlight that, he uses words like mighty and *Īśvara*.42-43

Now he tells about bestowal of grace over pupil with impure *Saṁvida*. He says:

So'pi svātantryadhāmnā cedapyanirmalasaṁvidām/
Anugrahaṁ cikīrṣustadbhāvinaṁ vidhimāsrayet//44//

If he wants to bestow grace over a seeker with impure *Saṁvida* due to his *Svātantrya*, he must use some procedure for it.44

It is said by the virtue of *Svātantrya* and not by the help of *śāstra* as it is told earlier that it is must to break such bonds to earn *Anupāya* (in *ś*-38).44

How is that procedure? He says:

Anugrāhyānusāreṇa vicitraḥ sa ca kathyate/
Parāparādyupāyaughasankīrṇatvavibhedataḥ //45//

The procedure could be anyone from the group of *Parāpara,* which are limited in nature; as per the eligibility of seeker who has to earn grace of *Guru*.45

'परापर' इत्येकशेषः, तेन–परः शाम्भवः, अपरः आणवः, परापराशाक्तः, संकीर्णत्वमुपायान्तरसाहित्यात् ।।45।।

न केवलमस्य परानुग्रहार्थं भाविविध्याश्रयणमुपयुक्तम्, यावत्तदभिधायकं शास्त्राद्यपि, इत्याह–

तदर्थमेव चास्यापि परमेश्वररूपिणः।
तदभ्युपायशास्त्रादिश्रवणाध्ययनादरः ।।46।।

न केवलमारुरुक्षूणामेव शास्त्रमुपादेयं यावदस्यापि, इति अपिशब्दार्थः, यदुक्तम्

'शंकाशून्योऽपि तत्त्वज्ञो मुमुक्षुप्रक्रियां प्रति।
न त्यजेच्छास्त्रमर्यादामित्याज्ञा पारमेश्वरी।।'

इति।।46।।

नन्वेवमुपायमुखप्रेक्षित्वादस्य स्वातन्त्र्यहानिः स्यात्? इत्याशङ्क्याह–

From *Parāpara* seeker must understand *Para* or *Śāmbhavopāya*, *Parāpara* means *Śaktopāya* or *Apara* means *Āṇavopāya*. Limits arise due to presence of various solutions together.45

Not only these procedures are useful, the *śāstras* which tell about these solutions also are useful. He tells the same:

Tadarthameva cāsyāpi Parameśvararūpiṇaḥ/
Tadabhyupāyaśāstrādiśravaṇādhyayanādaraḥ //46//

That *Parameśvara* (of the form of *Guru*) also has devotion with respect to listening to and studying the *śastras*.46

The *śāstras* are not merely useful for seeker of liberation but for *Gurus* also, as said:

'Those who are free of doubts and knower of supreme element must also not disobey the *śāstras*. This is instruction, O *Pārameśvarī*!!!46

This raises a question: if one (such *Guru*) would look out for solution, would there be loss of *Svātantrya*? He clears this doubt and says:

नहि तस्य स्वतन्त्रस्य कापि कुत्रापि खण्डना।
नानिर्मलचितः पुंसोऽनुग्रहस्त्वनुपायकः ।।47।।

नहि अस्य आरुरुक्षुवदात्मन्युपायापेक्षा येन स्वातन्त्र्यखण्डना स्यात्, किं तु स्वात्मनि कृतकृत्यत्वात्परार्थमस्य तत्स्वीकारः, यतः परेषामनिर्मलचित्त्वादुपायमन्तरेण न अनुग्रहः सेत्स्यति, इति–भाविविध्याश्रयणाद्यप्युक्तम्, यद्गीतं

'सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ।।

इति।।47।।

न चैतत्स्वोपज्ञमेवास्माभिरुक्तम्, अपि तु भगवता, पूर्वाचार्यैश्च सर्वत्रैवोक्तम्, इति–निखिलस्य आह्निकार्थस्याविगीततां दर्शयितुमाह–

श्रीमदूर्मिमहाशास्त्रे सिद्धसंतानरूपके।
इदमुक्तं तथा श्रीमत्सोमानन्दादिदैशिकैः ।।48।।

Nahi tasya svatantrasya kāpi kutrāpi khaṇḍanā/
Nānirmalacitaḥ punso'nugrahastvanupāyakaḥ//47//

There is no loss of his *Svātantrya* in any case. There is no solution other than grace which, in itself is *Anupāya*; for the pupil having impure *Saṁvida*.47

Guru free of all doubts, needs no solutions the way a pupil desirous of climbing over stage of *Anupāya* needs; hence there is nothing which could disrupt her/his *Svātantrya*. Actually she/he dwells in *'sva'* and she/he does this study of *śāstras* etc. for others. This is because grace would not be accomplished for the pupil having impure *Saṁvida*. That's why taking help of solution etc. is said. As said in *Śrīmadbhagvadgītā*:

'O *Bhārata*! Wise must behave the way insentient behaves when it comes to *karma*.'47

These are not merely his thoughts, this is said by preceptors of clan earlier, hence to give the gist of entire āhnika he says:

Śrīmadūrmimahāśāstre siddhasantānarūpake/
Idamuktaṁ tathā Śrīmatsomānandādidaiśikaiḥ//49//

ऊर्मिमहाशास्त्र इति-श्रीमदूर्मिकौलसिद्धसंतानरूपके, इत्यनेन पादोवल्यां पारम्पर्येऽप्यम्लानत्वं दर्शितम्, तत्र हि-

'शून्यं न कंचित्तच्छून्यं त्वशून्यं शून्यता नहि।
यदकिंचित्कथं तद्धि न किंचिच्छेत्तुमर्हति।

इति भगवत्या पृष्टो भगवान्

'आत्मा शून्य इह ज्ञेयः शिवधर्माविनाकृतः।
शिवः शून्योऽगन्तव्यो विमलोऽमूर्तविग्रहः।।

इत्याद्युपक्रम्य-

'नास्त्यस्ति नास्ति नास्तीति कोटयो न स्मृशन्ति हि।
वाचामगोचरं यस्मात्तत्त्वत्त्वमिह कथ्यते।।
यदभावि न तद्भावि यद्भावि न तदन्यथा।
एवं विचिन्त्य मतिमान्विकल्पं न समाश्रयेत्।।
तच्च सर्वगतं सूक्ष्ममुपाधिपरिवर्जितम्।'

Śrīmadūrmimahāśāstra of *Siddha* tradition and preceptors like *Śrīmat Somānanda* have said this.48

As said in *Śrīmadūrmimahāśāstra* the form of perpetuation of "*Urmi kaula siddha* cult. There only:

'*Śūnya* also is not *śūnya*, it is *aśūnya* (non-zero) also; it is merely not zero. The one which is non-existent, can't become the limiter of anyone.'

On this question of Goddess, God replies:

'The soul inherent with *Śiva dharma* is called as *śūnya*. *Śiva* must also be considered as *śūnya*, become he is without any *malas* and beyond all the forms.'

Starting from this passage

'Non-existent, existent and both, such level of thoughts also can't touch it. It can't be cited by voice. The one which shall not occur would never occur and the one which shall occur would occur. The sentient does never take shelter of *vikalpas* while thinking this way. *Śiva* is all pervading, omnipresent, subtle and devoid of deceits.'

इत्यादिपर्यन्तं बहूक्तवान्। श्रीमत्सोमानन्दादिदैशिकैः उक्तमिति–श्रीशिवदृष्ट्यादौ, यदुक्तं तत्र–

भावनाकरणाभ्यां किं शिवस्य सततोदितेः।

इति।

'सकृज्ज्ञाते सुवर्णे किं भावना करणं व्रजेत्।
एकवारं प्रमाणेन शास्त्राद्वा गुरुवाक्यतः।।
ज्ञाते शिवत्वे सर्वस्थे प्रतिपत्त्या दृढात्मना।
करणेन नास्ति कृत्यं क्वापि भावनयापि वा।।'

इति च।।48।।

तदेव सर्वत्रावधातव्यमित्याह–

गुरोर्वाक्याद्युक्तिप्रचयरचनोन्मार्जनवशात्
समाश्वासाच्छास्त्रं प्रति समुदिताद्वापि कथितात्।
विलीने शंकाभ्रे हृदयगगनोद्भासिमहसः
प्रभोः सूर्यस्येव स्पृशत चरणान्ध्वान्तजयिनः।।49।।

Up to this enough is said. Preceptors like *Śrīmatsomānada* have said that in *Śrī Śivadṛṣṭi* etc. As said there:

'What is the need of *bhāvanā* and *karaṇa* when *Śiva* is always awaken.'

'Once the gold is determined, is there any need for bhāvanā to recheck it via senses of organs? Once all-pervading *Śiva*, is known by the grace of *Guru's* voice and evidences, there is no role of *karaṇa* nor there is any need of thoughts.' (*Ś.D.*-7/5-6) 48.

This fact only must be known by all. He says the same:

Gurorvākyādyuktipracayaracanonmārjanavaśāt
samāśvāsācchāstraṁ prati samuditādvāpi kathitāt/
Vilīne śaṁkābhre hṛdayagaganodbhāsimahasaḥ
prabhoḥ sūryasyeva spṛśata caraṇāndhvāntajayinaḥ//49//

When by the grace of preaches of *Guru* or by the *śāstras*-

गुरोरित्यादिवाक्यात्सकृदुपदेशाद्यात्मनः 'आत्मैवेश्वरः सर्वज्ञः सर्वकर्ता च' इत्यादिकानां युक्तीनां प्रचयस्य या रचना–परपक्षबाधनस्वपक्षसाधनाधायिका शास्त्रपरिपाटी, तया उन्मार्जनं--बौद्धाज्ञानोत्पुंसनम्, तद्वशात्--बौद्धज्ञानोदयेन स्वपरामर्शदाढ्यादित्यर्थः। शास्त्रं--प्रभुसंमितमद्वैतागमं प्रति समाश्वासात्प्रत्ययादिति, व्यस्तात्–गुरुतः शास्त्रतः स्वतः तीव्रतीव्रशक्तिभाजाम्, यद्वा समुदितात्--समस्तातत्कथिताद् एतस्मात्त्रयादपि तीव्रमध्यादिशक्तिपातभाजाम्, शंकाविकल्प एवावाकत्वादभ्रम्, तस्मिन्निलीने सति, हृदयं विमर्श एव अनवच्छिन्नत्वाद्गगनं तत्रोच्चैर्भासनशीलंज्ञत्वकर्तृत्वलक्षणं महः तेजो यस्य, अत एव ध्वान्तस्य स्वात्मप्रच्छादनेनोपाश्रितस्य द्वैतप्रथात्मकस्य अज्ञानस्य जयिनः प्रभोः–विश्वात्मकत्वेन प्रभवनशीलस्य परमात्मनः, चरणान्–चरेर्गत्यर्थत्वादाणवादीनि ज्ञानानि, यूयं–समनन्तरोद्दिष्यः तीव्रतीव्रादिशक्तिपातभाजः, स्पृशत–यथोत्तरं स्वात्ममयतयैव

the collection of logics, or due to devotion in *śāstras* or due to all mentioned solutions; the clouds of doubt vanish, touch the feet of *Parameśvara Śiva* who shines in heart like sun, who splendours the sky like Sun and is slayer of darkness.49

When the *Bauddha jñāna* inculcates, within and *bauddha ajñāna* is slayed; when seeker ascertains "Soul only is *Īśvara*, omniscient and omnipotent" due to the preaches of *Guru* and when seeker condemns opposite thoughts and settles in his own thoughts, his learning about *'sva'* strengthens.

The doubts which evolve with respect to *Guru*, *śāstra* and real and unreal are slayed by the light of the form *jñāna*, which splendours in the sky of heart. The darkness spread by clouds also is cover of impurities over *sva*. They produce dualistic line of thoughts in the heart of seekers blessed with *Tīvra-madhya Śaktipāta*. Once their covers are removed, they also earn the *Anupāya*; for this they shall touch the feet. Here *caraṇa* (foot) is evolved from √*car* which means to move. Hence those who are blessed with *tīvra-tīvra śaktipāta* must grace all of them while accompanying them; they shall touch the solutions like *Āṇavopaya* etc. (as per the capability of seeker) so that pupil may also rise a step ahead (Here *śleṣa* figure of speech is used in word *caraṇa*. It is 'feet' when used with pupil and 'bestowal

भावयध्वमित्यर्थः, अत एव चास्य सूर्येणौपम्यमुक्तम्, तस्यापि हि अभ्रगलिते गगनोद्भासित्वेन अन्धकारम् निराकुर्वतः पादस्पर्श उचितः।।49।।

इदानीमाह्निकार्थं श्लोकस्य प्रथमार्धेनोपसंहरति–

इदमनुत्तरधामविवेचकं विगलितौपयिकं कृतमाह्निकम्।।50।।

उपाय एवौपयिकमिति शिवम्।

तत्तद्ग्रन्थाधिगमोपायशतान्वेषणप्रसक्तेन ।
अनुपायाह्निकमेतद् व्याख्यातं जयरथेनाशु।।

।। इति श्रीमदाचार्याभिनवगुप्तपादविरचिते, श्रीजयरथाचार्यकृतप्रकाशाख्यव्याख्योपेते
श्रीतन्त्रालोके अनुपायप्रकाशनं नाम द्वितीयमाह्निकम्।। 2।।

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of solution for the sake of rise of pupil as per his qualification' when used for *Gurus*.). Here no other thought is required. The feet (rays) of sun also are worshipped when it dawns in this world.49

He concludes the *āhnika* with first line of *śloka*

Idamanuttaradhāmavivecakaṁ vigalitaupāyikaṁ
kṛtamāhnikam//50//

This way the *āhnika* which reveals resort of *Anuttara* called as *Anupāya*, the one which is devoid of any kind of efforts, is manifested.

Solutions only are efforts, here no effort is required.

Jayaratha who is involved in studying various *śāstras* to investigate hundreds of solutions, wrote the commentary on *Anupāya āhnika*.

Here ends *Sarveśvarī* English commentary on *Apupāya prakāśana*
named second *āhnika* of *Jayaratha's Prakāśa Saṁskṛta*
commentary of *Śrī Tantrāloka* ascribed to *Mahāmaheśvara*
Ācārya Abhinavagupta

* * *

ॐ तत्सत्

श्रीमन्महामहेश्वराचार्यश्रीमदभिनवगुप्तविरचितः

।। श्रीतन्त्रालोकः ।।

राजानकजयरथविरचितविवेकाभिख्यव्याख्यासहितः

तृतीयमाह्निकम्

खात्मत्वेऽपि विचित्रं निखिलमिदं वाच्यवाचकात्म जगत्।
दर्पणनगरवदात्मनि विभासयन्विजयते विजयः ।।1।।

इदानीमनुपायानन्तर्येण क्रमप्राप्तं शाम्भवोपायं द्वितीयार्धेन प्रणिगदितुं प्रतीजानीते

अथ परौपयिकं प्रणिगद्यते पदमनुत्तरमेव महेशितुः ।।

ननु यदि नाम परोपायस्यापि अनुत्तरमेव रूपं तत्पूर्वेणैव गतार्थत्वात् किमर्थमिदमाह्निकान्तरमारभ्यते? इत्याह–

Śrī Tantrāloka's

Jayaratha's Viveka Commentary

Third Āhnika

May the always winning *Śiva* who splendours the city full of speakers and listeners, in the *kha* (sky) settled in his '*sva*'; pervade all.

After narrating *Anupāya*, he commences *Śāmbhavopāya* via second line of last *śloka* of second *āhnika*; as its term has arrived.

Atha paraupayikaṁ praṇigadyate padamnuttarameva
Maheśituḥ//

Now the *para upāya* (great solution) which is the *Anuttara* stage of *Maheśvara*; is discussed.

Question is, if this great solution also is *Anuttara*, then what is the need of beginning a new *āhnika* to narrate it; it is already discussed in previous *āhnika*? He says:

प्रकाशमात्रं यत्प्रोक्तं भैरवीयं परं महः।
तत्र स्वतन्त्रतामात्रमधिकं प्रविविच्यते।।1।।

प्रकाशमात्रमिति प्राधान्यात्, नहि निर्विमर्शः प्रकाशः समस्ति उपपद्यते वा प्रोक्तमित्यनुपायाह्निके, अधिकमिति कल्पनामात्रेण, नहि वस्तुतो वस्तुनः स्वभावोऽतिरिच्यते-तथात्वे वा स स्वभाव एव न स्यात्, स्वतन्त्रेति प्रकाशनक्रियाकर्तृत्वं, तस्य चेयत्तत्त्वं-यत् स्वभित्तावेव स्वेच्छया सर्व प्रकाशयतीति।।1।।

तदेवाह-

यः प्रकाशः स सर्वस्य प्रकाशत्वं प्रयच्छति।

यः खलु प्रकाशनक्रियायां कर्ता परप्रमात्रात्मानुत्तरशब्दाभिधेयः प्रकाशः स सर्वस्य प्रमातृपमेयात्मनो विश्वस्य प्रकाशत्वं प्रकाशमानतां प्रयच्छति-स्वात्मैकात्म्येन अवभासयतीत्यर्थः। नहि विश्वं नाम प्रकाशमानत्वात्तदतिरिक्तं किञ्चित्संभवति-तददतिरेकाभ्युपगमे ह्यस्य प्रकाशमानत्वायोगाद्भानमेव न स्यात् इति।

तदाह-

Prakāśamātraṁ yatproktaṁ bhairavīyaṁ paraṁ mahaḥ/
Tatra svatantratāmātramdhikaṁ pravivicyate//1//

Prakāśa is already said to be the supreme stage of *Bhairava*. Here, only his *Svātantrya Śakti* is discussed additionally.1

It was said in *Anupāya āhnika* that *Prakāśa* can't be without *Vimarśa*. The object can't be kept separate from its attribute. *Vimarśa*(deliberation) is the nature of *Prakāśa*(light) and she can't be separated from *Prakāśa*. Same way, *Prakāśa's Vimarśa* named attribute is discussed here.1

He explains the same:

Yaḥ prakāśaḥ sa sarvasya prakāśatvaṁ prayacchati/

This *Prakāśa* only illuminates everything.

The one who illuminates is *Prakāśa*. He is called as *Para pramātā*, *Anuttara*. He only splendours in this world comprising *Prameya* and *Pramātā*, all around. It means, he illuminates entire universe while keeping it inherent with his *'sva'*. There is nothing possible except this *Prakāśa* in this world. The world

न च तद्व्यतिरेक्यस्ति विश्वं सद्वावभासते।।2।।

वा शब्दोऽभ्युपगमे।।2।।

ननु यद्येवं तर्हि प्रकाश एव प्रकाशते इति विश्वस्य अवभास एव न स्यात्, अथ च भासते विश्वमिति किमेतत्? इत्याशङ्क्याह–

अतोऽसौ परमेशानः स्वात्मव्योमन्यनर्गलः।
इत्यतः सृष्टिसंहाराडम्बरस्य प्रदर्शकः।।3।।

अत इति–प्रकाशतिरिक्तस्य विश्वस्य भानायोगात्, परमेश्वरो हि अनर्गलत्वलक्षणस्वस्वातन्त्र्यमाहात्म्यात् स्वात्मभित्तावेव अनतिरिक्तमप्यतिरिक्तायमानम् इयद्विश्ववैचित्र्यं प्रदर्शयति इति। इत्येवं विश्ववैचित्र्योल्लासेऽपि प्रकाशमात्रस्वभावे स्वात्मनि अस्य नाधिकं किञ्चित् जातम्–इति कटाक्षयितुमत्र व्योम्ना निरूपणं कृतम्,

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can't be known without *Vimarśa* (splendour) of *Prakāśa*. He says the same:

Na ca tadvyatirekyāsti viśvaṁ sadvāvabhāsate//2//

There is no opponent of *Prakāśa* in this world. This entire world splendours due to *Sat* or *Prakaśa*.2

Word *va* is used for the approval.2

If there is only *Prakāśa* who illuminates, then there should be no universe, however the world does exist; how? He clears this doubt and says:

Ato'asau parmeśānaḥ svātmvyomanyanargalaḥ/
Ityataḥ sṛṣṭisaṁhārāḍambarasya pradarśakaḥ//3//

Parameśvara only displays the external appendage of creation and destruction in his *sva*, without any hamper.3

The display of this world without any hamper is attribute of his *Svātantrya Śakti*. He displays this diverse world inherently within him, while reflecting on mirror of his Sva by the virtue of his *Svātantrya Śakti*. This way, even though the diverse world is displayed, it does not bring even a slight deviation in his *'sva'* which has attribute of *Prakāśa* only. To indicate this only, *Prakāśa* is compared with sky and hence,

अत एव चानेन विश्वस्य चित्प्रतिबिम्बत्वम्–इत्यनुजोद्देशोद्दिष्टस्य प्रतिबिम्बवादस्य अवकाशो दत्तः। यथा हि दर्पणादौ परस्परव्यावृत्तात्मानः प्रतिबिम्बिता आकारविशेषाः ततोऽनतिरिक्तत्वेऽपि अतिरिक्ता इव भासन्ते तद्वदिहापीति।।3।।

तदाह

निर्मले मकुरे यद्वद्भान्ति भूमिजलादयः।
अमिश्रास्तद्वदेकस्मिंश्चिन्नाथे विश्ववृत्तयः।।4।।

सुबोधमञ्जर्याम्

'रूपादिपञ्चवर्गोऽयं विश्वमेतावदेव हि।
गृह्यते पञ्चभिस्तच्च चक्षुरादिभिरिन्द्रियैः।।'

इत्याद्युक्तयुक्त्या पञ्चैव रूपादयस्तावत्सर्वमिति।।4।।

तेषां प्रतिबिम्बेन व्यवस्थया विषयभागं दर्शयति–

due to this only world is *Cit-pratimbimba* (the world is reflection of *Cit* or Lord *Śiva*). This way, he gives an opportunity to *Pratibimbavāda* as narrated in *Anuja Uddeśya*. The way, the objects reflecting in mirror look like different object from the one whose image they are; same way happens in the case of world reflecting in the Lord.3

He says the same:

Nirmale makure yadvadbhānti bhūmijalādayaḥ/
Amiśrāstadvadekasminścinnāthe viśvavṛttayaḥ//4//

The way land and water are reflected in pure mirror, this world splendours in Lord's *Cit*; in diverse manner.4

As per *Subodhamañjarī*:

'The world is quivered in five classes; form, taste, smell, touch and voice. This is perceived by sense-organs like eyes etc.'4

It is proved from this saying that this world splendours merely in the business of these *tanmātrās* and senses only.4

He classifies various objects by the virtue of these reflections:

सदृशं भाति नयनदर्पणाम्बरवारिषु।

सदृशमिति सजातीयम्, अम्बरेति अम्बरस्थं नातितीव्रं नातिमन्दं सौरं चान्द्रं वा तेजः, तत्र हि छायापुरुषोपदेशविद्भिः शरीरसंस्थानप्रतिबिम्बदृश्यते। यदाहुः

'नभस्थे च तेजसि रूपप्रतिबिम्बयोगः'।

इति। यद्वा विषयान्तरोपलक्षणपरतया शब्दप्रतिबिम्बविषयत्वेन व्याख्येयम्, तेन–नभसि प्रतिश्रुत्का तथा परानुभूयमानस्य कटुतिक्तादे रसस्य, स्त्र्यादिस्पर्शस्य, गन्धस्य च दन्तोदके, कन्दादौ स्पर्शक्षेत्रे त्वचि, घ्राणे गन्धक्षेत्रे च क्रमेण प्रतिबिम्बनमिति।।

एतदेव दर्शयति–

तथा हि निर्मले रूपे रूपमेवावभासते।।5।।

इह पृथिव्यप्तेजसां त्रयाणामेव रूपवत्त्वमिति–पार्थिवे दर्पणादौ, आप्येस्तिमिते जलाशयादौ, तैजसे चक्षुरादौ च रूपाख्योऽस्ति स्वच्छो गुणः संनिवेशस्य संस्थानात्मा–इति

Sadṛśaṁ bhāti nayanadarpaṇāmbaravāriṣu/

(That *Citi* only) splendours with equanimity in eye, mirror, sky and water.

She only splendours as aura of sun and moon reflected in sky. A few see that shadow of a person is like him due to this, they see form only in that shadow. As said:

'There are chances of reflection of form in the splendour of sky.'

Or else, this could be explained while ascertaining various cases of the above subject; like sound is reflected in sky, bitter taste etc. reflected on tongue, touch in case of skin, smell by nose respectively. He shows the same:

Tathā hi nirmale rūpe rūpamevāvabhāsate//5//

The reflection of the form is experienced, only when the form is pure.5

Earth, water and fire all three have form. Mortal mirror, water pond and eyes which splendour have a pure quality called as 'form'. They are like resort of assembly of form; hence,

तत्प्रतिबिम्बनमेव तत्रावभासते न स्पार्शादेः, तत् खलु आनन्दस्थानाद्यात्मकेषु कन्दाद्याधारादिषु स्पर्शादेः संभवात् प्रतिसंक्रामति, तेन य एव यत्र स्वच्छोऽस्ति गुणः स एव तत्र प्रतिसंक्रामतीत्याशयः।।5।।

न चैतदसंबद्धमित्यवधारयितुमत्र दृष्टान्तमाह–

प्रच्छन्नरागिणी कान्तप्रतिबिम्बितसुन्दरम्।
दर्पणं कुचकुम्भाभ्यां स्पृशन्त्यपि न तृप्यति।।6।।

अत्र तावत्प्रच्छन्नरागिण्याः कान्ताया गुरुसंनिधानादेरन्तरायप्रायत्वात् साक्षात् दर्शनाद्यप्राप्तावपि दर्पणप्रतिबिम्बद्वारेणापि अनन्यसंचेत्यं 'दृष्टो मया कान्तः इति सन्तोषाभिमानात् कान्तदर्शनं वृत्तम्, अत एव सुन्दरमित्यनेन दर्शनवशोन्मिषिताह्लादातिशयकारित्वाद्यपि सूचितम्। एवमन्यासंवेद्य एतत्स्पर्शोऽपि मे भूयादिति तत्र कृतप्रयत्नापि सा दर्पणे स्पर्शाप्रतिसंक्रमात्तमलभमाना न तृप्यति न प्रीयत इत्यर्थः।।6।।

due to purity form is reflected there and not touch etc. (As they have purity to reflect form, they can reflect form and not others *tanmātrās* like touch etc.) Touch etc. can experienced by sense organs which give pleasure, as those places have quality of purity to reflect *tanmātrā*. Hence it would be wise to say that reflection of *tanmātrā* would depend up on the type of purity, the object which has to reflect; possesses.5

These facts are not irrelevant; he gives a citation to prove that:

Pracchannarāgiṇī kāntapratibimbitasunadram/
Darpaṇaṁ kucakumbhabyāṁ spṛśantyapi Na tripyati//6//

The heroine who loves hero secretly, when looks at his image in mirror, hugs that mirror on her chest but then also she doesn't satisfy.6

When the heroine, who loves her hero secretly doesn't meet her beloved directly due to hesitation, as the lover is assisting *Guru;* she hugs the mirror on her chest, when she looks his image on mirror. She thinks that she attained her beloved while looking at his form, however she doesn't satisfy completely because of lack of touch. This proves the touch would be reflected (experienced) only where the reflector would have purity with respect to touch.6

ननु यद्यत्र रूपं प्रतिबिम्बितं तत्तदव्यभिचरितस्वभावः स्पर्शोऽपि किं न प्रतिबिम्बितः? इत्याशङ्क्याह-

न हि स्पर्शोऽस्य विमलो रूपमेव तथा यतः।
नैर्मल्यं चातिनिविडसजातीयैकसंगतिः।।7।।

अस्येति दर्पणस्य, तथेति विमलं, स्वच्छमेव हि अस्वच्छस्य दर्पण इव मुखस्य प्रतिबिम्बं स्वीकरोतीति भावः। नैर्मल्यं नाम च एतत्किमुच्यते? इत्याह-नैर्मल्यं चेति, अतिशयेन निविडाः विजातीयभावैरकलुषिता ये सजातीयाः, यथा-दर्पणे रूपपरमाणवः, तेषां एका विजातीयाभावादसहाया या संगतिः-नैरन्तर्येणावस्थानात्स्थपुटत्वादिपरिहारेण श्लक्ष्णत्वात्मसंहतत्वं नैर्मल्यम्। यदैव हि विजातीयैः सजातीयाभावैश्चाकलुषितं दर्पणादेरूपमुपलभ्यते तदा रूपप्रतिबिम्बयोगः। यदा तु विजातीयैर्बाष्परजोरूपादिभिस्तत्कालुष्यमुपनीयते तदा न-इत्यन्वयव्यतिरेकाभ्यां निश्चीयते, यद्यस्यैव प्रतिबिम्बार्पकापेक्षा विशिष्टः स्वच्छताख्यो गुणः स एव तत्प्रतिबिम्बं गृह्णाति इति, अत एव च 'रूप एव रूपमवभासते, इत्यादौ प्रतिज्ञातो दर्पणोऽपि मुखे प्रतिबिम्बेत्-इत्यविशेषेण बिम्बप्रतिबिम्बभावे न भवति-इत्यप्यावेदितम्।।7।।

Question is when the form is reflected, why not eternal touch is reflected? He clears this doubt as:

Na hi spaśo'sya vimalo rūpameva tathā yataḥ/
Nairmalyaṁ cātiniviḍasajātīyaikasangatiḥ//7//

The touch is not pure here, as pure is the form; purity quivers when the union of same class of objects happen.7

Pure only reflects impure, in case of mirror it is face which is reflected. Mirrors possess dense 'atoms of form' in it. There is not even sign of any imperfection in its lattice architecture. These atoms are so consistent that there is no chance of any gap in it. The dense existence of atoms is like this only. This only is purity. When this purity exists in it, the mirror reflects. When the mirror becomes dirty due to vapour or dust, then it doesn't reflect. This way it is proved by this reverse corollary that the reflector must be pure to reflect and not the one whose image has to be reflected. If it would not had been true, mirror also would reflect in face.7

एतदेव प्रकारान्तरेणापि व्याचष्टे-

स्वस्मिन्नभेदाद्भिन्नस्य दर्शनक्षमतैव या।
अत्यक्तस्वप्रकाशस्य नैर्मल्यं तद्गुरूदितम्।।८।।

अत्यक्तप्रतिबिम्बितेऽपि भावान्तरे तस्याविकल्पस्यैव निर्भासादतिरोहित: स्वप्रकाशो यस्य दर्पणादे, स्वात्मन्यभेदमवलम्ब्य यद्भिन्नस्य भिन्नदेशस्य प्रतिबिम्बार्पकस्य पर्वतादेर्दर्शनं गर्भीकृतण्यर्थत्वात्प्रकटीकरणं नहि दर्पणदेशादणुमात्रेऽपि बाह्ये देशे प्रतिबिम्बं भवति इति भाव:, तत्र या क्षमता-कुड्यादिवैलक्षण्येन प्रतिबिम्बग्रहणसहिष्णुता तदेव नैर्मल्यम्। न चैतत्स्वोपज्ञमेवास्माभिरुक्तमित्याह 'गुरूदितमिति' गुरुणा परमगुरुणा श्रीमदुत्पलदेवेन-

'अथार्थस्य यथारूपं.........................' इत्यादि।

तथा

'न च युक्तं जडस्यैवं.....................' इत्यादि।

श्रीप्रत्यभिज्ञाकारिकाद्वयटीकायामेतन्निखिलमेव प्रतिबिम्बसतत्त्वमुदित-मुक्तमित्यर्थ:।।८।।

He explains this in a different manner:

Svasminnabhedādbhinnasya darśanakṣamataiva yā/
Atyakatsvaprakāśasya narimalyaṁ tadgurūditam//8//

The ability to reflect the diversity while keeping indifference of *'sva'* innate and while not rejecting *'sva prakāśa'* is called as purity by *Guru*.8

Capability of reflecting others in *'sva'* as an inherent part while keeping the capability of self-splendour is called as purity. There is no place other than mirror where the form reflects, due to lack of purity to reflect form. Capability means the degree up to which reflector can receive the image; this only is purity. This is not merely his thought; this principle is approved by *Gurus* also. As per *Śrīmadutpaladeva*:

'Now as per the form of object...'

And

'It is not correct to accept this in frigid...'

The truth of this *pratibimba* is narrated in two *kārikās* of I.P.8

तदेतन्नैर्मल्यं मुख्यामुख्यतया द्विप्रकारमिति दर्शयितुमाह–

नैर्मल्यं मुख्यमेकस्य संविन्नाथस्य सर्वतः।
अंशांशिकातः क्वाप्यन्द्विमलं तत्तदिच्छया।।९।।

मुख्यमिति सर्वस्यैव रूपाद्यात्मनो विश्वस्य प्रतिबिम्बग्रहणसहिष्णुत्वात्, अत उक्तं–सर्वत इति। संवित्संलग्नमेव हि विश्वं संवेद्यते, अत एव अस्याः सर्वतः स्वच्छत्वं, तथा क्वापि दर्पणादौ अंशांशिकातो–रूपादिलक्षणमंशमंशमवलम्ब्य अन्यदमुख्यं नैर्मल्यम्, तद्धि क्वचिदेव किंचिन्निर्मलम्, अन्यथा, 'सर्वत्र सर्वं भायात्' इति दर्पणेऽपि स्पर्शः प्रतिबिम्बं गृह्णीयात्, एवं च मुख्यादस्य भेदो न स्यात्। तन्नैर्मल्ये च तत्स्वातन्त्र्यमेव निमित्तमित्याह 'विमलं तत्तदिच्छया' इति। तदिति रूपादि, अत एव स्पर्शादि, तत्र अविमलम् इत्यर्थसिद्धं, तेन तच्छक्तिरेव तथा प्रसृतेति भावः।।९।।

अत आह–

Purity is of two types prime and secondary, he shows the same:

Narimalyaṁ mukhyamekasya saṁvinnāthasya sarvataḥ/
Aṁśāṁśikātaḥ kvāpyanyadvimalaṁ tattadicchayā//9//

The all-pervading purity of *Parameśvara*-the only Master of *Saṁvida* is prime and the purity seen up to some level here and there, due to the desire of him, is secondary.9

The mirror of Master of *Saṁvida* is capable of adopting all five *tanmātrās*. The world becomes matter of acknowledgement when it is united with *Saṁvida,* hence *Saṁvida* is capable of adopting all. This only is prime purity. One the other hand mirror reflects merely the form, hence it is partial reflector; such purity is secondary purity. It is partially pure and at a few spots only or else, 'everything would had been reflected everywhere' and touch also would had been reflected in mirror. This purity is due to *Svātantrya* of Master. This is due to his desire. That's why touch etc. are not bifurcated there and it is proved. By this it is understood that his power only is spread everywhere.9

Hence he says:

भावानां यत्प्रतीघाति वपुर्मायात्मकं हि तत्।
तेषामेवास्ति सद्विद्यामयं त्वप्रतिघातकम्।।10।।

प्रतीघाति इति, प्रतिहन्तृत्वादन्यानुप्रवेशासहमित्यर्थ:, तद्धि मायास्वरूपगोपनाकारित्वात् 'येयं पारमेश्वरी क्रियाशक्ति:' तदात्मकम्, अत एव भेदप्राधान्याद्वेद्यताया: स्थौल्यात् तत्रास्वच्छत्वम् इति प्रतिबिम्बग्रहणासामर्थ्यम्। यत्पुनरप्रतीघाति भावानां वपु: तत्सद्विद्यामयं–ज्ञानशक्तिस्वभावम्, अत एव तदपेक्षया तत्स्वच्छम् इति तत्र प्रतिबिम्बग्रहणसहिष्णुत्वं तेन पूर्वं प्रतिबिम्बात्मकम् इदं तु तद्ग्राहि–इति विशेष:। एवं परमेश्वर एव स्वस्वातन्त्र्यमाहात्म्यात्तत्तद्बिम्बप्रतिबिम्बाद्याभासवैचित्र्येण अवभासते इति तात्पर्यार्थ।।10।।

तदाह–

तदेवमुभयाकारमवभासं प्रकाशयन्।
विभाति वरदो बिम्बप्रतिबिम्बदृशाखिले।।11।।

Bhāvānāṁ yatpratīghati vapurmāyātmakaṁ hi tat/
Teṣāmevāsati sdvidyāmayaṁ tvapratighātakam//10//

The body which repels the other existent beings are illusive and bodies which don't repel the existent beings are called as full of *Vidyā*.10

Repel stands for being intolerant with respect to the existence of others. As it doesn't reveal its *sva* it is of the form of *Māyā*, it is of the form of '*Kriyā Śakti* of '*Parmeśvarī*'. Hence, there is grossness due to its discriminative nature and hence it has impurity. Hence, it can't accept the image. The body which is tolerant with respect to adoption of others is called as full of *Śuddhavidyā* or of the form of *Jñāna Śakti.* Hence it is pure with respect to previous one and hence it is tolerant with respect to adoption of image. Hence the previous one is of the form of the one who has to reflect and the second one is reflector of that image. This is the difference between the two. This means, Lord *Śiva* only appears as reflector and the one who has to be reflected by the virtue of his *Svātantrya*.10

He says the same:

Tadevamubhayākāramavabhāsaṁ prakāśayan/
Vibhāti varado bimbapratibimbadṛśākhile//11//

उभयाकारमितिप्रतीघात्यप्रतीघात्यात्मकम् आभासमामत्रसारमेव एतत्, न तु तात्त्विकमित्युक्तम्–अवभासं प्रकाशयन्' इति। उक्तं च

'तस्मादेको महादेवः स्वातन्त्र्योपहितस्थितिः।
द्वित्वेन भात्यसो बिम्बप्रतिबिम्बोदयात्मना।।' इति।।11।।

एवं यथाप्रतीति प्रतिबिम्बसतत्त्वमुपपाद्य केषांचन नैयायिकानां प्रत्यावृत्तैनयनरश्मिभिः स्वस्यैव मुखस्य ग्रहणेऽपि दर्पणमुखमिति भ्रान्तिरियम् न पुनः सत्यत्वभ्रान्तत्वव्यतिरेकेण तृतीयस्य राश्यन्तरस्य अभावात्प्रतिबिम्ब नाम किंचिदस्ति–इति मतं निराकर्तुमाह

यस्त्वाह नेत्रतेजांसि स्वच्छात्प्रतिफलन्त्यलम्।
विपर्यस्य स्वकं वक्त्रं गृह्णन्तीति स पृच्छ्यते।।12।।

य इत्येकवचनेन सूत्रकारासूत्रितत्वात्सर्वेषां नैयायिकानां नैतन्मतम्–इति सूचितम्,

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This way *Maheśvara* who showers boons, splendours as two types of existences and then splendours himself as *bimba* and *pratibimba* in this entire creation.11

Two types of existences are tolerant and intolerant, these are merely experienced and have no elementary existence hence it was said, "they are splendored." That's said:

'That's why *Parameśvara* who has *Svātantrya Śakti*, splendours in two forms *bimba* and *pratibimba*.'11

Till now, *pratibimba's* reality was narrated at elementary level, on the basis of experience. As per a few *Naiyāyikas*, 'They are rays of eye's only which fall on mirror and reflect the face.' This is their confusion. There is no third form other than real and unreal, hence the *pratibimba* also is unreal. He clears this opinion:

Yastvāha netratejāṁsi svacchātpratiphalantyalam/
Viparyasya svakaṁ vaktraṁ gṛhhalantīti sa pṛchyate//12//

It is asked from the one who says that the rays of eyes reflect in mirror, due to being pure and that only is received by viewer and he sees his face.12

The use of singular '*ya*' or 'one' proves that this opinion is

कैश्चिदेव हि आग्रहप्रवृत्तैरेतदुक्तमिति भावः। अत एव वृत्तिकारभूषणकारादिभिरेतन्नामापि न स्पृष्टम्। स्वच्छादिति बाह्याद्दर्पणादेः, विपर्यस्य इति परावृत्त्येत्यर्थः। अत्र च प्रतिफलन्तीति विशेषणद्वारेण हेतुः, अन्यथा हि स्वदेहसंमुखीभाव एव एषां न स्यात्, इति कथं स्वमपि वक्त्रं गृह्णीयुः, पृच्छ्यते इति एतदभ्युपगमे कस्तवाशय इति।। 12।।

तदेवाह–

देहादन्यत्र यत्तेजस्तदधिष्ठातुरात्मनः।
तेनैव तेजसा ज्ञत्वे कोऽर्थः स्याद्दर्पणेन तु।। 13।।

उद्घाटितचक्षुषः प्रमातुर्देहाद्बहिः प्रसृतं यन्नायनं तेजः तेनैव विपर्यस्तेन तेजसा स्वाधिष्ठायकस्यात्मनो यदि स्वमुखज्ञातृता जायेत तद्दर्पणेन पुनः कोऽर्थः–पुरः प्रतिफलनहेतूनामन्येषामपि कुड्यादीनां तत्र संभवात्। अथ दर्पणादय एव प्रतिफलनहेतवा

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not of all *Naiyāyikas*. A few only say this. That's why the commentator doesn't name them. The group of *Naiyāyikas* who say that rays of eyes only reflect and then only they are able to perceive their faces. If it is true, then their body also would not exist due to lack of its reflection, then how would they perceive their faces? It raises a question that what is the meaning of reflection?12

He says the same:

Dehādanyatra yattejastadadhiṣṭhāturātmanaḥ/
Tenaiva tejasā jñatve ko'rthaḥ syāddrapaṇena tu//13//

When *pramātā* of body perceives the face due to reflection of splendour (of sight; one of five *tanmātrās*), when it looks outside its body; then what is the need of mirror etc?13

When the *pramātā* of body whose eyes are open, perceives the face of body, due to the reflection of splendour of sight traversing outside the body, then what is the use of mirror?

If it said that only mirror reflects not the wall etc. then it would not be good. The tendency to obstruct is owned by wall and mirror both. If it is said that this is due to purity of mirror,

न कुड्यादय? इति चेत् स्वच्छन्दाभिधानमेतत्–यतः समानेऽपि प्रतिघातहेतुत्वे दर्पणादय एव तथा न कुड्यादय–इत्यत्र न किंचिन्निमित्तमुत्पश्यामः। अथात्राधिकः स्वच्छत्वाख्यो धर्मोऽस्ति निमित्तम्? इति चेत्, नैतत्–स्वच्छत्वं हि न प्रतीघाते निमित्तम्, एवं ह्यालोकस्य स्वच्छत्वात् तस्मिन्सति नभसि न कस्यापि अवकाशः स्यात् प्रत्युत तत्प्रतिबिम्बग्रहणे निमित्तम्–इति विरुद्धत्वमेव हेतोरावहति, तेन प्रतीघाते मूर्तत्वाद्येव निमित्तं, तच्चोभयत्रापि समानं, यद्वा दर्पणेन प्रतिफलनस्य वृत्तत्वादिदानीं दर्पणं विनापि स्वमुखग्रहणं स्यात्–इति तेन किं प्रयोजनम्।।13।।

एवं च प्रतिफलनबलात्प्रत्यावृत्ता यदि नायना रश्मयः स्वकमेव वक्त्रं गृह्णन्ति तन्निज एव देशे तन्याय्यं नान्यत्र दर्पणादेरन्तरित्याह–

विपर्यस्तैस्तु तेजोभिर्ग्राहकात्मत्वमागतैः।
रूपं दृश्येत वदने निजे न मकुरान्तरे।।14।।

रूपमिति, स्ववदनसंबन्धि–वदने निज इति–स्ववदनदेशे एवेत्यर्थः, स्वदेशावस्थितमेव हि ग्राह्यं ग्राहको गृह्णातीति भावः। न हि नीलदेशं परिहृत्य नीलज्ञानं नीलं परिच्छिन्दत्

then that also can't be accepted. As, when purity would become reason for obstruction: there would be no space for any other object in sky when the light would spread (as light is pure) there. On the contrary the purity is reason behind the adoption of reflection. The reason behind obstruction is an obstacle which appears on the path, this is same in case of both mirror and wall. Or else, the face could be seen without mirror also.13

If the rays of eyes perceive their face only due to reflection, then it should perceive the face only why other objects are seen? He says:

Viparyastaistu tejobhirgrāhakātmatvamāgataiḥ/
Rūpaṁ dṛśyate vadane nije na makurāntare//14//

Then one's own face would reflect in his own face, instead of mirror; when reflecting rays would be received by acceptor.14

When the reflecting rays are associated with receiver, then form (image of form) must be seen in his own face. The *nīla* (objective existent) receiver can't shun its blue objectiveness.

क्वचिद्दृष्टम्, ग्प्रहकात्मत्वमिति ग्रहीतृ- संबद्धमेव चैतज्ज्ञेयम्-आत्माधिष्ठितानामेव ह्येषां ग्राहकत्वव्यवहारः। किं च बहिःनिःसृतानां नयनतेजसामात्मनाधिष्ठानं किमशरीरेण सशरीरेण वा? आद्ये पक्षे शरीरस्य भोगायतनत्वं न स्यात्-तेन विनापि बहिर्बुद्धिलक्षणस्य भोगस्य उल्लासात्, एवं च तस्य 'भोगायतनं शरीरम्' इति स्वसिद्धान्तभङ्गो भवेत्।।14।।

सशरीरेणाधिष्ठानेन च बिम्ववदेवास्य प्रतिपत्तिः स्यान्न त्वन्यथा इत्याह-

स्वमुखे स्पर्शवच्चैतद्रूपं भायान्ममेत्यलम्।
न त्वस्य स्पृश्यभिन्नस्य वेद्यैकान्तस्वरूपिणः।।15।।

यदीदं निजमुखाधिकरणत्वेनात्मनो रूपमवभासेत तत् 'ममेदं रूपम् इत्यहन्तास्पदत्वेन पर्यस्ता प्रतिपत्तिः स्यात्, न पुनर्वेद्यैकात्मनोऽस्येदं रूपम् इति इदन्तास्पदत्वेन, अत्र हि अव्युत्पन्नानां बालादीनामयमित्येवैकरसा प्रतिपत्तिः, व्युत्पन्नस्यतु 'मन्मुखमवेदेमत्र प्रतिबिम्बितम्' इत्यभिमन्यतां नाम, को दोषः?, बिम्बात्पुनरस्य प्रतिबिम्बत्वे भेदेन

When the receivable (eye rays or the atoms of sight in this case) dwells in body, then only receiver accepts it. Question is: The abode of eye-rays which spread extrinsically have non-physical body or physical body? If it is non-physical body, then the body would not be the abode of *bhogas* (fruitions or *karma* merits) as the fruitions which have characteristics of extrinsic mind (physical fruitions) would come into being without body and the principle, 'body as abode of fruitions' would vanish.14

If physical body would be the abode of eye-rays' then it (form) would be recognised like image and no other, he says the same:

Svamukhe sparśavaccaitadrūpaṁ bhāyāmametyalam/
Na tvasya spṛśyabhinnasya vaidyaikāntasvarūpiṇaḥ//15//

Touch must also be perceived along with form when one perceives 'it is me' in his own face and not merely the form.15

If we used to recognise our form by the virtue of our face, then the recognition of face would had happened as 'this is my form' in *ahantā* manner and not as 'this is his form' in *idantā* manner. Children when look at image, they think that it is someone else's face only and an intelligent person thinks that this is reflection of my face. If the one would perceive his form

प्रतिपत्तिरस्त्येव तत्र एवंरूपत्वस्य अपह्नोतुमशक्यत्वात्, किं च स्वमुख एव यद्यात्मनो रूपभानं स्यात् तत्स्पर्शोऽपि भायात्, रूपसंनिवेशौ हि कामं गुरुत्वगन्धवत्त्वादिरहितौ स्याताम्, न पुनस्तदव्यभिचरितस्वभावत्वात् स्पर्शहीनौ क्वचिदृष्टौ, रूपप्रतिबिम्बे तु स्पर्शाद्भिन्नमेव रूपं प्रतीयते, नह्यग्निप्रतिबिम्बभाजो मुकुरस्य क्वचिदुष्णत्वमुपलब्धम्, तद्रूपावभासे यथा तद्धर्मस्य संनिवेशस्य अवश्यं भानं तथा तदव्यभिचारिणः स्पर्शस्यापि स्यात्, यदि स्वमुखमेव गृह्येत तस्मान्न युक्तमुक्तं 'स्वकस्यैव वक्त्रस्य ग्रहणम्' इति। ननु अत एव उक्त 'भ्रान्तिरियम्' इति यत्स्वमुखमेव गृह्यमाणं भ्रान्त्याभिमन्यते–दर्पणे गृहीतमिति, यद्येवं तर्हि सैवास्तु किमसंवेद्यमानस्य सत्यमुखग्रहणस्याभ्युपगमेन, भ्रान्तौ हि आरोप्यमाणमेव परिस्फुरति न वस्तुतत्त्वमपि, शुक्तिकारजतनिर्भासे हि यदि शुक्तिकापि भायात् तत्कृतं रजतनिर्भासेन इति भ्रान्तिरेव न स्यात्, एवं सत्यमेव चेन्मुखं गृहीतं का नाम भ्रान्तिः, भ्रान्तावपि वा कि दर्पण एव मुखत्वेन भाति उत स्वमुख परमुखत्वेन? न तावत् आद्यः पक्षो–दर्पणस्याखण्डस्यैव निर्भासमानत्वात्, नहि रजतनिर्भासावसरे शुक्तिकाया अपि भानं भवेत्, नापि द्वितीयः–एवं हि औदासीन्यमवलम्बमानः सर्वो जनः स्वमुखे भूषणविन्यासप्रसाधनादौ अनादृतः स्यात्, तस्माद्भ्रान्त्यभावाद्बिम्बविलक्षणं प्रतिबिम्बाख्यं वस्त्वन्तरमेवैतदभ्युपगन्तव्यम्।।15।।

in his face only, he would perceive the touch *tanmātrā* also (As the face has atoms of touch *tanmātrā* also ref. Ś-5 also.) no matter this perception would lack smell and weight etc. The form would always have touch, as attribute of touch is favourable to form (and hence the touch must be perceived with form if the image is reflected in face). However, when we look at the image of form, it lacks the touch. A mirror reflecting fire is never seen hot. Hence the fact said, "Form is perceived in one's own face" (in ś-14) is not correct. Here comes a question: Is the face perceived in mirror, an illusion? If it is true, then what is the need of perceiving the real face? Only superimposed object is perceived during illusion and not the real object for ex. if pearl is perceived as silver due to illusion, then illusion here is related to silver as pearl is not even in the thoughts. This way, if the real face is perceived (in the mirror) then where is illusion? In case of illusion does the mirror splendour as face or own face as other's face? Both are not correct. Hence the *pratibimba* must be considered as an object other than *bimba*, when there is no illusion.15

अत आह–

रूपसंस्थानमात्रं तत्स्पर्शगन्धरसादिभिः।
न्यग्भूतैरेव तद्युक्तं वस्तु तत्प्रतिबिम्बितम्।।16।।

तत्–उक्तात् भ्रान्त्यभावादेर्हेतोः, स्पर्शादिशून्यत्वात् केवलं तद्रूपसंस्थानं, तत्र दर्पणादौ प्रतिबिम्बितं सत् वस्त्वेव, न पुनरवस्तु, किं तु स्पर्शादिभिर्न्यग्भूतैरेव तद्युक्तम् अन्यथा ह्यस्य बिम्बादविशेष एव स्यात्, तस्मादस्त्येव प्रतिबिम्बलक्षणस्तृतीयो राशिरित्याशयः।।16।।

किं नाम चेदं स्पर्शादीनां न्यग्भूतत्वमित्याह–

न्यग्भावो ग्राह्यताभावात्तदभावोऽप्रमाणतः ।
स चार्थसंयमाभावात्सोऽप्यादर्शेऽनवस्थितेः।।17।।

स इति–प्रमाणाभावः, अनवस्थितेरित्यर्थात्स्पर्शादीनां, यदि वा नामात्र हि

Hence he says:

Rūpasaṁsthānamātraṁ tatsparśagandharasādibhiḥ/
Nyagabhūtaireva tadyuktaṁ vastu tatpratibimbitam//16//

That *pratibimba* is merely perception of form without any touch, taste and sap. Hence it is correct that *pratibimba* is an object only.16

The face only reflects in mirror without touch, taste and sap etc. due to lack of any doubt, hence it is an object and not no-object. This is experienced without any touch etc. Hence this *pratibimba* is third object other than *bimba*.16

What is vanishing of *tanmātrās* like touch etc.? He tells the same:

Nyagbhāvo grāhyatābhāvāttadabhāvo'pramāṇataḥ/
Sa cārthasaṁgamābhāvātso'pyādarśe'navsathiteḥ//17//

Devoid is due to lack of acceptability. This is due to lack of *pramāṇa,* because of lack of relation (with senses) and that too is due to lack of (purity of touch etc.) in mirror.17

If there would had been even a few atoms of touch in *pratibimba* then it would also have had relation with senses.

स्पर्शादीनामवस्थानं स्यात् तत्तैः सह इन्द्रियाणि संयुज्येरन्, तत्संनिकर्षादेव चोत्पद्यमानं ज्ञानं तत्र प्रमाणतां यायात्–इति तत्प्रमीयमाणस्य स्पर्शादेर्ग्राह्याभावो भवेदिति भावः।।17।।

किं च–

अत एव गुरुत्वादिर्धर्मो नैतस्य लक्ष्यते।
नह्यादर्शे संस्थितोऽसौ तद्दृष्टौ स उपायकः।।18।।

अत इति–स्पर्शादीनामनवस्थितेः, यदि ह्येतस्य प्रतिबिम्बितस्य रूपसंस्थानमात्रस्य स्पर्शाद्यपि स्यात् तत्तद्धर्मो गुरुत्वादिरपि भायात्, तदभावे चास्य किं प्रमाणमित्याह 'नह्यादर्शे संस्थितोऽसाविति' असाविति गुरुत्वादिर्धर्मः, प्रतिबिम्बितस्य पर्वतादेः, गुरुत्वादिधर्मसंभवे हि तद्योगात् दर्पणोऽप्यचाल्यः स्यात्, न चैवम्–इति प्रतिबिम्बेऽपि तन्नास्तीत्युक्तं 'गुरुत्वादिर्धर्मो नैतस्य लक्ष्यते' इति। ननु रूपं तावत्स्पर्शाव्यभिचारि सर्वत्रैव दृष्टं, बिम्बे चैवमिति दर्पणे रूपमेव केवलं किमिति प्रतिसंक्रान्तम्? इत्याशङ्क्याह 'तद्दृष्टौ स उपायक' इति; तद्दृष्याविति तस्य रूपसंस्थानमात्रस्य दृष्यववभासन इत्यर्थः, दर्पणे हि पूर्वोक्तयुक्त्या रूपमेव स्वच्छमस्तीति तदवभासन एवास्य साधनत्वं, न स्पर्शादेरपीति भावः। उपाय एव उपायकः, इति स्वार्थे कन्।।18।।

The knowledge perceived due to these senses only would have become the *pramāṇa*. Hence due to this, touch etc. are not experienced in the mirror.17

Also:

Ata eva gurutvādidharmo Naitasya lakṣyate/
Nahyādarśe sansthitau'asau taddṛṣṭau sa upāyakaḥ//18//

Hence the symptoms like weight etc. are not seen in it. This quality is not seen in mirror. It is solution to see that (form).18

If in case touch also would be experienced in *pratibimba* than its quality of mass would also be experienced along with touch. In that case mirror would become rigid while reflecting image of a mountain. Hence it is said that touch is not perceived. Here comes a question: Form is always seen accompanied by touch, then how only form is developed in mirror? He says that mirror is solution to view that. As said earlier it has purity with respect to form *tanmātrā* only, hence it is solution to perceive form only and not touch etc. (Please note that) Solution only resolves.18

ननु यथा दर्पणस्तद्दृष्टावुपायस्तथान्येऽप्यालोकादयः, इत्युपायत्वाविशेषेऽप्येष एव कस्मादस्याधार उच्यते? इत्याशङ्क्याह–

तस्मात्तु नैष भेदेन यद्भाति तत उच्यते।
आधारस्तत्र तूपाया दीपदृक्संविदः क्रमात्।।19।।

यतः पुनस्तस्मादादर्शादेष प्रतिबिम्बो भेदेन पृथक्तया न भाति ततो हेतोस्तिलेषु तैलमितिवदभिव्यापकतयास्य एष आधार उच्यते, अत्र पुनरुत्पन्नस्य सतः प्रतिबिम्बस्य ज्ञप्तावालोकादय उपाया, इति–तेभ्योऽस्य विशेषः, तदाह–तत्र त्विति, क्रमादिति दर्पणोभेदेन उत्पत्त्यवभासात्, उत्तरकालं संनिहितेऽपि दर्पणे जातेऽपि प्रतिबिम्बे दीपं विना कस्तद्व्यवहारः, को हि वेद अन्धतमसे दर्पणे मुखं संक्रान्तमिति, एवमन्धस्य संक्रान्तेऽपि मुखे सत्यपि आलोके न तद्व्यहारः, अनन्धस्य तु सत्यामपि एवंसामग्र्यां केनापि वैगुण्येन यदीन्द्रियार्थसंनिकर्षभावात् तज्ज्ञानं नोत्पन्नं तत्क एवं परिच्छिन्द्यात्–इत्येतज्ज्ञप्तावेषां समुदितानामुपायत्वम्, अवभासनमात्रसारमेव हि प्रतिबिम्बसतत्त्वम्–इत्येतदिह प्राधान्येनोक्तम्।।19।।

Question is: the way a mirror is solution to perceive the *pratibimba*, light also is, then why perception of *pratibimba* only is considered as base? He clears this doubt and says:

Tasmāttu naiṣa bhedena yadbhāti tata uccyate/
Ādhārastatra tūpāyā dīpadṛksaṁvidaḥ kramāt//19//

As it is not perceived separately, it is called as base. The lamp, sight and *Saṁvida* are the sequential solution in it.19

The way oil dwells in sesame and hence sesame is said to be base, mirror is base as *pratibimba* dwells in mirror. Splendour etc. are the solutions to perceive the *pratibimba*, this only is speciality here if compared with oil and sesame. Here exist consequences also. *Pratibimba* would be there in mirror but would be perceived only when there is light not in darkness. Similarly, even if there is light a blind can't perceive the face. In another case if someone who can see, but has not come into contact with mirror via sense of sight, one would not be able to perceive the image. This way, light and mirror etc. together become the solution to perceive. Hence perception only is base of *pratibimba*.19

ननूक्तयुक्त्या दर्पणात् दीपादीनामपि अविशिष्टमेव प्रतिबिम्बग्रहणसहिष्णुत्वम्, इति किमिति न तेऽपि स्वात्माभेदेन तद्भासयेयुः? इत्याशङ्क्याह–

दीपचक्षुर्विबोधानां काठिन्याभावतः परम्।
सर्वतश्चापि नैर्मल्यान्न विभादर्शवत्पृथक्।।20।।

सत्यमस्त्येव दीपादीनां स्वात्मनि प्रतिबिम्बग्रहणसहिष्णुत्वं, किं तु प्रतिबिम्बस्य दर्पणे यथानतिरिक्तत्वेऽपि ततोऽतिरिक्तायमानत्वेन प्रकाशः, तथा नात्रेति अत आह–न विभादर्शवत्पृथक्' इति, यतो दीपादीनां काठिन्यस्याभावः, कठिने हि दर्पणादौ प्रतिसंक्रान्तं मुखादि आधारस्य स्थैर्यात् पृथक्तप्रतिभासते, दीपादितेजः पुनः काठिन्याभावात् एकवदिति, तत्रास्थैर्यात्तत्तथा न प्रकाशते यथा निर्मलेऽपि जलाशयादावस्तिमितत्वात्प्रतिसंक्रान्तमपि मुखादि न लक्ष्यते तथेहापीति भावः। नन्वेवमप्स्वपि द्रवत्वात्काठिन्याभावात् स्तैमित्येऽपि प्रतिबिम्बस्य पृथक् प्रतिभासो न स्यात्? न–अस्त्येव हि अपां काठिन्यम्, नहि यथा नभसि भुजं परिभ्रमयतो न प्रतीघातस्तथात्रपीति, अत एवात्र बाहुभ्यां तरतः पुंसो बाह्वोः परं तद्भेदने परिश्रमः किं तु तदापेक्षिकं, नहि यथा पृथिव्यां काठिन्यमस्ति तथाप्सु, यथा

As per above policy, lamp also has capability to adopt the *pratibimba* etc. the way mirror does, then why lamps don't splendour image inherently? He clears this doubt as:

Dīpacakṣurvibodhānāṁ kāṭhinyābhāvataḥ param/
Sarvataścāpi narimalyānna vibhādarśavatpṛthak//20//

The lamp (flame), sense of sight and intellect have purity with respect to form but they don't have toughness, hence the *pratibimba* is not seen distinctly in them, the way it is seen in mirror.20

It is true that lamp etc. are capable to splendour *pratibimba* but it can't do it, the way mirror does. This is because the lamp (or radiance of lamp) doesn't have rigidity like mirror. The face reflected in mirror is seen distinctly because of rigidness of mirror. In pond also, *pratibimba* of face is not perceived as the water in it is not still. Question is: if water becomes still in it, will it not reflect *pratibimba* due to lack of rigidness? Answer is: when you stir hand in water you would experience repels which is not in the case of sky hence it has rigidness. This is why a swimmer has to exert more force while swimming; hence

चात्र तथा न तेजसि, नहि तेजसि काठिन्यं नास्तीत्युच्यते किं तु तदपेक्षयापि स्वल्पं प्रतिबिम्बस्य पृथक्प्रकाशनायोग्यमिति, अन्यथा हि अमूर्तत्वादाकाशतुल्या एव दीपादयोऽपि भवेयुः, संविदि पुनरेतन्नास्त्येव-इत्यमूर्तत्वात्तत्र न प्रतिबिम्बस्य पृथक्प्रकाशः, किं च दर्पणादि पुरत एव स्वच्छं, न पश्चादिति, तत्र मलिनं पश्चाद्भागं भित्ति न्यायेनाश्रित्य स्वच्छे पुरोभागे प्रतिबिम्बं भासते, इह तु सर्वतः स्वच्छत्वात् एकेन भागेन प्रतिसंक्रान्तमपि मुखादि न लक्ष्यते भागान्तरेण-अन्ततः आलोकादिनां प्रतिसंक्रान्तेन तस्यावृतत्वात्। यद्वा यथा काचस्फटिकशकलादयः सर्वतः स्वच्छत्वात् तद्व्यवहितवस्तुदर्शनान्यथानुपपत्त्या नायनानां रश्मीनां न प्रतिघातकास्तथा दीपादयोऽपि, काठिन्याभावे सति सर्वतः स्वच्छत्वाद्भागान्तरेण निर्गच्छतः प्रतिबिम्बस्येति न तत्र तत्प्रहरोहमेतिमलिनस्य तत्प्रतीघातकस्य भागान्तरस्याभावात्, संवित्पुनः सर्वतो नैर्मल्यात्स्वप्रकाशेति न तस्या वेद्यत्वगन्धोऽप्यस्तीति तत्र कथं प्रतिबिम्बस्य पृथक्प्रकाशः, यत्पुनः प्रसरावसरे दीपे छायापुरुषज्ञाने वा नभस्थे तेजसि प्रतिबिम्बं लक्ष्यते तन्मन्त्रादिमाहात्म्याच्चक्षुष्यपि वा यत्प्रतिबिम्बं दृश्यते तन्न तैजसे चक्षुरिन्द्रिये-तस्य नित्यपरोक्षत्वात्, किं तु आप्ये गोलके इति न कश्चिद्दोषः:।।20।।

न चैतत्प्रतिबिम्बसतत्त्वमस्माभिः स्वोपज्ञमेवोक्तम्, इत्याह-

एतच्च देवेदवेन दर्शितं बोधवृद्धये।
मूढानां वस्तु भवति ततोऽप्यन्यत्र नाप्यलम्।।21।।

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it has rigidness but not like that of earth. The rigidness of flame is further less than water. *Saṁvida* has no rigidness at all and being without any form it can't reflect. Similarly, the mirror etc. are pure from front only and its backside is like that of wall. As the *Saṁvida* is completely pure there is not even a bit *vedya* in it, hence how there would be separate splendour of *pratibimba*? If somehow image is seen in sky or lamp, it is by the grace of *mantra*. The image of man seen due to presence of sense of sight in eyes, is due to wet-eyeballs.20

This phenomenon of *pratibimba* is not merely his thoughts, he says the same:

Etacca devadevena darśitaṁ bodhavṛddhaye/
Mūḍhānāṁ vastu bhavati tato'pyanyatra nāpyalam//21//

प्रतीघाति स्वतन्त्रं नो न स्थाय्यस्थायि चापि न।
स्वच्छस्यैष कस्यापि महिमेति कृपालुना।।22।।

एतत्प्रतिबिम्बसतत्त्वं कृपालुना देवदेवेन 'मूढानाम्' इति वक्ष्यमाणेन प्रकारेण बोधवृद्धये दर्शितमिति संबन्धः। दर्शितमिति सामान्येनोक्तेः सर्वत्रेवेति भावः, तदुक्तम्

'पूजयेद्बिम्बवद्देवीः करणत्वेन दीधितीः।' इति। तथा
'जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम्।' इति। तथा
'सदसद्वस्तुनिर्भासी दर्पणप्रतिबिम्बवत्।' इति। तथा
'यथान्तर्निर्मलादर्शे भान्ति भावा विरोधिनः।
अनामिश्रास्तथैतस्मिंश्चिान्नाथे विश्ववृत्तयः।।' इति। तथा

Pratighāti svatantraṁ no na sthāyyasthāyi cāpi na/
Svacchasyaivaiṣa kasyāpi mahimeti kṛpālunā//22//

This was shown by *Devadeva* for the sake of uplifting the intellect of insentient. This (*pratibimba*) also is an object. It is not enough to say that it doesn't stay at a place other than mirror. It doesn't obstruct. It is neither independent nor stable or instable. This is gratitude of some pure element. 21-22

This *pratibimba* is explained by *Devadeva* to uplift the intellect of insentient. While saying, "Shown" it means it is said everywhere. That's said:

'*Devīs* must be worshipped like *bimba* as *karaṇa* is worshipped like rays.' and

'All mobile and immobile creatures dwell in her as (image resorts in) water and mirror.'and

'He splendours real and unreal objects as *pratibimba* (splendours) in mirror.'and

'The way opposite objects are reflected distinctly in pure mirror, same way all attributes splendour in the Lord of Cit.'

'The objects splendours within him as they splendour in pure *maṇi*.'

'प्रतिबिम्बिन्ति यस्यार्थास्त्वन्तः स्वच्छमणेरिव।' इति। तथा
'न मे बन्धो न मे मोक्षो जीवस्यैता विभीषिकाः।
प्रतिबिम्बमिदं बुद्धेर्जलेष्विव विवस्वतः।।'

इति। तत्र तावदेतत्प्रतिबिम्बं वस्तु भवति–प्रतिभासमानत्वात्, न च भातमभातं भवति इति हि सर्वेषामेवात्राविवादः, न चात्र कश्चिद्बाधकः प्रत्ययोऽस्ति–तस्योत्तरकालमनुदयात्। ननु यद्येव तदेतेन प्रसिद्धतद्वस्तुजातीयेन भवितुं युक्तम्, अन्यथा हि अनियतं वस्तुत्वं भवेत्, तेन 'शशस्यारूपस्पर्शाद्यात्मकं विषाणं वस्तुभूतमस्ति' इत्यपि स्यात्, न चास्य प्रसिद्धवस्त्वन्तरजातीयत्वमस्तीति कथं वस्तुभूतत्वं स्यात्, बाह्यं खलु उत्पन्नं वस्तु देशाद्देशान्तरमपि व्रजेत्, न चैवमेतत्? तदाह 'ततोऽप्यन्यत्र न' इति, तत इति दर्पणदेशात्, अन्यत्रेति देशान्तरे भवति–इति सर्वत्रैव संबन्धनीयम्, बाह्यं च रूपादि स्पर्शाद्यव्यभिचरितमेव भवति, नैवमेतदित्याह 'नाप्यलमिति' नैतत्पर्याप्तमित्यर्थः, यतोऽत्र स्पर्शादिपरिहारेण रूपसंस्थानमात्रस्यैव प्रतिभासः।

न–शब्दोऽत्र काकाक्षिवद्योज्यः, बाह्यं पर्वतादि सर्वस्यैव प्रतिहन्तृ–सर्वं चास्य मूर्तत्वात्, न चैवमेतत् अत आह 'प्रतिघातीति' न–शब्दोऽत्रापि संबन्धनीयः, अन्यथास्य भग्ने दर्पणे कथं तदन्तः प्रवेशः स्यात्, न चैतद्दर्पणस्य पृष्ठतो युज्यते, तथात्वे हि दर्पणस्यादर्शनं भवेत्, बाह्यस्य च सर्वस्यैवोत्पत्तौ कारणापेक्षास्ति, नहि स्वयंभु किंचित् वस्तु संभवति, उत्पन्नं पुनरन्यनिरपेक्षमेवास्ते, यथा चक्रादिपरिहारेण घटः, इदं पुनरुत्पत्तिनिमित्तं दर्पणादि उपेक्ष्य स्वातन्त्र्येण न किंचिदपि सत्तां लभते, न हि दर्पणादिपरिहारेण प्रतिबिम्बं क्वचिदृश्यते तदुक्तं 'न स्वतन्त्रमिति' अत एव च नैतत्स्वयं स्थिरमस्थिरं वापीत्याह 'न स्थाय्यस्थायि

'Neither I liberate nor I am bonded. All these terrors are for empirical soul, this *pratibimba* is might of brain, like reflection of sun in water.'

[Now the qualities of pratibimba are discussed.]

This *pratibimba* also is an object, because it is reflection. The one which is bright can't be dark, everyone accept this principle. There is no obstructing perception in this because it never exists before it is experienced, like a horn on rabbit's head. It can't exist as an object outside mirror. This is splendour of form only and not touch etc. Word *na* used in *śloka*-22 highlights two characteristics; one is shown above another one

चापि नेति' बाह्यं हि वस्तु उत्पन्नं सत् बहुकालयोगित्वात्स्थायीत्युच्यते अन्यथा तु अस्थायि, एतत्पुनर्दर्पणादेरतिरेकेण सत्तामेव नोपलभत इति कस्य कालयोगो येन स्थयित्वमस्थायित्वं वापि भवेत् तस्मात्प्रसिद्धतद्वस्तुजातीयत्वाभावात् शशविषाणादिवदेतदवस्त्वेवेति नास्य प्रतिभासो न्याय्यः। अथ चास्ति प्रतिभास इति किमेतदुच्यते? इत्याह 'स्वच्छस्यैवैष कस्यापि महिमेति' स्वच्छस्य दर्पणादेरेवैष प्रभावो यद्वस्तु अवस्तुविलक्षणमाभासमात्रसारं प्रतिबिम्बं नामेदं प्रतिभासते इति, तेन भगवता यथा दर्पणादौ आभासमात्रसारा एव भावा अवभास्यन्ते तथा संवित्तावपीति न बहीरूपत्वेनैषां सत्त्वस्तीति बोधं वर्धयितुं बाह्यार्थाभिनिवेशिनामेतदुपदिष्टम्, अतः सर्वमेवैतदाभासमात्रसारमेवेति, न बाह्येऽर्थेऽभिनिवेष्टव्यं येन द्वैतमोहः शाम्येत्।।21-22।।

अत एवाह–

न देशो नो रूपं न च समययोगो न परिमा
न चान्योन्यासंगो न च तदपहानिर्न घनता।
न चावस्तुत्वं स्यान्न च किमपि सारं निजमिति
ध्रुवं मोहः शाम्येदिति निरदिशद्दर्पणविधिः।।23।।

is that it is not obstructive like mountain because they all have gross shape. All extrinsic objects need some source of origin for example wheel in case of pot. This *pratibimba* also would not exist without its source mirror, hence it is said to be not independent. As it has no existence other than image, it is neither stable nor instable. This is the grace of some pure object that even though it doesn't exist physically like horn on the rabbit's head, it reflects. The way *Śiva* reflects objects in mirror, he reflects in *Saṁvida* also. Hence one should not argue as if it is something other than mirror having extrinsic existence, so that passion for dualism may pacify.21-22

Hence, he says:

Na deśo no rūpaṁ na ca samayayogo na parimā
na cānyonyāsango na ca tadapahānirna ghanatā/
Na cāvastutvaṁ syānna ca kimapi sāraṁ nijamiti
dhruvaṁ mohaḥ śāmyediti niradiśaddarapaṇavidhiḥ//23//

There is no separate existence of it. It has no form. It has no connection with time. It has no dimensions. It has no

प्रतिबिम्बं तावद्दर्पणातिरेकेण स्वतन्त्रतया पृथक् सत्तां नोपलभत इत्युपपदितम्, ततश्च नास्त्यस्य दर्पणात्पृथग्देश इत्युक्तं 'न देश इति' एवं चास्य न घनता-काठिन्यलक्षणा मूर्तिरपि नास्तीत्यर्थः, अन्यथा हि दर्पणादस्य पृथग्देशः स्यात्-एकस्यैव नभोदेशस्य मूर्तेन दर्पणेनाक्रान्तस्य मूर्तान्तरेणाक्रमितुमशक्यतत् मूर्तानां समानदेशत्वविरोधात्, अत एव चास्य नो रूपं-रूपाख्यगुणयोगो नास्यि इत्यर्थः स हि मूर्त एव भवतीति भावः, अत एव चास्य न कालेन संबन्धः, स हि कंचित्पूर्वापरभाविनमपेक्ष्य पृथग्लब्धसत्ताकस्य स्यात्, अस्य पुनर्दर्पणात् पृथक् सत्तैव नास्तीत्युक्तं बहुशः, अत एव चास्य 'न परिमा' परिमाणं नास्ति-सत एव तद्योगोपपत्तेः, अन्यथा हि परिमिते दर्पणदेशे महाकारं पर्वतादि कथं प्रतिसंक्रान्तं भवेत्, नापि दर्पणान्तरनेकेषामर्थानां सहप्रतिभासेऽपि परस्परं नैबिड्येन संश्लेष इत्याह 'न चान्योन्यासंग इति'। ननु नगरप्रतिभासादौ यद्यनेकेषां भिन्नदेशानामर्थानामेकस्मिन्नेव परिमिते दर्पणदेशे प्रतिभासः तदेतेषामेकदेशत्वान्यथानुपपत्त्या परस्परंसंमेलनेनैकपिण्डीभावेनैवासौ न्याय्यः, न चेदेवं तर्हि तत्र नगरप्रतिभास एव न भवेदित्याह 'न च तदपहानिरिति' सर्वेषामेवार्थानां परस्परं वैविक्त्येनैव प्रतिभासात् 'न च

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relation with others (seen reflecting in mirror). It can't decay nor it is dense. It's neither non-object nor it has any stable form. Hence these rules of mirror tell that attraction must be slayed.23

(He further tells about the nature of *pratibimba*.) It has no independent existence of its own; other than mirror, it is proved. Hence it has no rigid body also, or else its place of existence would had been other than mirror. If any space is covered by a physical mirror, then it is not possible to cover it by any other physical object, because it is not possible that various physical objects may dwell at one positon only. (Suppose you placed a cup on table, then at that position cup only would survive and you can't place any other object at the same co-ordinate. Here mirror is an object instead of cup.) Hence, *pratibimba* has no form at all, this quality is of gross bodies only. That's why it is not related to time also. This relation with time is maintained by independent object. For this reason only it has no dimensions, the dimension can be of a physical object only; or else, display of mountain in mirror would not be possible. As the various objects seen in mirror

भातमभातं भवतीत्युक्तं बहुशः, अत एव च नास्य अवस्तुत्वमित्याह 'न चावस्तुत्वं निजं तथ्यरूपं नास्तीत्याह 'न च किमपि सारं निजमिति'। इत्येवमाभासमात्रसारं प्रतिबिम्बसतत्त्वं बाह्यार्थवादिनो निश्चितमेव द्वैतप्रथात्मेकं संकुचितं ज्ञानं शाम्यतामित्येदर्थं दर्पणविधिः–कुड्यादिवैलक्षण्येन प्रतिबिम्बसहिष्णुवस्तुप्रकारो, निरदिशत् निर्दिष्टवान्। एवं च सत्ययमर्थः प्रदर्शितो भवति–यद्विश्वमिदं संविदि दर्पणप्रतिबिम्बन्यायेन अवस्थितं न तु तदतिरिक्ततया बहीरूपत्वेन वस्तुसदिति न तत्राभिनिवेष्टव्यमिति।।23।।

तदेवमुपपादिते प्रतिबिम्बमार्गे यच्छब्दस्य प्रतिबिम्बं तत्वसामवायिकेन अभिधानान्तरेणाप्यभिधीयते इत्याह–

इत्थं प्रदर्शितेऽमुत्र प्रतिबिम्बनवर्त्मनि।
शब्दस्य प्रतिबिम्बं यत् प्रतिश्रुत्केति भण्यते।।24।।

न चासौ शब्दजः शब्द आगच्छत्त्वेन संश्रवात्।
तेनैव वक्त्रा दूरस्थैः शब्दस्याश्रवणादपि।।25।।

are not related to each other, it is said that no object is related to anyone. It doesn't decay, because the objects reflected in mirror splendour separately, for this reason it is not non-object, same is said "there would be no non-objectiveness". Even in spite of this it is not object because all meanings splendour together and hence it is said that it has no gist also. *Pratibimba*-the element which is merely extrinsic splendour, is explained to pacify the dualistic approach which talks about objective extrinsic existence. Hence, 'rules of mirror' means, "An object special than wall in terms of adopting images" is explained. Hence, it is proved that this world is reflected in *Saṁvida's* mirror and hence one should not have attraction for it.23

Once the path of *pratibimba* is shown, he tells that *pratibimba* of speech (*tanmātrā*) is called as *samvāya* also. He says the same:

Ithaṁ pradarśite'mutra pratibimbanavartmani/
Śabdasya pratibimbaṁ yat pratiśrutketi bhaṇyate//24//

Na cāsau śabdajaḥ śabda āgaccahtvena sanśravāt/
Tenaiva vaktrā dūrasthaiḥ śabdasyāśravaṇādapi//25//

पिठिरादिपिधानांशविशिष्टछिद्रसंगतौ ।
चित्रत्वाच्चास्य शब्दस्य प्रतिबिम्बं मुखादिवत्।।26।।

प्रतिसंक्रमणेन श्रुत् श्रवणमस्या इति 'प्रतिश्रुत्का' यद्वा प्रति सदृशश्रवणं प्रतिश्रुत् सैवेति। इह खलु नैयायिकानां दर्पणादौ चाक्षुषाणां रश्मीनां प्रतिफलनात् स्वकवक्त्रग्रहणेन रूपस्य प्रतिबिम्बे श्रोत्रादेः प्रतिफलनाद्ययोगात् प्रतिश्रुत्कादौ मुख्यशब्दादिरूपता-परिकल्पनेनापि तदपह्नव इति न क्वचिदपि प्रतिबिम्बमस्तीत्याशयः। तत्र रूपप्रतिबिम्बं तावदस्तीत्युपपादितम्।

एवं शब्दादीनामपि प्रतिबिम्बवास्तित्वोपपादनाय तन्मतमाशंक्य दूषयति 'न चासौ' इत्यादिना, असाविति प्रतिश्रुत्का, शब्दज इति न पुनः संयोगजो विभागजो वा-स्वत एव स्वहेतुसमुत्थत्वादयं मुख्यः शब्द इति भावः 'स वक्त्रदेशात् गच्छन्नेव प्रतीयते अत एव तत्सविधवर्तिभिः प्रमातृभिराद्य एव शब्दस्तीव्रतमप्रायः श्रूयते, न पुनरन्ते मन्दतमप्रायः, दूरदेशवर्तिभिः पुनरन्त्य एव न त्वाद्य इति, प्रतिश्रुत्का पुनस्तेनैव वक्त्रा तत्समीपस्थैर्वा प्रमातृभिरागच्छत्त्वेन स्वसंमुखं प्रवर्तमानत्वेन संश्रूयते, अत एव च दूरस्थैः गह्वरगुहाप्रायदेशस्थैः प्रमातृभिर्न श्रूयते-तदाभिमुख्येन तस्याः प्रवर्तमानत्वाभावात्, मुख्यः

Piṭhirādipidhānāśaviśiṣṭachidrasangatu /
Citratvāccāsya śabdaysa pratibimbaṁ mukhādivat//26//

After displaying the principles of *pratibimba* this way, the *pratibimba* of speech is (explained and it is) known as *pratiśrutkā* (echo). It is not originated from the word it is originated from the mouth of speaker and hence it is not heard by people standing far. When the pores of vessel covered by lid come in contact with ether or space a sound is produced and its echo is *pratibimba* sound, as it happens in case of mouth.24-26

The one heard due to reverberation is called as echo or the one whose sound is heard equally is called as echo. He discards the opinion of *Naiyāyikas* who say that echo also is reflection, as they said image is seen when the eye-rays reflect. Wherever is the echo, the speech is contemplated. This echo doesn't originate from speech nor it originates due to union or any division. This in itself is primarily the speech. It is experienced

शब्दश्च च बहूनां श्रोतृणां श्रोत्राकाशदेशमधिशयानो न भिन्नस्वरूपतामभ्येति, तथात्वे हि सर्वेषामेवश्रोतॄणामेकविषयत्वेन प्रवृत्तिर्न स्यात्, प्रतिश्रुत्का पुनरधःस्थितक्वथित-सशब्दपानीयभाण्डाच्छादनरूपाः पिठिरादयो ये उपादानविशेषास्तेषां यानि विशिष्टानि स्थूलसूक्ष्मादिरूपाणि छिद्राणि-सुषिरा भागास्तत्रसंगतौ तदाकाशमेलनेन एकशब्दात्मवैचित्र्यं यायादिति वस्तुभूतशब्दजातीयत्वानुपलब्ध्या नासौ शब्दजः शब्दः, तस्माद्यथा मुखस्य दर्पणादौ प्रतिबिम्बमस्ति तथास्य मुख्यस्य शब्दस्यापि नभसीत्याह- 'अस्य शब्दस्य प्रतिबिम्बं मुखादिवत्' इति ।।24-26।।

न केवलं वस्तुभूतमुख्यशब्दजातीयत्वाभावात् अत्र प्रतिबिम्बत्वं यावद्रूपप्रतिबिम्बजातीयत्वादपीत्याह-

इदमन्यस्य वेद्यस्य रूपमित्यवभासते।
यथादर्शे तथा केनाप्युक्तमाकर्णये त्विति।।27।।

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as originated from the mouth, as the speaker speaks the listener standing near to him listens to speech clearly and the one standing far away doesn't listen to it clearly. (Doppler effect). The sound doesn't appear in different ways to different persons, if it would happen, all the listeners would listen to different sound (only intensity of sound changes due to distance). Same is in the case of water boiling in vessel covered by lid, when the pores between lid and vessel come into contact with ether; diverse sound is heard. It depends upon lid that how is sound. Hence this echo has not originated from sound. The way *pratibimba* of face is seen in mirror, the principal sound's echo exists in ether. Hence he says, *'pratibimba* of sound is like that of face etc.'24-26

He not only accepts *pratibimba* in case of lack sound's own class but also when the form's own class exists. He says the same:

Idamnyasya vedyasya rūpamityavabhāsate/
Yathādarśe tathā kenāpyuktamākarṇaye tviti//27//

The way 'it is face of him/her' is acknowledged in mirror. Similarly, 'I am listening to someone' also is experienced.27

यथा दर्पणादावहन्ताप्रत्ययस्यापि स्वमुखसंबन्धिनो रूपस्यान्यसंबन्धित्वेन वेद्यतया प्रतीतिः तथा 'मयैतदुक्तम्' इति परामर्शनीयस्यापि स्वयमुच्चारितस्य शब्दस्य 'केनाप्युक्तम् अहमाकर्णये' इति, अतश्च प्रतिबिम्बान्तरजातीयत्वादप्यत्र प्रतिबिम्बत्वमित्याशयः। तु-शब्दश्चार्थे स च पूर्वापेक्षया, इतिशब्दो वाक्यसमाप्तौ ।।27।।

ननु केनचिद्वक्त्रा यद्युच्चारितः शब्दो दूरे गुहाद्याकाशे प्रतिसंक्रान्तिमेति तत्तद्देशवर्तिनामेव तच्छ्रवणं भवेत् न त्वन्येषाम्? इत्याह–

नियमाद् बिम्बसांमुख्यं प्रतिबिम्बस्य यत्ततः।
तन्मध्यगाः प्रमातारः शृण्वन्ति प्रतिशब्दकम्।।28।।

यस्माद्दर्पणादाविव प्रतिबिम्बस्य नियमेन बिम्बसांमुख्यमेव भवति तस्मात्तयोः बिम्बप्रतिबिम्बयोरन्तवर्तिन एव प्रमातारस्तं बिम्बसांमुख्येन प्रवर्त्तमानं प्रतिशब्दं शृण्वन्ति, न पुनर्दूरगास्तदतिरिक्तगह्वरगुहादिदेशस्थाः–तदाभिमुख्येन तस्याप्रवर्तनात्।।28।।

Person looking into mirror realises his own form along with the fact it is *pratibimba* of that face. Similarly, he experiences 'I said this' along with 'it is said by someone'. Hence as it is of same class of *pratibimba* (the sound echoed from mouth is heard) it is *pratibimba*. In both cases difference of *bimba* and *pratibimba* is expericned.27

Question is: if a word spoken by someone is echoed in space of cave situated far away, then shall it be heard by people living their only or by others also?

Niyamād bimbasāṁmukhyaṁ pratibimbasya yattataḥ/
Tanmadhygāḥ pramātāraḥ śṛṇvanti pratiśabdakaṁ//28//

As there is rule that *pratibimba* must appear in front of *bimba*, persons lying in between, can also listen to the sound echoed.28

Pratibimba appears in front of *bimba* in case of mirror, here the *bimba* and *pratibimba* would be experienced by intermediate *pramātās* also. Same will happen in case of sound also, when the sound is generated and echoed, it would be heard by the *pramātās* falling on the path of sound. This sound would not be heard by those who are away from speaker and cave.28

ननु यद्येवं तर्हि तन्मध्यगत्वेऽपि केनापि निमित्तेनाश्रुतबिम्बाभिमतशब्दकाराः कथं बिम्बाभिमुख्येन प्रवर्तमानं प्रतिशब्दं गृह्णीयुः? इत्याशङ्क्याह–

मुख्यग्रहं त्वपि विना प्रतिबिम्बग्रहो भवेत्।
स्वपश्चात्स्थं प्रियं पश्येट्टङ्कितं मुकुरे वपुः।।29।।

'भेवदिति' प्रतिबिम्बग्रहणयोग्यदेशावस्थानात् 'स्वपश्चास्थिति' अतर्कितोपनतबिम्बभूतप्रियादर्शने विशेषणद्वारेण हेतुः।।29।।

ननूक्तयुक्त्या दर्पणादेरतिरेकेण प्रतिबिम्बं पृथक्सत्तामेव नोपलभत इति कथं तस्य बिम्बसांमुख्यं भवति? इत्याशङ्क्याह–

सांमुख्यं चोच्यते तादृग्दर्पणाभेदसंस्थितेः।।30।।

तादृग्बिम्बसंमुखो योऽसौ दर्पणः, तेनाभेदो दर्पणैकात्म्यं, तेन या प्रतिबिम्बस्य सा स्थितिरवस्थानं, तेन एतदेवास्य सांमुख्यं-यद्दर्पणो बिम्बसांमुख्येन वर्तते,

If in case, the listener falls on midway of path of sound and somehow fails to listen to *bimba* sound, will they be able to listen to *pratibimba* sound? He clears this doubt as:

Mukhyagrahaṁ tvapi vinā pratibimbagraho bhavet/
Svapaścātsthaṁ priyaṁ paśyeṭṭṅkitaṁ mukure vapuḥ//29//

The *pratibimba* can be experienced without perceiving *bimba*. Body stood behind is seen in mirror.29

Yes, it is possible, when the observer is placed in a location from where he can perceive the echo. The way lover looks at his beloved stood behind; in a mirror.29

As per the said policy, when there is no independent existence of *pratibimba* then how *pratibimba* appear in front of *bimba*? He clears this doubt and says:

Sāṁmukhyam cocyate tādṛgdarapaṇābhedasaṁsthiteḥ//30//

Upfront appearance is because it (*pratibimba*)is inherent with mirror.30

As the *pratibimba* is inherent with mirror, when mirror is present in front of *bimba,pratibimba* also is present. This only is appearance of *pratibimba* in front of *bimba*. If mirror would not

तदनधिकवृत्तित्वात् तस्य दर्पणादेः पुनरवश्यंभाविबिम्बसांमुख्यम्, अन्यथा हि प्रतिबिम्बस्योत्पत्तिरेव न स्यात्, एवमाकाशादेरपि न स्यात्, एवमाकाशादेरपि बिम्बसांमुख्येनैव हि शब्दादिप्रतिबिम्बग्राहित्वमित्यवगन्तव्यम्।।30।।

तदाह–

अतः कूपादिपिठिराकाशे तत्प्रतिबिम्बतम्।
वक्त्राकाशं सशब्दं सद्भाति तत्परवक्तृवत्।।31।।

अतो–यथोक्ताद्बिम्बसंमुखाधारविशेषैकात्म्याद्धेतोः, कूपाद्याकाशे तद्बिम्बभूतं सशब्दं वक्तुः संबन्ध्याकाशं प्रतिबिम्बितं जाततदभेदवृत्ति सत् भाति प्रतिभासते इत्यर्थः। शब्दस्य गुणत्वेन गुणिनि समवेतत्वात्तत्परतन्त्रत्वमेवेति गुणिनैव सह अस्य गुणिनि प्रतिबिम्बनं युक्तमित्युक्तम्–'आकाशे आकाशम्' इति। कूपाद्याकाशस्य वक्त्राकाशसांमुख्यं हृदयङ्गमीकर्तुं दृष्यन्तयति 'तत्परवक्तृवत्' इति–ततः प्रकृताद्वक्तुः परो वक्ता प्रतिवक्ता तस्मिन्निवेत्यर्थः, यथा वक्तृसंमुखीन एव प्रतिवक्तृसंम्बन्धी श्रोत्राकाशो वक्तृसंम्बन्धिनः

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be in front of *bimba*, *pratibimba* would not appear at all. Similarly, sky etc. appear in front of *bimba* of the form of sound and due to this the *pratibimba* evolves.30

That's said:

Ataḥ kūpādipiṭhirākāśe tatpratibimbatam/
Vaktrākāśaṁ saśabdaṁ sadbhāti tatparavaktṛvat//31//

That's why the sound echoed in the space of well etc. appears to be generated from other's mouth.31

The sound echoes in well when their is specific union between the *bimba* and the one who is base of *bimba* are present face to face. The space of well and space in which speaker is present, both splendour with *bimba* and *pratibimba* sound. Sound is quality of sky; it dwells in sky inherently. That's why the sound is dependent on sky, hence it is natural that sound would echo along with and in the sky (space would be more correct word). There are two spaces when the sound is pronounced; space of mouth and space of well. There face to face appearance can be understood as: When the speaker's sound reaches to space of well from the space of speaker. This space (space of well) is space of listener too. Listener adopts

सशब्दस्याकाशस्य प्रतिबिम्बं गृह्णाति तथा कूपाद्याकाशोऽपीति। इह खलु तत्तदिन्द्रयजं ज्ञानं गृहीतत्त त्प्रतिबिम्बमेव विषयं परिच्छिन्द्यात् अन्यथा हि निराकारस्य ज्ञानस्य नीलपीताद्यनेकविषयसाधारणत्वात् 'इदं नीलज्ञानम्, इदं पीतज्ञानम्' इति नियमो न स्यात्, अतश्च साकारं ज्ञानम्–आकारवत्तामन्तरेणास्य प्रतिकर्मव्यवस्थानुपपत्तेः।

न च यदेवास्य जनकं तदेव विषय इति प्रतिकर्मव्यवस्थापि सिद्ध्येत्, इति वक्तुं युक्तं-जनकत्वाविशेषाच्चक्षुरादीनामपि तद्विषयत्वप्रसंगात्। अथैतन्नीलेन कर्मणा सत्ता जन्यते न त्वेवं चक्षुरादिना इत्यस्य तदेकविषयत्वम्? इति चेत् नैतत्–कर्मत्वं हि कारकत्वं तच्च क्रियावेशवशाद्भवति, अन्यथा हि तद्वस्तुमात्रं स्यात्, न कारकं, नीलस्य चेह ज्ञानाख्यक्रियावेश एव विचारयितुं प्रस्तुत इति कथं तत्पूर्वमपि अस्य कर्मत्वं स्यात् इति। न जनकत्वेनापि तदेकविषत्वं सिद्ध्येत् यत्पुनर्जनकत्वाविशेषेऽपि वस्तुस्वभावकृत एवायं विशेष इत्युच्यते तत्पलायनप्रकारासूत्रणम्, इत्यलं बहुना। एतेन इन्द्रियाण्यपि

that sound too. The sound generated in both skies (spaces) echo in other's space. The way speaker's space accepts the echo, same way space of well also accepts the echo. Five sense-organs perceive different and limited knowledge as per their attribute (ear would perceive sound; nose would perceive smell etc.) If this adoption of knowledge would not be limited as per the nature of sense-organ, the *jñāna* would become limitless. In that case there would be no discrimination between yellow and blue. Hence this kind of *jñāna* is *jñāna* with definite form. This is because indeterminate *jñāna* would be without any definite role.

[Now Ācārya investigates who is father of jñāna.]

Question is: "The one by whom this *jñāna* originates only becomes the object of sense (like form, sound, smell etc.)" If it is accepted, the reverse generation would start. The defect in it is that the eyes etc. would become generator. *Karma* of the form of *nīla* (objective existent) would generate the *nīla* existents. This is not the case with eyes. Similarly, if it is accepted that father of *jñāna* is sense-object then this also is not correct. *Karma* is an agent or doer which comes into being due to exertion of action. If we don't accept this, *karma* would become object and not an agent or doer. The exertion of *kriyā* of the form of *jñāna* in objective existent only is matter of

गृहीततत्प्रतिबिम्बान्येव तत्तद्विषयपरिच्छेदमाधातुमुत्सहन्ते इति साधु दृष्यान्तितम्–'तत्परवक्तृवदिति' यद्यप्येतत् श्रोतृमात्रे संभवति तथाप्यभिनिवेशादिना वक्तृप्रतिवक्त्रोः परस्परमवश्यंभावि सांमुख्यमित्येतन्निदर्शनीकृतम्।

श्रोतृणां पुनरसांमुख्यमपि संभाव्यते, तथाहि–एवं वदन्तो लौकिकाः श्रोतारो दृश्यन्ते 'न मया श्रुतमनेनोक्तमिति'। यद्वा सामान्येन कूपाद्याकाशे प्रतिबिम्बितो वक्त्राकाशः पर इव वक्ता भाति–वक्त्रन्तरेण इव उच्चारितः शब्द श्रूयते इत्यर्थः। एवं प्रतिबिम्बमपि तदभेदवृत्तित्वाद्बिम्बसंमुखमेवेति युक्तमुक्तम् 'नियमाद् बिम्बसांमुख्यं प्रतिबिम्बस्येति'।।31।।

अत एव च बिम्बप्रतिबिम्बयोर्मध्यदेशग एव प्रमाता तत्तद्गृह्णाति नान्य इत्याह–

thought. In that case, how it would become *karma* before exertion of action. The blue colour of blue object could only be perceived when it is seen (Same is said in last line, perception only is exertion of action of the form of knowledge.), hence the object of sense can't be father. If it is considered as father, then also their unanimity would not be proved. The sense-objects are accomplished as per the nature of object. Hence, it is proved that senses adopt *pratibimba* of various subjects of sense-objects. Due, to this the subjects of sense-objects are limited. Senses also become capable to make brain understand about different objects while adopting the *pratibimba* of those objects. As said in *śloka* that listener perceives as if sound is generated by someone else. Then also the face to face appearance of speaker and listener due to their mutual attachment is seen here.

Those who are merely listeners may or may not appear face to face with speaker. We have seen a few listeners who say, "I have not heard them." Or else, in general it appears that the space of well is space of some other speaker. He feels that words are of some other speaker. This way, *pratibimba* and *bimba* always dwell face to face. This again proves what was said in *ś*-28.31

That's why *pramātā* dwelling between *bimba* and *pratibimba* only accepts it, no one else. He says the same:

यथा चादर्शपाश्चात्यभागस्थो वेत्ति नो मुखम्।
तथा तथाविधाकाशपश्चात्स्थो वेत्ति न ध्वनिम्।।32।।

मुखमित्यन्यसंबन्धिमुखप्रतिबिम्बं, तथाविधेति बिम्बसंमुखीनः पश्चात्स्थो-गह्वरगुहाप्रायदेशस्थ इत्यर्थः। ध्वनिमिति प्रतिश्रुत्कालक्षणं, नो वेत्ति इति वेदनमात्र-निषेधात्प्रतिबिम्बस्य वस्तुतोऽवस्थानमस्तीति सूचितम्, न हि ज्ञानाभावाज्ज्ञेयस्याप्यभाव इति भावः- तेनोत्पन्नमपि प्रतिबिम्बं योग्यदेशावस्थानाभावान्न जानातीत्यर्थः, यद्यपि चैतन्नियमाद् बिम्बसांमुख्यमित्यादिनैव गतार्थं तथापि रूपप्रतिबिम्बसाजात्योपोद्बलनाय पुनरुपात्तम्।।32।।

नन्वत्र रूपप्रतिबिम्बजातीयत्वं किमंशांशिकया सर्वसर्विकया वा? तत्राद्ये पक्षे वस्तुभूतशब्दजातीयत्वमपि प्रतिभासमानत्वादिना केनाप्यंशेनास्तीति तद्रूपतापि प्रसक्ता

Yathā cādarśapāścātyabhāgastho vetti no mukham/
Tathā tathāvidhākāśapaścātstho vetti na dhvanim//32//

The way person standing behind mirror can't see his face, same way the listener standing away from the space of sound would not be able to listen to the sound.32

Face-*pratibimba* of face is present in front of mirror, it can't be seen by the one standing behind the mirror. Similarly, the one standing away or in some cave etc. would not be able to listen to the sound produced in sky. If in case one is not able to listen to sound, then it doesn't mean that their is lack of *vedya* (*pratibimba* in this case). Hence, it is not that *jñeya* would be absent in absence of *jñāna*. Hence, although the *pratibimba* has evolved but *pramātā* could not perceive it, due to lack of specific space where *pratibimba* could be perceived. Hence it is proved that *pratibimba* of 'form' and 'sound' have homogeneity, which was said in ś-27.32

Question is: whether homogeneity between '*bimba* and *pratibimba* of sound' and '*bimba* and *pratibimba* of form' is complete or partial? If it is partial, then homogeneity is due to echo and is up to certain degree, due to which there is similarity in both sounds. If it is complete then hands etc. should also be

स्यात्, सर्वसर्विकया चैतन्नास्ति-यदुत्पन्नेऽपि रूपप्रतिबिम्बे हस्तादेर्बिम्बस्य प्रतीतिः, इह तु न तथा,- इत्याशंकां दर्शयति

शब्दो न चानभिव्यक्तः प्रतिबिम्बति तद्ध्रुवम्।
अभिव्यक्तिश्रुती तस्य समकालं द्वितीयके।।33।।
क्षणे तु प्रतिबिम्बत्वं श्रुतिश्च समकालिका।

इह शब्दस्तावत् अनभिव्यक्तोऽनुच्चारितः प्रतिबिम्बात्मतां नाभ्येति इति नूनमसौ प्रथमे क्षणे स्थानकरणभिघातादभिव्यक्तः सन् श्रोत्रेन्द्रियग्राह्यतामवगाहते। द्वितीये क्षणे पुनः प्रतिबिम्बतामश्नुवानः श्रूयते, इति-नास्योच्चारितप्रध्वंसिनो बिम्बसंमतस्य प्रतिबिम्बात्मतावसरे प्रतीतिः, अतश्च नात्र रूपप्रतिबिम्बजातीयत्वं-तत्र प्रतिबिम्बाकालेऽपि बिम्बस्य प्रतीतेः।।33।।

perceived along with face, in case of form but this does not happen in case of sound. He clears this doubt and says:

Śabdo na cānabhivyaktaḥ pratibimbati taddhruvam/
Abhivyaktiśrutī tasya samakālaṁ dvitīyake//33//
Kṣaṇe tu pratibimbatvaṁ śrutiśca samakālikā/

Word not pronounced would not echo. Its pronunciation and hearing happens simultaneously. That is sure.33. At second instance evolution of its *pratibimba* and listening happens simultaneously.

[Here the scenario is divided into two instances. First instance is when the sound evolves and the second is when the word echoes.]

If the word is not pronounced, it would not echo. Hence, during first instance when the sound is generated due to strike of *karaṇa* (*vāk*; sense of speaking) with *sthāna* (parts of mouth like palate, teeth etc.) then ear listens to it. In second instance it becomes *pratibimba* and is heard like that. The sound once pronounced, decays; hence it is not realised consistently the way form is realised when someone stands in front of mirror (Form-image would be visible till the time viewer is present in front of mirror). Hence here the homogeneity would not be like that of form, where *bimba* and *pratibimba* exist simultaneously.33

तदेतन्नेत्याह-

तुल्यकालं हि नो हस्ततच्छायारूपनिश्चयः।।34।।

निश्चय इति विमर्शत्मावभासः, तत्रापि न प्रतिबिम्बकाले बिम्बस्य प्रतीतिः, न हि प्रतिबिम्बप्रतीतौ बिम्बस्यापि हस्तादेः प्रतीतिर्युक्ता-युगपत्प्रतीतिद्वयोदयविरोधात्, न चेयं चित्रज्ञानवदेकैव उभयालम्बना-बिम्बप्रतिबिम्बयोर्विदूरदेशवर्तित्वात् अविच्छेदेन प्रतिभासाभावात्। ननु हस्तादेः प्रतिभासाभावेऽपि वस्तुनोऽवस्थानमस्ति? इति चेन्नैतत्-आभास एव हि सर्ववस्तुव्यवस्थापकः तमन्तरेण अर्थानां सत्त्वासत्त्वनिश्ययायोगात्, स एव चात्र नास्ति, इति हस्तादेर्बिम्बस्य वस्तुतः सद्भावोऽस्ति किं तु प्रतिबिम्बात्मतावसरे तस्य प्रतीतिरेव न भवेदित्यत्रापि न बिम्बप्रतिबिम्बयोर्यगुगपत्प्रतीतिरितिस्थितमेवास्य तज्जातीयत्वम्।।34।।

एवं नैयायिकमतापहस्तनेन प्रतिबिम्बपरमार्थमुपपाद्य प्रकृतमेवोपक्रमते-

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He says it is not:

Tulyakālaṁ hi no hastatacchāyārūpaniścayaḥ//34//

The hand and its image are not perceived simultaneously.34

Now he talks about simultaneous acknowledgement of *bimba* and *pratibimba* of form. He says that simultaneous splendour is not possible. As hand and its image have *bimba* and *pratibimba* relation, they can't be acknowledged simultaneously. This realisation is not like realising a picture, in which everything is seen simultaneously. As *bimba* and *pratibimba* dwell in two different spaces, their holistic (one) realisation is not possible. Question is: What if we say hand would be there no matter it is realised or not? Answer is: it is not true as realisation only settles the object. Without realisation it is not possible to conclude whether object is there or not. As it is not here (with respect to simultaneous realisation of hand and its image) then what is *pramāṇa* behind existence of *bimba* of hand. (Now look at case of sound) in second instance when the original sound decays then *pratibimba* evolves hence *bimba* and *pratibimba* don't evolve simultaneously.34

This way, while denouncing *Naiyāyika* belief and establishing *pratibimba* belief he now begins the topic under discussion:

इत्थं प्रदर्शितेऽमुत्र प्रतिबिम्बसतत्त्वके।
प्रकृतं ब्रूमहे तत्र प्रतिबिम्बनमर्हति।।35।।

शब्दो नभसि सानन्दे स्पर्शधामनि सुन्दरः।
स्पर्शोऽन्योऽपि दृढाघातशूलशीतादिकोद्भवः।।
परस्थः प्रतिबिम्बतवात्स्वदेहोद्धूलनाकरः।।36।।

तदाह–तत्रेत्यादि, तत्रेति एवंस्थिते सतीत्यर्थः। नभसीति तत्रैव शब्दस्य नैर्मल्यात्, स च परस्थः सन् प्रतिबिम्बनमर्हतीत्यन्वयः, एतच्च सर्वत्रैव योज्यम्, सानन्दः इति आनन्दस्थानात्मके कन्दहृत्तालुतलादौ आधारविशेषे, तत्रैव हि स्पर्शस्य नैर्मल्यान्मिथुनोपभोगसमुचितः स्पर्शः प्रतिसंक्रामति येन धातुनिःष्यन्दसुखाद्यपि स्यात्। अत एवानन्दातिशयकारित्वात् 'सुन्दर' इत्युक्तम्। अन्यो दुःखादिकारित्वादसुन्दरोऽपि स्पर्शोऽर्थात् दुःखाद्यात्मके मत्तगन्धजठरकूर्मनाडीकण्ठप्रभृतौ आधारविशेषे प्रतिसंक्रामति येन मूर्च्छाद्यपि स्यात्, परस्थ इति परानुभूयमानः,तत्र हि स मुख्य इति भावः।

Itham pradarśite'mutra pratibimbasatattvake/
Prakṛtaṁ brūmahe tatra pratibimbanamarahati//35//
Śabdo nabhasi sānande sparśadhāmani sundaraḥ/
Sparśo'nyo'api dṛḍhāghātaśūlaśītādikodbhavaḥ//
Parasthaḥ pratibimbatvātsvadehoddhūlanākaraḥ//36//

This way, after explaining principles of *pratibimba* now I would tell about prime topic. The purity with respect to sound is present in space. (Same way) place where the heat or cold is experienced have (purity) of touch. (This touch) entices our body when it reflects while dwelling in others.36

The purity of sound dwells in space hence quivering of *pratibimba* of sound is possible there. This principle is applied elsewhere also. Genital, heart and palate have purity with respect to touch, these organs give pleasure and *pramātā* experiences pleasure of orgasm, hence these are called beautiful. On the other hand, ugly touch is experienced in anus, stomach and throat due to which one may fall unconscious etc. When it is experienced by others (*parastha*) it is prime (when you touch someone he would experience your touch in that

एतच्चोपलक्षणं–तेन स्मर्यमाणोत्प्रेक्ष्यमाणादिरूपोऽप्यसौ एवं स्यात्। प्रतिबिम्बत्वं च अस्य कुतो लक्ष्यते? इत्याह–'प्रतिबिम्बत्वात्स्वदेहोद्धूलनाकर इति, एतच्च सुखदुःखयोरनुभवे समानमित्यविशेषेणोपात्तम्।।35–36।।

नन्वेवमर्थक्रियाकारित्वादेषु मुख्य एव स्पर्शः किं न भवति? इत्याशङ्क्याह–

न चैष मुख्यस्तत्कार्यपारम्पर्याप्रकाशनात्।।37।।

मुख्य इति बिम्बरूपः, तस्य स्पर्शस्य यत्कार्यमानन्दादि तस्य यत् पारम्पर्यं–प्रबन्धेन प्रवृत्तिः तस्यानवभासनात्, साक्षाद्धि संनिहिते कारणे कार्यमविच्छेदेनैव उद्गच्छद्भवति, न चैवमिह, इत्यस्य न मुख्यत्वम्।।37।।

एतदेवान्यत्राप्यतिदिशति–

case that touch would be prime). Sometimes it evolves from memories and sometimes it evolves in imagination. While being *pratibimba* it would shake our own body (when someone touches you for the sake of pleasure, once touched you would also fill with joy as you would also experience that you are touched.). As the touch is same during joy and sorrow, it is said to be generic.35-36

Question is that as it is doer of action which fulfils objective, why this (*pratibimba of*) touch is not prime? He clears this doubt and says:

Na caiṣa mukhyastatkāryapārmparyāprakāśanāt//37//

It is not the prime touch as it does not show the complete chain of this process.37

Prime touch is touch of the form of *bimba*. As its work is to make one feel pleasure etc. Work would happen continuously only when the cause behind it is always vested with it. (The touch was done for the sake of pleasure, when the lover touches his beloved he feels joy. When prime touch is ignored the experience of lover would be missed and the entire process would collapse. This also shows that *bimba* and *pratibimba* both should be present for complete realisation.).37

He applies the same at other places also:

एवं घ्राणान्तरे गन्धो रसो दन्तोदके स्फुटः ।।38।।

दन्तोदक इति निर्मलरसगुणयुक्ते-रसनेन्द्रियाधिष्ठानभूत इत्यर्थः ।।38।।

एवं प्रतिश्रुत्कावद्रसादिप्रतिबिम्बानामपि रूपप्रतिबिम्बजातीयत्वं कटाक्षयन् यथासंभवं व्यवस्थां दर्शयति

यथा च रूपं प्रतिबिम्बितं दृशोर्न
चक्षुषान्येन विना हि लक्ष्यते।
तथा रसस्पर्शनसौरभादिकं
न लक्ष्यतेऽक्षेण विना स्थितं त्वपि।।39।।

इह अवभासनमात्रसारमेव प्रतिबिम्बसतत्त्वमित्युक्तं बहुशः, अवभसानं च तत्तद्विषयग्राहकेन्द्रियानुग्राहकान्तः करणाधिष्ठानायंत्तम्, यतः संनिहितेऽपि दर्पणादौ यदि चक्षुरादीन्द्रियजातमन्तःकरणाधिष्ठितं न जातं तत्को नाम मुखादिप्रतिबिम्बावभासः, ततश्च

Evaṁ ghrāṇāntare gandho raso dantodake sphuṭaḥ//38//

Same way the smell quivers in nose and *danotdaka* quivers due to *rasa* (taste).38

Dantodaka is the pure fluid which flows in the root of teeth from tongue, when the taste is reflected on tongue.38

Now he tells possible procedure of evolution of *pratibimba* of taste etc. while doing critical assessment on its homogeneity with form's *bimba* and *pratibimba*, as it was done in case of echo:

Yathā ca rūpaṁ pratibimbitaṁ dṛśorna
cakṣuṣānyena vinā hi lakṣyate/
Tathā rasasparśanasaurabhādikaṁ
na lakṣyate'akṣeṇa vinā sthitaṁ tvapi//39//

The way form reflected in eyes can't be seen without eyes of others, same way the touch and smell of flower can't be experienced without sense-organs.39

Here it is repeatedly said that *pratibimba* is merely splendour. This splendour is controlled by *antaḥkaraṇa* which are promoter of sense-organs. For ex: *Pratibimba* would not be seen in a mirror lying near by until the *indriya* (sense-organ) would communicate with *antaḥkaraṇa*. Hence, *pratibimba*

दृशोः दृगिन्द्रियाधिष्ठेययोः गोलकयोः प्रतिसक्रान्तं रूपमन्येन अन्यसंबन्धिना चक्षुरिन्द्रियेण विना नाभिलक्ष्यते–चक्षुरिन्द्रियान्तरव्यापारमन्तरेण न निर्भासत इत्यर्थः। न केवलं तत्परिच्छेद कौशलशून्ये दर्पणादौ प्रतिसंक्रानतस्य रूपस्यावभासने अन्यसंबन्धिचक्षुरिन्द्रियोपयोगो यावत्स्वयमेवं कुशलयोर्दृशोरपि इति दर्शयितुमुक्तं 'दृशोरिति'। न खलु चक्षुरञ्जनादिवदतिसंनिकृष्टं परिच्छेत्तुमलमिति भावः, तेन न इन्द्रियव्यापारमन्तरेणैतन्निर्भासत इति तात्पर्यम्। एवं यथैतत्तथा रसादि प्रतिसंक्रान्तं सत् स्थितमपि स्वेन्द्रियव्यापारमन्तरेण पुनर्न लक्ष्यते नावभासत इत्यर्थः। अत्र चक्षुरादीन्द्रियाणामवभासनान्यथानुपपत्त्या अन्तःकरणाधिष्ठानं लक्ष्यते इति न स्वकण्ठेनैतदुपात्तम्, अन्यथा हि व्याप्रियमाणमपि चक्षुरादि न किंचित्परिच्छिन्द्यात्। ननु इह रूपशब्दयोरन्तश्चक्षुःश्रोत्रादौ बहिश्च दर्पणाकाशादौ प्रतिबिम्बयोग इति बाह्यं प्रतिबिम्बमन्यसंबन्धिभ्यां चक्षुश्रोत्राभ्यां परिच्छिन्द्यते इत्युपपन्नम्। स्पर्शादि पुनरन्तर्देह एव कन्दादौ प्रतिसंक्रामति इति तत्र स्थितं, तत्परसंतानस्य नित्यानुमेयत्वाच्च अन्यस्य संबन्धिनो बाह्येन्द्रियज्ञानस्य विषयो न भवेत्, तत्कथमुक्तं–रूपप्रतिबिम्बवदेतदक्षेण विना न लक्ष्यते इति।।39।।

तदाह–

reflecting in eyeball the main apparatus of *indriya* of sight, can't be seen until someone else doesn't see it. This is not merely applied in case of seeing form, which reflects in mirror-the base of *pratibimba*. This is applied on form reflected in own eyes also. The colossal applied in eye is not seen by owner of eye, someone else sees that. Similarly, the taste etc. also reflects but can't splendour without entering into transaction with *indriya*. It is to be understood that sense-organs like eyes etc. must be associated with *antaḥkaraṇa* or else, eyes etc. would not be able to experience anything. Question is: In case of form and speech (*tanmātrās*) the *pratibimba* evolves in intrinsic organs like eyes and ear respectively along with extrinsic bodies like mirror and space, that's why the external *pratibimba* is seen different from internal *pratibimba*, this is accepted, however in case of touch the *pratibimba* evolves in genital etc. in that case it would not be realised by any extrinsic sense organ. Then how it is said that this can't be realised with sense organs as it is in case of *pratibimba* of form?39.

That's said:

न चान्तरे स्पर्शनधामनि स्थितं।
बहिःस्पृशोन्याक्षधियः स गोचरः।।40।।

आन्तरे इति अन्तर्देहवृत्तित्वात्, स्पर्शनधामनीत्युपलक्षणम् तेन गन्धरसक्षेत्रयोरपि ग्रहणम्, अन्याक्षधिश्चान्तरस्पर्शाद्यग्रहणे बहिःस्पृश' इति विशेषणद्वारको हेतुः, स इति गोचरशब्दापक्षो निर्देशः। एवमन्तर्देहवृत्तित्वात्कन्दादेः स्पर्शादिक्षेत्रस्य च चक्षुर्गोलकादिवत् प्रमात्रन्तरे इन्द्रियगोचरता नास्तीति।।40।।

तत्र स्थितं स्पर्शादि अन्तःकरणाधिष्ठितस्वेन्द्रियव्याापारदेव निर्भासत इत्याह–

अतोऽन्तिकस्थस्वकतादृगिन्द्रिय-
प्रयोजनान्तःकरणैर्यदा कृता।
तदा तदात्तं प्रतिबिम्बमिन्द्रिये
स्वकांक्रिया सूयत एव तादृशीम्।।41।।

Na cāntare sparśanadhāmani sthitaṁ/
Bahiḥspṛśonyākṣadhiyaḥ sa gocaraḥ//40//

Sense to realise touch etc. are settled within. These can't be realised by senses and intellect of extrinsic pramātās.40

Touch, taste and smell are realised intrinsically by the *indiryas*. It is not the case with form and sound; these are realised by extrinsic senses, that's said,'which have extrinsic display (word used is touch instead of display in *śloka*)'. This way, *kanda*, internal part of nose and *dantodaka* can't be seen using eyeball. They can only be realised.40

The touch etc. occurred there are realised by their respective *indriyas* only, established within *antaḥkaraṇa*, that he says:

Ato'antikasthasvakatādṛgindriya-
prayojanātaḥkaraṇairyadā kṛtā/
Tadā tadāttaṁ pratibimbamindriye
Svakāṁkriyāṁ sūyata eva tādṛśīm//41//

Hence, when the relevant *indriya* is induced by *antaḥkaraṇa* then that received *pratibimba* does relevant action.41

अतो-यथोक्तादान्तरत्वादेर्हेतो:, मन:प्रभृतीनामन्त:करणानां क्रमेण सर्वेन्द्रियसंयोग-संभवादन्तिकस्थं संयुक्तं स्वकं विषयौचित्येन नियतं तादृगिन्द्रियघाताद्यभावाददुष्टं च तदिन्द्रियं त्वगादि तस्य प्रयोजनान्त:करणकर्तृका स्पर्शादौ विषये प्रेरणा यदा भवेत् तदार्थाद् बिम्बभूतबाह्यस्पर्शादिसंनिकर्षात् जाते इन्द्रिये-इन्द्रियज्ञाने, गृहीताकारस्यैव ज्ञानस्य तत्तन्नियतविषय परिच्छदोपपत्तेः पूर्वमुक्तत्वात् स्पर्शाद्यात्म प्रतिबिम्बमात्तं गृहीतं सत् तादृशीमानन्दादिलक्षणां स्वकां बिम्बसंमतामर्थक्रियां सूयते करोतीत्यर्थः। अत एव चात्र वास्तवत्वं-सर्वत्रैव ग्राहकभावस्यैवभावात्।।41।।

बाह्यबिम्बाभावे पुनः स्मर्यमाणं स्पर्शादि स्वक्षेत्रे प्रतिसंक्रान्तमपि न सत्यार्थक्रियाकारि इत्याह-

न तु स्मृतान्मानसगोचरादृता
भवेत्क्रिया सा किल वर्तमानतः
अतः स्थितः स्पर्शवरस्तदिन्द्रिये
समागतः सन्विदितस्तथाक्रियः।।42।।

स्मृतादिति बहिरस्यासंभव उक्त:-तस्या अतीतार्थविषयत्वात्, मानसज्ञानस्य हि

Hence due to this intrinsic reason only *antaḥkaraṇa* like *mana* etc. interact with respective *indriyas*. For ex. when the skin interacts with *antaḥkaraṇa* the *pratibimba* of touch etc. is realised. By the virtue of this pleasure due to joy etc. is realised. This realisation is like *pratibimba* only.41

In case of touch, if extrinsic *bimba* is not present and someone merely remembers the touch then even though the *pratibimba* would be there the real experience of this phenomenon would not be there. He says the same:

Na tu smṛtānmānasagocarādṛtā
bhavetkriyā sā kila vartmānataḥ/
Ataḥ sthitaḥ sparśavarastadinidriye
samāgataḥ sanviditastathākriyaḥ//42//

Being evolved due to imagination they are not realised extrinsically but are felt mentally. Due to this touch etc. are experienced in those senses as if this entire exercise really took place.42

Being subject of memory, this action (of realisation of

सुगन्धिबन्धूकादि बहिरसंभवदपि विषयो भवेदिति भावः। ऋता भवेत्, न तु न भवेदेव इत्यभिप्रायः। स्मर्यमाणादपि हि स्पर्शादेः सुखादि स्यात्, किंतु न तत्सत्यं-प्राबन्धिन्यास्तप्रवृत्तेरभावात्, अत्र हेतुः-सा किल वर्तमानत इति, किलेति हेतौ, यतः सा अर्थक्रिया वर्तमानतो बहिः संभवत एवार्थद्भवतीत्यर्थः, तदाह अत इत्यादि, अत उक्ताद्बहिर्बिम्बात्मना संभवन् उत्कृष्टः स्पर्शः तदिन्द्रिये-स्पर्शनेद्रियज्ञाने, समागतो-दत्तप्रतिबिम्बः, अत एव विदितः सन्, तथाक्रियः-सत्यनिजार्थक्रियाकारी भवतीत्यर्थः।।42।।

नन्वेवं सत एवार्थस्य प्रतिबिम्बार्पणाक्षमत्वात् बहिरसंभवन् स्पर्शादिः प्रतिसंक्रान्तिमेव नैतीति स्मृत्यादौ को नामार्थक्रियामेव कुर्यात् यस्या असत्यत्वमपि परिकल्प्येत? इत्याशङ्क्याह-

असंभवे बाह्यगतस्य तादृशः
स्व एव तस्मिन्प्रतिबिम्बतस्तथा।
करोति तां स्पर्शवरः सुखात्मिकां
स चापि कस्यापि नाडिसंततौ।।43।।

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pratibimba of touch or smell etc.) is not any extrinsic action however it commences in mind. For ex. remembrance of touch. One may be pleased due to it but it is not real as this pleasure is because of memory-*bimba* the cause which is out of system. Due to this the touch, taste or smell etc. evolve in respective *indriyas* and it is felt that the action to evolve such experiences, were really commenced. They look like they are real.42

The capacity to bestow *pratibimba* is in *Sat* only. Touch which is impossible (to be experienced) extrinsically can't reflect back. Then who will manage the commencement of realisation of *pratibimba* of touch in memories? He clears this doubt as:

Asaṁbhave bāhyagatasya tādṛśaḥ
sva eva tasminpratibimbatastathā/
Karoti tāṁ sparśavaraḥ sukhātmikāṁ
sa cāpi kasyāmapi nāḍisaṁtatau//43//

When any extrinsic *bimba* is not present then *sva* only reflects in the region of touch and makes one feel pleased. This is experienced in any specific artery.43

बाह्यबिम्बाभावे तत्सदृशः स्मृत्यादिविकल्पैरुल्लिखितः स्व एवाकारीभूतः स्पर्शादिर्न तु बाह्यः तस्मिन् स्पर्शक्षेत्रादौ प्रतिबिम्बितः सन् तथा स्वौचित्यादसत्यां सुखलक्षणां तामर्थक्रियां करोतीति वाक्यार्थः। ननु कन्दादीनां बहुनां स्पर्शक्षेत्राणां संभवात् किं सर्वत्रैव स्पर्शः प्रतिसंक्रामति उत कुत्रचिदेव? इत्याशङ्क्याह 'स चापि कस्यामपि नाडिसंततावििति' कस्मिंश्चिदेवनाडिसंतत्यात्मके कन्दादावाधारविशेष इत्यर्थः, कन्दादिप्राधान्याद्धि केषांचित्केचिदेवाधारविशेषाः संभवन्तीति–यत्रैवैषां नैर्मल्यातिशयः तालुतल इव षण्ठानां तत्रैव तेषां स्पर्शप्रतिसंक्रान्तिरिति भावः।।43।।

एवं प्रतिबिम्बसतत्त्वमुपपाद्य प्रकृते योजयति–

तेन संवित्तिमकुरे विश्वमात्मानमर्पयत्।
नाथस्य भासतेऽमुष्य विमलां विश्वरूपताम्।।44।।

तेन समनन्तरोक्तेन हेतुना, विश्वं संवित्तिरेव स्वच्छतातिशयान्मकुर तस्मिन्नात्मानमर्पयत्–प्रतिबिम्बं दददमुष्य संवित्त्यात्मनो नाथस्य विमलां युक्त्यनुभवोपपादितत्वान्निरवद्यां विश्वरूपतां स्वात्माभिन्नातां वदते–भासयति, संवित्तेरतिरेकेण न स्फुरति

Sva only quivers in the region of touch as *pratibimba* when there is lack of any extrinsic *bimba*. It kicks of the process by which one realises the pleasure of touch; as per its own form. It is felt in the region where arteries like *kanda* etc. are present. The specific region has specific touch due to excess of relevant purity and there only relevant *pratibimba* of touch is realised. For ex. *ṣaṇṭha* letters (*ṛ* etc.) are realised on palate as palate is pure with respect to them.43

After narrating the elementary fundamentals of *pratibimba* he now narrates the main topic:

Tena saṁvittimukare viśvamātmānamarpayat/
Nāthasya vadate'muṣya vimalāṁ viśvarūpatām//44//

Hence this world in itself splendours in *Saṁvitti-makura*. The Lord of *Saṁvida* splendours his pure *Viśvarūpa* (form) in that mirror.44

As per the reasons given earlier, the world offers itself to the supreme pure mirror, which is mirror of *Saṁvitti* (*Saṁvitti makura*); as *pratibimba*. She splendours pure Lord of *Saṁvida* in

इति यावत्, न खलु दर्पणादेः स्वाधारान्मुखादेः पृथक् स्वातन्त्र्येण प्रतिभासो भवतीति भावः, तेन निखिलमिदं जगत् संवित्त्यात्मनः परमेश्वरस्ययैवैकस्य रूपमिति पिण्डार्थः। यदुक्तं प्रज्ञालंकारे

'एवं तर्हि जगत एकस्यैव कस्यचिदनंशस्य
यथोक्तविधिना रूपमस्तु किं नः क्षीयते।'

इति। वदत इति 'भासनोपसंभाषा॰' (पा॰सू॰ 1/3/47) इत्यादिना भासने आत्मनेपदम्।।44।।

ननु संवित्तेरनतिरिक्तमेव चेद्विश्वं तत्संवित्त्यात्मकत्वात्तस्य तद्धर्मधर्मित्वमपि स्यात्? सत्यम्–अस्त्येव तत्, इति बाह्यदृष्यान्तपुरःसरमाह–

यथा च गन्धरूपस्पृग्रसाद्याः प्रतिबिम्बिताः।
तदाधारोपरागेण भान्ति खड्गे मुखादिवत्।।45।।
तथा विश्वमिदं बोधे प्रतिबिम्बितमाश्रयेत्।
प्रकाशत्वस्वतन्त्रत्वप्रभृतिं धर्मविस्तरम्।।46।।

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herself; inherently. Hence this world is inherent with *Saṁvida*. The mirror doesn't splendour anything other than face. Hence this entire world is of the form of *Parameśvara* who is of the form of *Saṁvitti*. This is precise explanation. As said in *Prajñālaṅkāra*:

'What is the loss, if it is accepted this world is nothing but him.''

Word *'vadate'* is used in the sense that there is no one other than *Śiva,* as per *Pāṇinī sūtra* 1.3.47 which is *bhāsanopasaṁbhāṣājñānayatnavimatyupamantraṇeṣu vadaḥ*.44

If the world is associated with *Saṁvida* then there must be *dharmī-dharma* relation between the two. He supports this while giving some out of the box citations:

Yathā ca gandharūpaspṛgrasādyāḥ pratibimbitāḥ/
Tadādhāroparāgeṇa bhānti khaḍge mukhādivat//45//

Tathā viśvamidaṁ bodhe pratibimbitamāśrayet/
Prakāśatvasvatatratvaprabhṛtiṁ dharmavistaram//46//

इह खलु रूपादयः प्रतिबिम्बिताः सनतः स्वाधारोपाधिवैष्ट्येनैव अवभासन्ते, यथा खड्गे तद्धर्मोर्ध्वताद्युपरक्ततया मुखं तथा महति सूक्ष्मे वा दर्पणे तथात्वेनेति, तद्वद्विश्वमपीदं प्रकाशे प्रतिबिम्बितं सत् प्रकाशमानत्वादि तद्धर्मजातामश्रयेत्–स्वीकुर्यादिवेत्यर्थः। प्रकाशादनतिरिक्तत्व एव हि विश्वस्य प्रकाशमानत्वं स्यात् अन्यथा हि प्रकाशमानत्वायोगात् न किंचिदपि स्फुरेत्, अत एव च स्वयं प्रकाशमानत्वादस्य स्वातन्त्र्यं; प्रकाशादतिरिक्तत्वे हि जडस्य नीलसुखाद्यात्मनो विश्वस्य स्वयमप्रकाशरूपत्वात् स्वात्मना न प्रकाशः अपितु परेण इति परापेक्षायां पारतन्त्र्यं भवेदिति भावः, अत एव च सर्वमेवेदं वेद्यजातं प्रकाशात्मनः परमेश्वरस्य शरीराभूतम्–इति प्रकाशात्मत्वाद्विश्वात्मैव, तदुक्तम्

'प्रदेशोऽपि ब्रह्मणः सार्वरूप्यमनतिक्रान्तश्चाविकल्प्यश्च'

The way smell, form and taste etc. splendour along with their deceitful qualities and reflect as per their beings; the way face splendours in sword. Same way, this world reflects as *pratibimba* in *Saṁvida* of the form of *Cit* while carrying the qualities like being *prakāśa* and having *Svātantrya*.45-46

When form etc. reflect, they reflect as per the deceitful speciality reflection. The way, face is seen stretched upwards and downwards in sword and reflects in mirror as per its length and breadth. Same way, this world also reflects like *pratibimba* in *Prakāśa* of the form of *Bodha* and hence it acquires attributes of *prakāśa*. The world would possess the attributes of *prakāśa* only when it would be indifferent from *prakāśa*. Or else, nothing would splendour without *prakāśa*. As it splendours on its own, it is said that world has *Svātantrya*. If it wouldn't be so, world comprising *nīla* and *sukha* wouldn't splendour on its own. It would splendour due to something else and hence it would be called as dependent. Hence this entire revealed world is body of *Parameśvara* and hence being of the form of *Prakāśa*, the *Parameśvara* is of the form of world. That's said:

'The region of *Brahma* is beyond all the forms and *vikalpas*.'

इति। तथा

'एकैकस्यापि तत्त्वस्य षट्त्रिंशत्तत्त्वरूपता'।

इति च।।45-46।।

ननु रूपादीनां मध्यात्क्वचिदेव किंचित्प्रतिबिम्बिमेतीति प्रतिपादितं प्राक्, तत्कथं रूपाद्यात्मकं निखिलमेव विश्वमेकस्मिन्बोधे प्रतिसंक्रान्तिमियात्? इत्याशङ्क्याह-

यथा च सर्वतः स्वच्छे स्फटिके सर्वतो भवेत्।
प्रतिबिम्बं तथा बोधे सर्वतः स्वच्छताजुषि।।47।।

सर्वत इति स्फटिकपक्षे सर्वस्याः पूर्वापरादिकाया दिशः, बोधपक्षे सर्वस्माद्रूपादेः, यद्यपि सर्वतः स्वच्छे स्फटिके सर्वतो रूपमात्रप्रतिबिम्बमेव भवेदिति नास्य दृष्टान्तस्य रूपादिप्रतिबिम्बग्रहणसहिष्णौ बोधे साम्यं तथापि यथायथं स्वच्छतातिशयसम्भवात् भावानां प्रतिबिम्बग्रहणोत्कर्षप्रतिपिपादयिषया एतदुपात्तम्, तथाहि दर्पणस्य पुरोभाग एव खड्गस्य पूर्वापरभागयोरेव स्फटिकस्य च सर्वतः एव स्वच्छतातिशय इत्येषां यथायथं प्रतिबिम्बग्रहणे

And

'All elements have attributes of all thirty-six elements.'45-46

Question is, it was said earlier that anyone amongst form etc. (*tanmātrās*), reflect. Then how this entire world comprising forms etc. is said to be present within *Saṁvida*? He clears this doubt and says:

Yathā ca sarvataḥ svacche sphaṭike sarvato bhavet/
Pratibimbaṁ tathā bodhe sarvataḥ svacchatājuṣi//47//

The way *pratibimba* is seen in *sphaṭika's* all sides, as it is pure all around, (entire world reflects) in *Bodha* which is pure all around.47

When it is said that *sphaṭika* (crystal) is pure all around it means, from east, west all directions. Although it is not eligible to be compared with *Bodha*, as crystal is pure with respect to form only and *Bodha* is pure with respect to all *tanmātrās* then also it is used here because of its capability to reflect the form in all directions. *Sphaṭika* is pure all around and sword is pure to reflect form in two directions, hence they reflect form as per their capabilities. Similarly, the *Bodha* has purity with respect

तारतम्यं संभवति, एवं बोधस्यापि सर्वतः स्वच्छत्वाद्रूपादिप्रतिबिम्बग्रहणे सामार्थ्यमिति, एवं च स्फटिकादपि अत्यन्तस्वच्छो बोध इति तात्पर्यार्थः।।47।।

ननु का नामास्य ततोऽप्यत्यन्तस्वच्छता? इत्याह–

अत्यन्स्वच्छता सा यत्स्वाकृत्यनवभासनम्।
अतः स्वच्छतमो बोधो न रत्नं त्वाकृतिग्रहात्।।48।।

इह खलु प्रकाशः स्वप्रकाशत्वात् स्वात्मन एव प्रकाशते न परस्य अत्यन्यानपेक्षणात् वेद्यत्वगन्धमात्रमपि न स्पृशति इति नास्य स्फटिकादिवज्ज्ञानान्तरग्राह्यत्वं येनाकारावभासेऽपि स्यात्, इह स्वच्छमेव हि अस्वच्छस्य प्रतिबिम्बं स्वीकर्तुं शक्नुयात् सितदुकूलमिव स्फटिकमणिः, न परप्रमात्रेकरूपं प्रकाशमपेक्ष्य अन्यदधिकस्वच्छं किंचिदस्ति यदस्याप्याकारग्रहणनिपुणं स्यात् इति यक्तमुक्तम्, 'अत्यन्तस्वच्छता सा यत्स्वाकृत्यनवभासनम्' इति। स्फटिकादि पुनर्ग्राह्यत्वादेतदपेक्षया न स्वच्छं–यथा यथा हि स्फटावेद्यता तथा तथा स्वच्छत्वस्याभाव इति भावः, अनेनैव चाभिप्रायेण पूर्वं

to all and it can acquire *pratibimba* of all (*tanmātrās* and entire world), hence *Bodha* is purer than *sphaṭika*.47

What is that excess of purity? He says:

Atyantasvacchatā sā yatsvākṛtyanavabhāsanam/
Ataḥ svacchatamo bodho na ratnaṁ tvākṛtigrahāt//48//

Absolute pure is the one whose image doesn't splendour. That's why the *Bodha* is purest and not a gem which reflects the image.48

Prakāśa being self-shinning, splendours self and not due to others. This way, as it doesn't need any extrinsic source, it is untouched even by the smell of *vedya* (it is untouched by *vedya*). Hence, there is no use of discriminative ascertainment to know it, as it is required in the case of *sphaṭika*. It is a principle that pure only can take and reflect the *pratibimba* of impure for ex: *sphaṭika* reflects white cloths. As the *prakāśa* is supreme pure and there is no one purer than it hence, it is said, "As it supreme it is not reflected by anyone." As *sphaṭika* etc. are splendored by others, they are not pure with respect to *prakāśa*. As the degree of *vedya* increases, purity decreases. As said earlier with respect to this:

'नैर्मल्यं मुख्यमेतस्य संविन्नाथस्य सर्वतः।
अंशांशिकातः क्वाप्यन्यत्....................।।'

इत्यादिना बोधस्य तदितरेषां केषांचन भावानां च स्वच्छत्वस्य मुख्यामुख्यतया द्वैविध्यमुक्तम्। एवं दर्पणादि स्वच्छं स्फटिकं स्वच्छतर बोधस्तु स्वच्छतम इत्याशयः।।48।।

तदेवं संवित्प्रतिबिम्बेन विश्वस्य सर्वतः संभवत्यपि बाह्यप्रतिबिम्बसाम्ये अस्ति कश्चित्ततो युक्तिबलानीतो विशेष इत्याह–

प्रतिबिम्बं च बिम्बेन बाह्यस्थेन समर्प्यते।
तस्यैव प्रतिबिम्बत्वे किं बिम्बमवशिष्यताम्।।49।।

इह खलु मुखादिना बाह्येन बिम्बेन दर्पणादौ प्रतिबिम्बं समर्प्यते इत्यत्र तावन्न कस्यापि विमतिः, यदा पुनस्तस्य बिम्बत्वेन संमतस्य बाह्यस्यैव प्रतिबिम्बत्वमुपगम्यते तदा किं नाम बिम्बप्रतिबिम्बार्पणक्षमं वस्तु अवशिष्यताम्, न किंचिदपि संभवतीत्यर्थः। नहि

"The purity of Lord of *Saṁvida* is prime all around and it is partially present at same places....(T.A. 3.9)"

As per this the purity of *Bodha* and some other beings is said to be of two types primary and secondary. Mirror is pure, *sphaṭika* is purer and *Bodha* is purest.48

This way, this entire world evolves from *pratibimba* of *Saṁvida*. Then something special which has unanimity with extrinsic *pratibimba* is discussed here. He says the same:

Pratibimbaṁ ca bimbena bāhyasthena samarpyate/
Tasyaiva pratibimbatve kiṁ bimbamavaśiṣyatām//49//

The *pratibimba* evolves from extrinsically placed *bimba*. If that (*Bimba*) itself is *pratibimba* then what *Bimba* is left?49

The *pratibimba* of face placed outside mirror, is seen in mirror, there is no doubt in it. However here the *pratibimba* is experienced in extrinsically placed *bimba* only. (The world which is indifferent from *Śiva* reflects in his own *Citi*). It is experienced that *Bimba* is *pratibimba*, then where is that *Bimba* left? When there is no *Bimba* how evolution of *pratibimba* can be thought? It is very clear that there is nothing like *nīla* and

यथा ज्ञानाद्विच्छिन्नो नीलसुखादिरर्थस्तथा ततोऽपि विच्छिन्नमर्थान्तरमस्तीति कस्याप्यभ्युपगमः।।49।।

ननु यद्यप्येतदेवं तथापि निर्निमित्तमेव कथं प्रतिबिम्बमुदियात् इति तत्र बिम्बभूतं किंचित्कारणं वक्तव्यम्? इत्याशङ्क्याह–

यद्वापि कारणं किंचिद् बिम्बत्वेनाभिषिच्यते।
तदपि प्रतिबिम्बत्वमेति बोधेऽन्यथा त्वसत्।।50।।

अत्र खलु बिम्बत्वेन यत्किंचन प्रतिबिम्बार्पणक्षमं कारणमिष्यते तत्किं बोधादनतिरिक्तमतिरिक्तं वा? अनतिरिक्तत्वे तत् उक्तयुक्त्या प्रतिबिम्बमेव न बिम्बम्, अतिरिक्तत्वे च बुद्ध्यमानत्वाभावात् तन्न किंचिदेव इति युक्तमुक्तं 'तस्यैव प्रतिबिम्बत्वे किं बिम्बमवशिष्यताम्' इति।।50।।

एतदेवोपसंहरति–

इत्थमेतत्स्वसंवित्ति दृढन्यायास्त्ररक्षितम्।
साम्राज्यमेव विश्वत्र प्रतिबिम्बस्य जृम्भते।।51।।

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sukha but only *jñāna* is. It is clear from it when Bimba is non-existent in self then how anything can evolve from it.49

Even if it is true, the question is that how *pratibimba* could evolve without source? There must be some *bimba* as its origin. He clears this doubt as:

Yadvāpi Kāraṇaṁ kincid bimbatvenābhiṣicyate/
Tadapi pratibimbatvameti bodhe'nyathā tvasat//50//

Bimba to whom we want to install as cause, if is *Bodha*, then it is *pratibimba*. If not, it is unreal.50

If this *Bimba* only is capable of projecting its *pratibimba* and is *Kāraṇa*, then what else could it be other than *Bodha*? If it is indifferent with *Bodha* only, then it is *pratibimba* only. If it is other than *Bodha* then it nothing. This is rightly told (in previous *śloka*) as, "If it only is *pratibimba*, what would be left as *Bimba*?"50

He moves to conclude this:

Itthametatsvasaṁvitti dṛḍhanyāyāstrarakṣitam/
Sāmrājyameva viśvatra pratibimbasya jṛmbhate//51//

एवकारो भिन्नक्रमः-तेन प्रतिबिम्बस्यैव, न पुनर्बिम्बस्यापीत्यर्थः, विश्वत्रेति-न पुनर्बाह्ये मुखादौ, तत्र हि बिम्बप्रतिबिम्बयोर्द्वयोरपि सामर्थ्यमिति भावः।।51।।

ननु तयोः परस्परसापेक्षत्वात् कथं बिम्बाभावे प्रतिबिम्बस्यैव सद्भावः? इत्याह-

ननु बिम्बस्य बिरहे प्रतिबिम्बं कथं भवेत्।
किं कुर्मो दृश्यते तद्धि ननु तद् बिम्बमुच्यताम्।।52।।

एतदेव समाधत्त किं कुर्म इत्यादिना, दृश्यते इति-नहि दृष्टेऽनुपपन्नं नामेति भावः। ननु न खलु वयं दुष्टमपह्नुमहे यदेवमुच्यते किं तु दृश्यमानमिदं विश्वं प्रतिबिम्बतया न वाच्यमपि तु बिम्बतया इत्यभिदध्म इत्याह 'ननु तद्बिम्बमुच्यताम् इति।।52।।

एतदेव निराकरोति-

Thus this way the empire of *pratibimba* is spread all around, which is protected by weapon of firm logics of *Sva Samvitti*.51

As the sequence is different in this manner; splendour of world is *pratibimba* only and not *Bimba*. As far as face etc. are concerned, there *bimba* and *pratibimba* relation is well established.51

Question is that as *Bimba* and *Pratibimba* have perpetuity then when *Bimba* is not present how *Pratibimba* exists? He says:

Nanu bimbasya virahe pratibimbaṁ kathaṁ bhavet/
Kiṁ kurmo dṛśyate taddhi nanu tad bimbamucyatām//52//

Question is that how *Pratibimba* evolves in the absence of *Bimba* (? Answer is) What shall I do if it appears distinctly, if one wants, he may call it *Bibma*.52

He resolves it while saying, "What shall I do..." It means, 'When it is seen then there is no uncertainty.' We do not hide what is visible, you are saying this. (If you are not satisfied) you call this world-the *Pratibibma* as *Bibma*, hence he says, "What shall I do if they call it *Bimba*?"52

He resolves this (he is defining *Bimba*):

नैवं तल्लक्षणाभावाद् बिम्बं किल किमुच्यते।
अन्यामिश्रं स्वतन्त्रं सद्भासमानं मुखं यथा।।53।।

तल्लक्षणाभावादिति-बिम्बलक्षणायोगात्, किं नाम बिम्बलक्षणम्? इत्याह (बिम्बमित्यादि) अन्यामिश्रमिति-सजातीयविजातीयव्यावृत्तमित्यर्थः। अत एव 'स्वतन्त्रं' स्वरूपमात्रनिष्ठं-परस्य परनिष्ठतानुपपत्तेः, तथात्वे हि स ततः पृथगेव न भवेदिति भावः। एवं रूपत्वे चास्याबाधितत्वमेवास्ति प्रमाणमित्युक्तं 'भासमानमिति'।।53।।

एवं बिम्बलक्षणाानन्तरं तत्तुल्यकक्ष्यतया लक्षणीयस्य प्रतिबिम्बस्य पीठिकाबन्धं कर्तुं तदाधारस्य तावत् सर्ववादिसिद्धतां द्योतयितुम्।

'निजधर्माप्रहाणेन परर्रूपानुकारिता।
प्रतिबिम्बात्मता सोक्ता खड्गादर्शतलादिवत्।।'

इति प्रज्ञालङ्कारकारिकार्थगर्भीकारेण लक्षणमाह-

Naivaṁ tallakṣaṇābhāvād bimbaṁ kila kimucyate/
Anyāmiśraṁ svatantraṁ sadbhāsamānaṁ mukhaṁ yathā//53//

As it doesn't have characteristics of *Bimba*, how could it be called so? (*Bimba* is) not mixed with anyone and always splendours independently like face.53

In the absence of characteristics of *Bimba*, it is not *Bimba*. What are qualities of *Bimba*? He says, it doesn't mix with anyone be them homogenous or heterogeneous; or it is pure. It is independent, means it is established in its *sva*. The one established in other can't be independent. While having these qualities, it splendours without any interruption.53

This way, after telling about the characteristics of *Bimba* and then in order to tell about back ground of *Pratibimba*–the one which belongs to this class and to explain the base of it, which is approved by all believes:

'Being *Pratibimba* means acquiring others form without giving up own qualities. It appears on the blade of sword or plane of mirror.'

He explains the characteristics of *Pratibimba* on the basis of meaning of (above given) *Prajñālankāra Kārikā*:

स्वरूपानपहानेन परस्पसदृक्षताम्।
प्रतिबिम्बत्मतामाहुः खड्गादर्शतलादिवत्।।54।।

इह दर्पणादेस्तनुत्वपरिमण्डलतवाद्यात्मनः स्वस्यासाधारणस्य रूपस्यापरित्यागेऽपि परस्य मुखादेः संबन्धिना रूपेण यत् सादृश्यं तदेव प्रतिबिम्बात्मत्वं न तु तद्रूपतासादनमेव इति सर्व एव वादिन आहुः, नात्र कस्यापि विप्रतिपत्तिरिति भावः। ताद्रूप्ये हि श्लक्ष्णैकवपुषोऽपि दर्पणस्य निम्नोन्नतमुखप्रतिबिम्बपरिग्रहे श्लक्ष्णैत्वाभावो भवेत्–नगरादिप्रतिबिम्बयोगेऽनेकरूपपरिग्रहात् दर्पणस्य आनैक्यं स्यात्, तेन यथा चित्रज्ञानस्य अनेकवेदनेऽपि चित्रपतङ्गादौ एकत्वानपायात् अनेकसदृशाकारतया एकत्वमेव नानेकत्वम्, एवं दर्पणादेरप्यनेकप्रतिबिम्बयोगे न अनेकरूपत्वमिति नानैक्यप्रसङ्गः अपि तु तत्सादृश्यमात्रमेव, न च सादृश्यमात्रादेव ताद्रूप्यं, न हि गवयसादृश्यादेव गौर्गवयः, तस्माद्बिम्बसदृशाकारत्वमेव प्रतिबिम्बधारित्वमिति तात्पर्यार्थः।।54।।

एतदेवार्थद्वारेण संवादयति–

Svarūpānapahānena pararūparasādṛkṣatām/
Pratibimbātmatāmāhuḥ khaḍgādarśatalādivat//54//

Looking like others while not giving up own form is called as *Pratibimba*. (As the one seen on) the blade of sword or plane of mirror.54

The acceptance of other's image while being in own original form, as in case of mirror etc. only is called as being *pratibimba*. It doesn't mean to become like *Bimba*. This is accepted by all believes (line of thoughts). It means there is no debate on it. If mirror would become like *Bimba*, it would not be smooth and plane when it would adopt the form of face or so many mirrors would evolve when mirror would be in contact with *pratibimba* of city. As in case of any painting, various features or sun etc. are seen in it but it doesn't affect its oneness; similarly mirror also stays one no matter how many *pratibimbas* are reflected in it. Hence here is no multiplicity but resemblance is. Ox looks like cow; it doesn't mean it is cow. Hence it can be said that adopting the relative form of *Bimba* only is adoption of *Pratibimba*.

Now he explains this fact, while using meaning:

उक्तं च सति बाह्येऽपि धीरेकानेकवेदनात्।
अनेकसदृशाऽकारा न त्वनेकेति सोगतैः।।55।।

उक्तमिति प्रज्ञालंकारादौ। तदुक्तम् तत्र

'तस्मात्सत्यपि बाह्येऽर्थे धीरेकानेकवेदनात्।
अनेकसदृशाकारा नानेकैव प्रसज्यते।।'

इति।।55।।

नन्वेवमपि प्रतिबिम्बस्य लक्षणं न किंचिदुक्तं स्यात्? इत्याशंकां प्रदर्श्य तल्लक्षणमेवाह

नन्वित्थं प्रतिबिम्बस्य लक्षणं किं तदुच्यते।
अन्यव्यामिश्रणायोगात्तद्भेदाशक्यभासनम्।।
प्रतिबिम्बमिति प्राहुर्दर्पणे वदनं यथा।।56।।

Uktaṁ ca sati bāhye'pi dhīrekānekavednāt/
Anekasadṛśā'kārā na tvaneketi sogataiḥ//55//

Sogatas (Buddhists) say the *Buddhi* is of various types due to various affections. In reality it is not of various types.55

The same is said in *Prajñālankāra* etc. As said there:

'Even if there are various extrinsic worldly transections and due to this it may look like it is of various types;intellect is one.'55

Even though this much is said however not even a bit of characteristic of *Pratibimba* is mentioned. He expresses this doubt and clears it himself while telling the characteristics of *Pratibimba*:

Nanvitthaṁ pratibimbasya lakṣaṇaṁ kiṁ taducyate/
Anyavyāmiśraṇāyogāttadbhedāśakyabhāsnam //
Pratibimbamiti prāhurdarpaṇe vadanaṁ yathā//56//

What are the characteristics of *Pratibimba*? That's said- The one which coherently mingles with others and due to this can't splendour independently is called *Pratibimba*. Like body is seen in mirror.56

इह खलु सर्व एव वादिनस्तत्प्रतिबिम्बमाहुः यदन्येन स्वाधिकरणभूतेन दर्पणादिना या व्यामिश्रणा तादात्म्यं तया योगात्तदनतिरिक्तत्वाद्धेतोः, ततोऽन्यस्मात् तदाकारग्रहणसहिष्णोर्दर्पणादेर्भेदेन पृथक्स्वातन्त्र्येणाशक्यं भासनं यस्य तत्, तत्परतन्त्रमित्यर्थः। अनेन चास्य बिम्बवैपरीत्यं दर्शितम् तद्धि अन्यामिश्रं स्वतन्त्रं चेत्युक्तम्। एतच्च पूर्वमेव बहूक्तम् इतीह न पुनरायस्तम्।।56।।

एतदेव प्रकृते योजयति–

बोधमिश्रमिदं बोधाद्भेदेनाशक्यभासनम्।
परतत्त्वादि बोधे किं प्रतिबिम्बं न भण्यते।।57।।

इदं खलु तत्त्वभुवनाद्यात्मकं विश्वं बोधे प्रतिबिम्बं किं न भण्यते–अवश्यमेवाभिधातव्यमित्यर्थः, यस्मादिदमपि दर्पणेनेव मुखं बोधेन प्राप्ततदैकात्म्यम्, अत एव दर्पणादिव मुखस्य बोधाद्भेदेन पृथगशक्यं भासनं यस्य तत् नहि प्रकाशमन्तरेण किंचिदपीदं भावजातं स्फुरेदिति भावः, यदुक्तम्–

The one which coherently mixes with the one separate from itself and with its shelter (its base mirror) and hence cannot splendour independently is called as *Pratibimba*. This could be understood using example of face and mirror. Face is other than mirror. When its image falls on mirror, image becomes dependent on mirror and it can't have its independent existence. It splendours while being coherent with mirror.56

He moves to add this, with subject in hand:

Bodhamiśramidaṁ bodhādbhedenāśakyabhāsanam/
Paratatvādi bodhe Kiṁ pratibimbaṁ na bhaṇyate//57//

This world is mixed with *Bodha* and hence it can't splendour while being independent from *Bodha*. Then will the *Paratattva* etc. of *Bodha* not be called as *Pratibimba*?57

Why this world comprising of *tattva* and *bhuvanas* (*Deśa adhvā*), is not called as *Pratibimba* in *Bodha*? It means, it must certainly be called so. As the face is seen unified with mirror so is world with *Bodha*. Hence, the display of world independent from *Bodha* is not possible; as the face is in case of mirror. It may be understood as nothing could be seen without *Prakāśa*. As said:

'तत्तदूपतया ज्ञानं बहिरन्तः प्रकाशते।
ज्ञानादृते नार्थसत्ता ज्ञानरूपं ततो जगत्।।
नहि ज्ञानादृते भावाः केनचिद्विषयीकृताः।
ज्ञानं तदात्मतां प्राप्तमेतस्मादवसीयते।।' इति। तथा
'युगपद्वेदनाज्ज्ञानज्ञेययोरेकरूपता ।'इति।। 57।।

तदेव प्रतिबिम्बलक्षणयोगेऽपि विश्वस्य यदि निर्निमित्तमेव बिम्बत्वमुच्यते तदुच्यतां को दोषः, एष खलु नास्ति विवादः-न चात्र विदुषां भरः, ते हि वस्तुन्येवाभिनिविष्टाः, तच्च नान्यथाकर्तुं शक्यं-प्रतिबिम्बलक्षणयोगस्यैवात्रोपपादितत्वात् बिम्बलक्षणस्य च योजयितुमशक्यत्वात्। तदाह-

लक्षणस्य व्यवस्थैषाऽकस्माच्चेद्बिम्बमुच्यताम्।
प्राज्ञा वस्तुनि युज्यन्ते न तु सामयिके ध्वनौ।।58।।

अकस्मादिति निर्हेतुकमित्यर्थः।।58।।

'*Jñāna* only splendours in all those forms extrinsically and intrinsically. Nothing exists but *jñāna* in this world, this world is of the form of *jñāna*. Nothing could be perceived without *jñāna*. Hence it is settled that *jñāna* and object (world in this case) exist inherently.'

And

'As *jñāna* and *jñeya* are perceived together, they are one.'57

This way this world is defined with definition of *Pratibimba*. Then also if someone calls it *Bimba* then what is the error? This is not a matter of contradiction at all. Even erudite have nothing to say on it. Actually they (those who call world as *Bimba*) are looking at material object only. The world complies with characteristics of *Pratibimba* and *Bimba's* characteristics don't suit: He says the same:

Lakṣaṇsya vyavasthaiṣā'kasmaccedibimbamucyatām/
Prājñā vastuni yujyante na tu sāmayike dhvanau//58//

This is order of characteristic and you call this world as *Bimba* without any reason! Erudite perceive object and not the timid voice.58

Calling this world as *Bimba* has no reason.58

ननु तल्लक्षणयोगाद्विश्वस्य प्रतिबिम्बत्वं यदुच्यते तदास्तां, नास्माकमत्र अभिनिवेशः, तस्य पुनर्बिम्बाख्यं कारणमन्तरेण सद्भाव एव कथं स्यात्? इत्याशङ्क्याह–

ननु न प्रतिबिम्बस्य विना बिम्बं भवेत्स्थितिः।

एतदेव प्रतिविधत्ते।

किं ततः प्रतिबिम्बे हि बिम्बं तादात्म्यवृत्ति न।।59।।

किं तत इति–बिम्बं चेन्नास्ति ततः किं, न किंचिदपीत्यर्थः, नहि प्रतिबिम्बे शिंशिपात्व इव वृक्षत्वं बिम्बमैकात्म्येन वर्तते, येन बिम्बाभावे प्रतिबिम्बमपि न स्यात्।।59।।

तदाह–

अतश्च लक्षणस्यास्य प्रोक्तस्य तदसंभवे।
न हानिर्हेतुमात्रे तु प्रश्नीयं पर्यवस्यति।।60।।

Question is: it is accepted that world is *Pratibimba*, we don't oppose however how it exists without cause called as *Bimba*? He clears this doubt as:

Nanu na pratibimbasya vinā bimbaṁ bhavetsthitiḥ/

How *Pratibimba* could exist without *Bimba*?

He moves to resolve this:

Kiṁ tataḥ pratibimbe hi bimbaṁ tādātmyavṛtti na//59//

What happened if there is no inherence between *Pratibimba* and *Bimba*.59

What happened if *Pratibimba* exists without *Bimba*? It doesn't matter. *Bimba* doesn't exist within *Pratibimba*, the way tree-hood exists in *Śinśapa* tree (It's an example).59

That he says:

Ataśca lakṣaṇasyāsya proktasya tadsaṁbhave/
Na hānirhetumātre tu praśnīyaṁ paryavasyati//60//

Hence, there is no loss in case of absence of the said characteristic (of *Bimba*). This question concludes in cause only.60

अत इति–बिम्बप्रतिबिम्बयोस्तादात्म्यवृत्तित्वाभावात्, प्रोक्तस्येति अर्थाद्विश्वविषये, तदसंभव इति बिम्बाभावे। ननु न वयं प्रतिबिम्बलक्षणे विवदामहे, किं तु बिम्बं विना तत्कथं भवेदिति ब्रूमः, नहि निर्निमित्तमेव भावानां संभवो न्याय्य? इत्याशङ्क्याह, हेतुमात्र इत्यादिना, हेतुश्च द्विविधः–उपादानं निमित्तं च, उपादानं यथा घटादौ मृदादि, निमित्तं यथा तत्रैव दण्डादि, प्रतिबिम्बस्य च बिम्बं नोपादानकारणं, तद्धि घट इव मृत्स्वरूपविकारमासाद्य कार्यानुगामित्वेन वर्तते, नैवमत्र बिम्बं, प्रतिबिम्बोदयेऽपि तस्याविकृतस्यैव पृथगुपलम्भात्, तेनात्र दण्ड इव घटे निमित्तकारणं बिम्बम् ।।60।।

ततश्च निमित्तकारणविषय एवायं प्रश्नो नान्यत्र, इत्याह–

तत्रापि च निमित्ताख्ये नोपादाने कथंचन।
निमित्तकारणानां च कदाचित्क्वापि संभवः ।।61।।

Hence, *Bimba* in the case of world has no role, due to lack of inherence between *Pratibimba* and *Bimba*. There is no loss in this belief. There is no contradiction in case of characteristics of *Pratibimba*. Issue is that how the *Pratibimba* would exist without its cause called as *Bimba*? This question concludes during discussion on cause only. Causes are of two types 1. *Upādāna kāraṇa* (Material cause) 2. *Nimitta kāraṇa* (instrumental cause or efficient cause). A pot is made. In this mud is,'material cause'. Staff, potter-wheel and cloth are 'instrumental cause'. *Bimba* is not material cause behind *Pratibimba*. As the pot is made when the shape of mud changes, *Pratibimba* doesn't evolve from *Bimba*, like this. It evolves separately without any defects. Though *Bimba* seems to be the instrumental cause like 'staff', behind *Pratibimba*.60

Hence this question is related to instrumental cause and no other; he says the same:

Tatrāpi ca nimittākhye nopādāne kathaṁcana/
Nimittakaraṇānāṁ ca kadācitkvāpi sambhavaḥ//61//

The discussion there is with respect to instrumental cause only and not material cause. This instrumental cause is occasionally applicable.61

न च निमित्तकारणानां सर्वसर्विकयैव संभवो भवेत्, इत्याह–निमित्त इत्यादि, इह खलु दण्डपरिहारेणापि स्वकराहत्यैव चक्रं भ्रमयन् कुम्भकारः कुम्भं कुर्यात्, मृत्परिहरेण पुनरतिनिपुणोऽपि कुम्भकारः कुम्भं कर्तुं न शक्नुयात् अतश्चोपादानकारणवत् नावश्यं निमित्तकारणोपयोगः, तेन बिम्बं विनापि प्रतिबिम्बं भवेत्–तदुत्पादनसमर्थस्य कारणान्तरस्यापि भावात्।।61।।

तदाह–

अत एव पुरोवर्तिन्यालोके स्मरणादिना।
निमित्तेन घनेनास्तु संक्रान्तदयिताकृतिः।।62।।

अत इति–बिम्बाभावेऽपि निमित्तान्तरेण प्रतिबिम्बोत्पादस्य संभवत्, आलोक इति–तस्य रूपप्रतिबिम्बग्रहणसहिष्णुत्वात्, घनेनेति–भावनात्मतामापन्नेनेत्यर्थः, अन्यथा हि सर्वस्यैव स्मर्तुः सर्वदैव पुरःस्मर्यमाणं भायात्। अत्र तावद्बिम्बं नास्ति दयिताया देशादिविप्रकृष्टत्वेन असंनिहितत्वात्, अथ च तत्कार्यं प्रतिबिम्बं दृश्यते इत्यत्र स्मरणादिना

This instrumental cause is not applicable everywhere. Potter can whirl the wheel using his hand too, if she/he doesn't have staff. However, if the potter doesn't have mud he can't make pot no matter how much skilled he is. Hence the material cause is must and instrumental cause is not. This way *Pratibimba* evolves without *Bimba*. There is something else which becomes the cause behind its evolution.61

He says the same:

Ata eva purovartinyāloke smaraṇādinā/
Nimittena ghanenāstu sankrāntadiyatākṛtiḥ//62//

Hence beloved's form is seen in light due to instrumental cause called as deep memory.62

Hence, the *Pratibimba* is possible even if the instrumental cause called as *Bimba* is absent. As the *Prakāśa* is capable of adopting the *Pratibimba* of form, sometimes form of beloved dwelling in memories is seen in *Prakāśa* due to excess of emotions. This is not felt always. Here this happened without *Bimba*, as beloved is not present there. Hence, beloved is seen due to excess of emotions and remembrance (here memory is

निमित्तान्तरेणावश्यं भाव्यम् नहि निर्निमित्तमेव प्रतिसंक्रान्तायाः कान्ताया विच्छेदेन कादाचित्कः प्रतिभासो भवेत्।।62।।

तदाह–

अन्यथा संविदारूढा कान्ता विच्छेदयोगिनी।
कस्माद्भाति न वै संविद् विच्छेदं पुरतो गता।।63।।

अन्यथा–स्मरणादिना निमित्तान्तरेण यदि प्रतिसंक्रान्ता कान्ता न स्यादित्यर्थः, संविदारूढेति–नहि संविदमारूढस्य वस्तुनो विच्छेदेन भानं भवेदिति भावः, संविदो विच्छेदे हि जाड्यापत्तेर्न किंचिदपि स्फुरेत्, इति सर्वमिदमन्धं स्यात्। संविदारूढं च वस्तु संवेद्यमानत्वादेव, न ततोऽधिकम्, इति न तदपि विच्छेदेन भायात्, अत आह 'न वै संविद्विच्छेदं पुरतो गता' इति।।63।।

ननु यद्येवं तर्हि ग्राह्यग्राहकभाव एव न भवेत्, इति समग्रव्यवहारविप्रलोपः स्यात्? सत्यं–नहि परां संविदमपेक्ष्य भेदगन्धमात्रमप्यस्तीति सर्वं संविदेव, इति –किं नाम ग्राह्यं

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instrumental cause). This occasional perception of form (in *Prakāśa*) doesn't happen due to separation between lover and beloved.62

He says the same:

Anyathā saṁvidārūḍhā kāntā vicchedayoginī/
Kasmādbhāti na vai saṁvida viccehdaṁ purato gatā//63//

Or else how the beloved who is away, splendours on *Saṁvida*? As she is not separate from *Saṁvida*.63

Or else the beloved would not have had been perceived (by her lover) due to remembrance. Object riding (attached or reflected) on *Saṁvida* would not splendour separately. If something separates from *Saṁvida*, it becomes frigid and darkness would spread all around. An object riding (projected on) *Saṁvida* would itself be full of *Saṁvida* and would not be above it. Hence it is said, "She is not separate from *Saṁvida*."63

Question is that if it is like this then there would be no *grāhya-grāhaka* (give and take) relation and entire transaction would vanish? True-Though it is also true that there is not even a bit of discrimination in *Parāsaṁvida*. There is nothing

ग्राहकं वापि स्यात्, सैव पुनः स्वस्वातन्त्र्यास्वं रूपं गोपयित्वा यदा संकुचितज्ञानात्मतामवभासयति तदायं सकलो ग्राह्यग्राहकात्मा भेदव्यवहारः, तदाह–

अत एवान्तरं किंचिद्धीसंज्ञं भवतु स्फुटम्।
यत्रास्य विच्छिदा भानं संकल्पस्वप्नदर्शने।।64।।

एवं बहिः स्मृत्यादौ यथा बिम्बाभावेऽपि निमित्तान्तरेण प्रतिबिन्बं भवेत्तथा इहापि, इत्याह–

अतो निमित्तं देवस्य शक्तस्यः सन्तु तादृशे।

but *Saṁvida* only. Then what about give and take relation? (Answer is) *Saṁvida* hides her sovereign form and splendours like limited knowledge. Then quivers the give and take relation everywhere. He says the same:

Ata evāntaraṁ kinciddhīsaṁjñyaṁ bhavatu sphuṭam/
Yatrāsya vicchidā bhānaṁ saṅkalpasvapnadarśane//64//

Thus *'Dhī'* quivers in between (*saṁvida* and *prameya*), where limitedness is realised during *Sankapla* and dreams.64

Thus as the interruption is impossible with respect to *Parāsaṁvida*, there is some contracted object (limited object) which dwells between *Para Saṁvida* and *Prameya* (*prameya* is the blue and joy; objective and subjective existents of the discriminative world, hence the stage under discussion here is intermediate stage), where the discrimination is perceived during *Sankalpa* and dream. One sees the image of his beloved even during separation, due to other reasons like strong remembrance.64

The way, *Pratibimba* is perceived even when *Bimba* is not present, during extrinsic remembrance etc.; similarly, here also happens. He says the same:

Ato nimittaṁ devasya śaktyaḥ santu tādṛśe/

Hence here the *Śaktis* of *Deva* only are instrumental cause.

अतः- उक्तात्, निमित्तकारणमात्रसव्यपेक्षत्वलक्षणाद्धेतोः, देवस्य द्योतनात्मनश्चित्तत्त्वस्य, तादृशे विश्वप्रतिबिम्बने, ज्ञानक्रियाद्याः शक्तयो निमित्तं भवन्तु, एवं न कश्चिद्दोषः सभाव्यते इत्यार्थः। शक्तयश्च

'बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता।'

इत्याद्युक्तयुक्त्या स्वातन्त्र्यशक्तिमात्रपरमार्था एव, इति निजैश्वर्यमात्रदेव अस्य स्वात्मनि विश्वाकारधारित्वम्- इति पिण्डार्थः, यदुक्तं श्रीप्रत्यभिज्ञाकृता

'तत्र त्वर्पकादुपाधेस्तदाकारत्वं, चित्तत्त्वस्य तु निजैश्वर्यात्।'

इति। अनुप्रत्यभिज्ञाकृताप्यनेनैवाभिप्रायेण

'नाथ त्वया विना बिम्बं स्वच्छे स्वत्मनि दर्शितम्।
प्रसेना दर्पणेनैव प्रभावाद्भावमण्डलम्।।' इत्याद्युक्तम्।

तदैवं विश्वचित्प्रतिबिम्बत्वमेवोपसंहरति-

Hence the *Deva* of the form of ever shining *Cit's Śaktis* named *Icchā, Jñāna* and *Kriyā* are instrumental cause behind reflection of world. There will be no chance of error in it. About *Śakti*:

'Having multiple *Śaktis* means being inherent with those *Śaktis*.'

As per this logic, being powerful means having *Svātantrya Śakti*. Hence, due to her own grandeur, she bears entire world in herself. This is *piṇḍārtha*.

As per honourable Ācārya of *Pratybhijñā*:

'The shape is attained due to acquisition of deceit of role giver (creator). This is due to the valour of grandeur of *Cit tattva*.'

As per Ācārya of *Anupratyabhijñā*:

'O Lord! The *Bimba* reflects in pure mirror of *sva*, even without you. It is proved from mirror that this entire existing world quivers due to effect of *sva*.'

All this is said.

इत्थं विश्वमिदं नाथे भैरवीयचिदम्बरे।
प्रतिबिम्बमलं स्वच्छे न खल्वन्यप्रसादतः।।65।।

अन्येति- अन्यमुखाप्रेक्षित्वे ह्यस्य स्वातन्त्र्यं खण्ड्यतेति भावः, स्वातन्त्र्यं हि विमर्शं इत्युच्यते, सा चास्य मुख्यः स्वभावः, नहि निर्विमर्शः प्रकाशः संभवत्युपपद्यते वा, अयमेव ह्यस्य विश्वकारधारित्वे जडेभ्यो विशेषः- यत्सर्वमामृशतीति, यदुक्तमनेनैव अन्यत्र-

'अन्तर्विभाति सकलं जगदात्मनीह
यद्वद्विचित्ररचना मकुरान्तराले।
बोधः पुनर्निजविमर्शनसारवृत्त्या
विश्वं परामृशति नो मकुरस्तथा तु।।' इति।।65।।

स चायमामर्शो न सांकेतिकः, अपि तु 'चित्स्वभावतामात्रानान्तरीयकः स्वरसोदितः परावाग्रूप' इति सर्वैरुद्घोष्यते, इत्याह-

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This way he concludes (fact that) world is reflection of *Cit*:

Itham viśvamidaṁ nāthe bhairavīyacidambare/
Pratibimbamalaṁ svacche na khalvanyaprasādataḥ//65//

Thus, this world reflects in *Bhairava's* Cit formed sky and not due to the grace of anyone else.65

If there would be grace of others than *Svātantrya* of *Śiva* would break. His *Svātantrya* only is *Vimarśa*. This only is *sva* of *Śiva*. There would be no *Prakāśa*, if there is no *Vimarśa*. This only is speciality of *Cit* over frigid objects. The same is said somewhere else:

'World with vivid creations, splendours within the mirror of *Cit*. *Bodha* only splendours, this world by the virtue of his *Śakti* and not any mirror.65

This display is not symbolic (Whatever said above is not symbolic). This display is none other than *Vimarśa* of *Cid*. This had dawned from the bliss of sap of *'sva'*; this is of the form of *Parāvāka*. This is accepted by all. He says the same:

अनन्यापेक्षिता यास्य विश्वात्मत्वं प्रति प्रभोः।
तां परां प्रतिभां देवीं संगिरन्ते ह्यनुत्तराम्।।66।।

अनुत्तरामिति–निरतिशयस्वातन्त्र्यैश्वर्यचमत्कारमयीमित्यर्थः, अत एव अनुत्तराद्यनन्तशक्तिव्रातोल्लेखशालिनीं प्रतिभामित्यर्थः अनेन। परामर्शोदयक्रमस्याप्यवकाशो दत्तः।।66।।

इह हि विश्वस्य वाच्यवाचकात्मना द्विधा अवभासः, तत्र 'प्रकाश एव प्राधान्येन वाच्यात्मविश्वरूपत्वेन परिस्फुरति' इति विश्वचित्प्रतिबिम्बत्वोट्टङ्कनेनोक्तम्, विमर्शोऽपि तत्तदनुत्तरानन्दाद्यमर्शात्मनोदेति' इति परामर्शोदयक्रममप्याह–

अकुलस्यास्य देवस्य कुलप्रथनशालिनी।
कौलिकी सा परा शक्तिरवियुक्तो यया प्रभुः।।67।।

इह खलु पूर्णः शिवशक्त्यादिप्रतिनियतव्यपदेशासहिष्णुः अनाख्यः परपरामर्शात्मा

Ananyāpekṣitā yāsya viśvātmatvaṁ Prati prabhoḥ/
Tāṁ parāṁ pratibhāṁ devīṁ sangirante hyanuttarām//66//

This universal being of Lord doesn't require anyone. This only is called as *Devī Parā Pratibhā Anuttarā*.66

Anuttarā means, "The one who is associated with all pervasive *Camatkāra* of unrivalled *Svātantrya*." Hence she is called as *Pratibhā* who reveals infinite *Śaktis* like *Anuttara*. Entire display of world happens from her only.66

The world splendours in two forms*Vācya* (To be addressed) and *Vācaka*(addresser). *Prakāśa* only quivers primarily as *Vācya* world. This was told while telling that world is *Cit Pratibimba* (*śloka*-65). *Vimarśa* also dawns as *Anuttara* and *Ānanda*, this is called as *Parāmarśodaya*. Now he tells that, sequentially:

Akulasyāsya devasya kulaprathanaśālinī/
Kaulikī sā parā śaktiraviyukto yayā prabhuḥ//67//

The *Śakti* of *Akula Deva* who expands his *Kula* (family) is known as *Kaulikī Parāśakti*. The Lord is always inherent with her.67

Here the complete *Siva-Śakti's* unified form; which is ascertained as the one devoid (of anything, even the separate

अनुत्तरः, प्रकाश एव परम् तत्त्वं, स एव च स्वस्वातन्त्र्याद्विश्वमवबिभासयिषुः प्रथमं शिवशक्तिरूपतां स्वात्मन्यवभासयति, यदाहुः–

'नौम्यनुत्तरनाथस्य रश्मिचक्रमहं सदा।
शिवशक्तीति विख्यातां परापरफलप्रदम्।।' इति।

अनेनैव चाभिप्रायेण

'रुद्रश्च रुद्रशक्तिश्च अमनस्के लयं गतौ। ' इत्याद्यन्यत्रोक्तं।

ततश्च

'यत्रोदितमिदं चित्रं विश्वं यत्रास्तमेति च।
तत्कुलं विद्धि सर्वज्ञ शिवशक्तिविवर्जितम्।।'

Śiva and *Śakti*) and as the one who can't be explained, is supreme *Anuttara Prakāśa* the supreme element which is the soul of supreme revelation. This *Anuttara* only splendours the *Śiva-Śakti* within its self (it is used to show that *Anuttara* is beyond gender, actually there is no word to indicate *Anuttara*. *Anuttara* is beyond he, she and it.). As said:

'I always salute to *Raśmi cakra* of Lord *Anuttara!* This only is called as *Śiva-Śakti* and is the one who always bestows merits.'

And with this meaning only:

'*Rudra* and *Rudraśakti* merge within *Amanaska*.'

[Amanaska means without any desire. This merger mentioned here, represents the destruction stage of world. It is Aham as per Mahāmaheśvara Ācārya Abhinavagupta in Śrī Parātrinśikā. It means Amanaska is nothing but Anuttara.]

All this is said elsewhere.

After that:

'The one who is devoid *Siva-Śakti* and within whom this multicolour world evolves and then merges is called as *Kula* by omniscient.'

इत्यादिलक्षितात्पूर्णपरसंवितत्तत्त्वलक्षणात् कुलात् यदन्यदवभासितं शिवलक्षणमकुलं तस्य प्रकाशैकरूपत्वे द्योतमानस्य सा परा विश्वापूटणस्वभावा, अत एव

‘शक्तयोऽस्य जगत्कृस्त्नं....................।’

इत्याद्युक्तया कुलस्य शाक्तप्रसारात्मनो जगतो यत्प्रथनं तेन शालते तच्छीला, अत एव कुले भवम् अकुलात्म कौलं तद्यस्यामन्तस्तादात्म्येन अस्तीति ‘कौलिकी शक्तिः’ यथा समनन्तरोक्तरूपः प्रभुरवियुक्तः–तदव्यभिचरितस्वभाव इत्यर्थः, एवं चाकारलक्षणं कुलं शारीरमस्य–इत्याद्यवर्णोऽप्यभिहितः, सोऽपि हि देवः

‘नास्योच्चारयिता कश्चित्प्रतिहन्ता न विद्यते।
स्वयमुच्चरते देवि प्राणिनामुरसि स्थितः।।’

इत्याद्युक्तस्वरूपादनाहतात् स्थानकरणभिघातोत्थाच्च हतात् शब्दात् उत्तीर्णत्वेन परपरामर्शशालिसिततरप्रकाशात्मतया सर्वदेव द्योतमानः, तदुक्ताम्–

The *Akula Śiva* splendours due to such *Kula* who has characteristics of *Para Saṁvida tattva*-the complete. This *Parā Śakti* of *Prakāśa* only pervades this entire world, hence:

‘This world is precisely his *Śakti* only....’

As per this policy the *Śākta* expansion of *Śiva* only is this world. The *Akula Kaula Śiva* evolves in this *Kula*. The *Śakti* within whom this *Śiva* dwells inherently, is called as *Kaulikī Śakti*. That *Akula Śiva* is inherent within her. *Akula* is indicative of evolution of world also. The one who is ‘अ’ (*a*) and whose body is *Kula* is *Śiva*. That's why *‘a’* is called as *Anuttara Śiva tattva*.

‘No one can pronounce it nor there is anyone who can strike it. O *Devi*! It, itself is enounced within the heart of living beings.’

As per the said logic, once it is pronounced it is not interrupted by any of the organs which play vital role in evolution of sound. Also it is not effected by *karaṇa*, hence it is said that the one who is above all such generic effects and who produces sound*‘a’* the *Anuttara*. Hence, it comprises of *Para Parāmarśa*-the pure white of the form of *Prakāśa*, the ever shining. The same is said:

'अनाहतहतोत्तीर्णो महाविषमचिद्गतिः।
वीरहृद्घट्टनोद्युक्तो रावो देव्या विजृम्भते।।' इति।।

तस्य च परैव सा शक्तिः कुलस्य शरीरस्य यत् प्रथनं तेन श्लाघमाना, तच्छरीरारम्भिकेत्यर्थः, अत एव 'कौलिकी' इत्युक्तम्, तथाहि-परैव सूक्ष्मा कुण्डलिनी शक्तिः शिवेन सह परस्परसमारस्यरूपमथ्यमन्थकभावात्मकं संघट्टमासाद्य उत्थिता सती? इच्छाज्ञानाक्रियारूपतामाश्रित्य रौद्रीत्वमुद्रयन्ती शृङ्गाटकारतामम्बिकात्वमवलम्बमाना उकारात्मकशशाङ्कशकलाकारतां ज्येष्ठात्वमधितिष्ठन्ती च शशिबिन्दूदितकालाग्निरूप-रेफात्मकविन्दुविश्रान्तस्पष्टरेखाकाराताभासयति-इत्याद्यवर्णशरीमुल्लासयतीति, तदुक्तं श्रीतन्त्रसद्भावे

'या सा शक्तिः परा सूक्ष्मानिराचारेति कीर्तिता'

इत्याद्युपक्रम्य-

'It is not hurt by anyone; hence it is beyond all the efforts. It resorts in extremely mysterious *Cid*. Being evolved in the heart of *Vīra,* it is the roar of *Devī* who is ever budded.'

[Efforts to pronounce the letter; as per grammar they are of two types:

- *Internal efforts: spṛśṭa, Īśat spṛśṭa, Īśat vivṛtta, vivṛtta and samvṛitta*
- *External efforts: vivāra, saṁvāra, śvāsa, ṅāda, ghośa, aghośa, alpa-prāṇa, mahāprāṇa, uddāta, anuddāta and swarita.]*

The *Śakti* of *'a'*the *Parā* expands her *Kula* or body is called as *Kaulikī.* It happens in the following manner: Supreme subtle *Kuṇḍalinī Śakti* splendours while uniting with *Śiva* in *Mathya-Manthaka* (the one who has to be churned and the one who churns) way. This splendour comprises of *icchā, Jñāna* and *Kriyā Śaktis.* She only acquires the form of *Candrakalā* which of the shape of *'u'*,while revealing *Raudrī Śakti* and taking shelter of *Ambikā Śakti* of the form of *Śṛngāṭaka.* This is *Jyeśṭhā Śakti.* Further, a line evolves from perpetuation of *bindus* of *'ra'*of *Kālāgni.* This evolves from the drops of moon. The form of letter evolved from it is called as *'a'*. That's said in *Tantrasadbhāva* as:

'उत्थिता तु यदा तेन कला सूक्ष्मा तु कुण्डली।
चतुष्कलमयो बिन्दुः शक्तेरूदरगः प्रभः।।
मथ्यमन्थनयोगेन ऋजुत्वं जायते प्रिये।
ज्येष्ठा शाक्तिः स्मृता सा तु बिन्दुद्वयसुमध्यगा।।
बिन्दुना क्षोभमायाता रेखेवामृतकुण्डली।
रेखिनी नाम सा ज्ञेया उभौ बिन्दु यदन्तगौ।।
त्रिपथा सा समाख्याता रौद्री नाम्ना तु गीयते।
रोधिनी सा समुद्दिष्टा मोक्षमार्गनिरोधनात्।।
शशाङ्कशकलाकारा अम्बिका चार्धचन्द्रिका।
एकैवेत्थं परा शक्तिस्त्रिधा सा तु प्रजायते।।' इति।

श्रीवामकेश्वरीमतेऽपि

'त्रिपुरा परमा शक्तिराद्या जातेह सा प्रिये।'

'This supreme subtle *Śakti* is called as immobile.'

While starting from it:

O Dear! When the subtle *Kalā* of the form of *Kuṇḍalinī* rises, the *Bindu* which comprises of four *Kalās* (*Nivṛtti, Pratiṣthā, Vidyā* and *Śāntā*) and dwells in the stomach of *Śakti*, becomes straight due to the union of *Manthya-Manthana* (*Manthaka*). She is remembered as *Jyeśṭhā Śakti*, who decently sits between two *bindus*. That *Amṛta Kuṇḍalinī* agitates and becomes straight line by the virtue of *Bindu*. She is called as *Rekhinī* the one who has (those) two *bindus* in her ends. She is called as *Tripathā* and *Raudrī*. As she restricts the path of liberation, she is called as *Rodhinī*. Being like partial *Kalā* of moon she is called *Arhdhacandrikā* the *Ambikā*. This *Parā Śakti* is the one who reveals herself as three *Śaktis*.'

The same is said in *Śrī Vāmkeśvarīmata* also:

'O Dear! That eternal *Parā Śakti* incarnated in world as *Tripurā*'

इत्याद्युपक्रम्य–

'कवलीकृतनिःशेषबीजाङ्कुरतया स्थिता।
वामा शिखा ततो ज्येष्ठा श्रृङ्गाटाकारतां गता।
रौद्री तु परमेशानि जगद्ग्रसनरूपिणी।
एवं सा परमा शक्तिरेकैव परमेश्वरी।।
त्रिपुरा त्रिविधा देवी ब्रह्मविष्ण्वीशरूपिणी।
त्रैलोक्यं संसृजत्यस्मात्त्रिपुरा परिकीर्तिता।' इति।

अनेनैव चाभिप्रायेण अन्यत्रापि अस्य सृष्टिस्थितिसंहारात्मकं धामत्रयमयत्वं चोक्तम्, तदुक्तं–

'ऊर्ध्वे तु संस्थिता सृष्टिः परमानन्ददायिनी।
पीयूषवृष्टिं वर्षन्ती बैन्दवी परमा कला।।
अधः संहारकृज्ज्ञेयो महानग्निः कृतान्तकः।
घोरो ज्वलावलीयुक्तो दुर्धर्षो ज्योतिषां निधिः।

While starting from here:

'She became famous as *Vāmā Śikhā* while annihilating all saplings of seeds. Then she acquired the form of *Jyeṣṭhā Śṛngāṭaka*. O *Parameśāni!* She is *Raudrī* the one who annihilates the entire world. O *Parmeśvarī*! She only is the only one *Paramā Śakti*. That *Devī Tripurā* only dwells in three forms *Brahmā, Viṣṇu* and *Śiva*. (O Dear! She only is *Jñāna Śakti, Kriyā Śakti* and *Icchā Śakti*.) As she only creates these three worlds, she is called as *Tripurā*.'

She is called as the resort of creation, operation and destruction elsewhere also. That's said:

'The world which bestows the supreme bliss is situated above. She is *Baindavī* the *Paramā Kalā* who showers elixir. Below is the great fire which comprises of array of flames; looks like *Yamarāja* and is the great destroyer. Between these two is great splendour which is beautiful and comprises of dualistic bliss. Know him to be the

तयोर्मध्ये परं तेज उभयानन्दसुन्दरम्।
अवतार सः विज्ञेय उभाभ्यां व्यापकः शिवः।
परस्परसमाविष्टौ चन्द्रेऽग्निष्टीटिभे शशी।
चन्द्रं सृष्टिं विजानीयादग्निः संहार उच्यते।।
अवतारो रविः प्रोक्तो मध्यस्थः परमेश्वरः।' इति।

तथा

'कालाग्निरुदात्प्रसृजं च तेजो
भूरि स्फुटं दीप्ततरं विचिन्त्यम्।
ऊर्ध्वे स्थिता चन्द्राकला च शान्ता
पूर्णामृतानन्दरसेन देवि।।
तदोभयोर्वह्निविषानुयोगा-
तेजः शशाङ्कौ द्रवितौ च यस्मात्।
तेजःशशाङ्कस्फुटमिश्रितत्वा-
द्भवेत्तदार्कं त्ववताररूपम्।।

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incarnation known as all-pervading *Śiva* with respect to above mentioned two. Moon resides inherently in sun and sun resides inherently in moon. Know Moon to be creation and fire is called as destruction. Sun is called as the mediator *Parmeśvara*.'

And

The splendour of *Kālāgni* (fire of death) must be considered as distinct and brighter. O *Devī!* The above situated *Candrakalā* is called as *Śāntā* which is full of sap of elixir of bliss. Then the Sun and moon melt due to the union of fire and poison. When the Fire (*Teja*) and Moon unite this way, then incarnates the Sun (*Arka*). It is him, by whose virtue the creation and destruction occurs and within whom is this discrimination of world. The wise who knows about this shall contemplate the *Cid* Sun of *Sva*.

ततः सकाशात्प्रभवाप्ययौ स्तो
यस्मादयं विश्वसमग्रभेदः।
एतच्च विद्वान्विदितार्थभावो
ध्यायेत युक्त्यात्मचिदर्करूपम्।।' इति।

तथा

'ततोऽस्वरोऽर्कसोमाग्निकलाबीजप्रसूतिभाक्।
उदेत्येकः समालोकः प्रमाणार्थप्रमातृदः।।' इति।

इह च तिस्र एव परमेश्वरस्य मुख्याः शक्तयः संभवन्ति इत्यस्य प्राधान्येन तद्रुपत्वमेवोक्तम्, अन्यत्र पुनः

'अकारस्य शिरो रौद्री वक्त्रं वामा प्रकीर्तिता।
अम्बिका बाहुरित्युक्ता ज्येष्ठा चैवायुधं स्मृता।।'

[Cid Sun or Arka is Lord Śiva.]

And

'Then incarnates the splendour which can evolve the seeds of *Kalās* of Sun, Moon and Fire and is of the form of *Pramāṇa, Prameya* and *Pramātā*.'

Here the three prime *Śaktis* of Lord only splendour. Their form only is described elsewhere as:

'*Raudrī* is the head of 'अ'; mouth is famous as *Vāmā*; *Ambikā* is hands and *Jyeṣṭhā* is remembered as weapon.'

As per this saying, she is said to have four forms; with respect to second opinion. *Parā Kuṇḍalinī* is indifferent from them and hence it is said (in this *śloka*), "The Lord is eternally inherent with her." That's said:

'अ and ह these two are simultaneously situated. There is no gap between them; as is in the case of air and sky.'

Although there is no difference between them however while considering that (the two exist separately) both are considered prime and as they rest in these forms their *Vīra* and *Cit Śakti* forms are also famous practically.

इत्याद्युक्त्या अभिप्रायान्तरेण अस्य चतूरूपत्वमप्युक्तम्, तदेवमेवंविधा परैव कुण्डलिनो शक्तिरस्य स्वरूपादनतिरिक्ता, इत्युक्तम् 'अवियुक्तो यया प्रभुः, इति, तदुक्तम्

'अकारश्य हकारश्च द्वावेतौ युगपत्स्थितौ।
विभक्तिर्नानयोरस्ति मारूताम्बरयोरिव।।' इति।

एवमविभागेऽप्यनयोरेकैकप्राधान्येन स्वरूपमात्रविश्रान्तेरेकवीरत्वं चिच्छक्तिरूपत्वं च।।67।।

यदा पुनः

'न शिवः शक्तिरहितो न शक्तिः शिववर्जिता।
यामलं प्रसरं सर्वं..................................।।'

इत्यादि-महागुरूदितनीत्या अनयोः परस्परौन्मुख्यात्मकं यामलं रूपं स्यात्, तदा विश्वसर्ग इत्याह-

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[As per Svāmī Lakṣaṇa Jū Mahārāja in Kuṇḍalinīvijñāna-rahasyam p.-44:

एवं कामकला रहस्याभिप्रायेण कामतत्वं इच्छाशक्तौ, विषतत्वं ज्ञानशक्तौ, निरञ्जनतत्वं च क्रियाशक्तौ अन्तर्भवन्ति। तथा इच्छाशक्तिः शक्तिकुण्डलिनीति, ज्ञानशक्तिः प्राणकुण्डलिनीति, क्रियाशक्तिः पराकुण्डलिनीति च तत्र तत्र शिवागमेषुव्यपदिश्यते।

By the meaning of secret of Kāmakalā: Kāma tattva is IcchāŚakti; Viṣatattva is Jñāna Śakti and Nirañjana tattva is Kriyā Śakti and Icchā Śakti is Śakti Kuṇḍalinī; Jñāna Śakti is Prāṇa Kuṇḍalinī and Kriyā Śakti is Parā Kuṇḍalinī. The same way it is said there in Śaiva Āgamas.] 67

When again:

'Neither *Śiva* is without *Śakti* nor *Śakti* is without *Śiva*. All this expansion is of (this) couple....'

As per these policies set by great *Gurus*, when these two mutually look at each other, then *Yāmala* (couple) expands. The world is created due to this only. He says the same:

तयोर्यद्यामलं रूपं स संघट्ट इति स्मृतः।
आन्दशक्तिः सैवोक्ता यतो विश्वं विसृज्यते।।68।।

तयोरिति-अकुलकौलिकीशब्दव्यपदेश्ययोः शिवशक्त्योः, संघट्ट इतिसम्यक् घट्टेनं चलनं स्पन्दरूपता स्वात्मोच्छलत्ता इत्यर्थः, अतश्च प्रकाशविमर्शामनोरनुत्तरयोरेव संघट्टादानन्दशक्यात्मनो द्वितीयवर्णस्य उदयो, यतः-इच्छाद्यात्मनो विश्वस्य सर्गः। चर्याक्रमेऽपि स्त्रीपुंसयोः संघट्ट एवानन्दोदयाद्विसर्गः। इह शिवस्य शक्तेश्च विश्वोत्तीर्णत्वेन विश्वमयत्वेन च विच्छिन्नं रूपम्, इदं पुनः विश्वमयत्वेऽपि विश्वोत्तीर्णम्, इति नियताच्छेदाभावात् पूर्ण रूपम्।।68।।

अत एव सर्वशास्त्रेषु परमोपेयत्वेनोद्धोष्यते; इत्याह-

परापरात्परं तत्त्वं सैषा देवी निगद्यते।
तत्सारं तच्च हृदयं स विसर्गः परःप्रभुः।।69।।

Tayorydyāmalaṁ rūpaṁ sa saṁghaṭṭa iti smṛtaḥ/
Ānandaśaktiḥ saivokta yato viśvaṁ vsrjyate//68//

Their *Yāmala* form is remembered as union. That only is called as *Ānanda Śakti* from whom this world evolves.68

The *Yāmala* form is of *Siva-Śakti* who are also described as *Akula* and *Kaulikī Śakti*. The union here is uniform and they mutually face eternally, each other which is also known as *Spandana*. This only is called as splendour of *sva*. This is the stage where *Anuttara* of the form of *Prakāśa* and *Vimarśa* unify with eachother and second letter 'आ' evolves. From this 'आ' of the form of *Ānanda Śakti*, the world of the form of *Icchā* etc. evolves. In *Caryā krama* also when the male and female involve together the pleasure (*Spandana*)rises. These two forms of *Śiva* and *Śakti*, are *Viśvottīrṇa* (beyond the world) and *Viśvamaya* (of the form of this world). The first stage is stage of *Spanda* or 'अ' and the second stage is stage of pleasure 'आ'. First stage has no interruption in it.68

Hence this is called as supreme goal in all scriptures. He says the same:

Parāparātparaṁ tattvaṁ saiṣā devī nigadyate/
Tatsāraṁ tacca hṛdayaṁ sa Visragaḥ paraḥ prabhuḥ//69//

देवीयामलशास्त्रे सा कथिता कालकर्षिणी।
महाडामरके यागे श्रीपरा मस्तके तथा।।70।।
श्रीपूर्वशास्त्रे सा मातृसद्भावत्वेन वर्णिता।

परात्–विश्वोत्तीर्णात् शैवात् रूपात्, अपरात्–विश्वमयात् शाक्ताद्रूपात्, परं पूर्णं, सारमिति श्रीसारभट्टारकाद्युक्तम्, हृदयमिति श्रीहृदयनयरहस्यं, पर इति परापरस्य अपरस्य च विसर्गस्य वक्ष्यमाणत्वात्, महाडामरके यागे इति देवीयामलशास्त्रसामानाधिकरण्येन योज्यम्, तेन तत्प्रतिपादके प्राथमिके ग्रन्थैकदेश इत्यर्थः। तदुक्तं तत्र–

'तन्मध्ये तु परा देवी दक्षिणे च परापरा।
अपरा वामशृङ्गे तु मध्यशृङ्गोर्ध्वतः शृणु।।
या सा संकर्षिणी देवी परातीता व्यवस्थिता। इति।

Devīyāmalaśāstre sā kathitā kālakarṣiṇī/
Mahāḍāmarke yāge śrīparā mastake tathā//70//
Śrīpūrvaśāstre sā mātṛsadbhāvatvena varṇitā/

This *Devī* said to be *Paratattva* is called *Parā* and *Apara*. That only is *Sāra, Hṛdaya, Visraga* and Lord *Para*.69. She is called as *Kālakarṣiṇī* in *Mahāḍāmara Yāga* episode of *Devī Yāmala*; as *Śrī Parā* in *Mastaka* and *Matṛsadbhāva* in *Śri Pūrvaśāstra*.69-70

Parā is *Viśvottīrṇa Śaiva* form and *Aparā* is *Viśvamaya Śākta* form and *Para tattva* means the absolute complete. She is called as *Sāra* in *Śri Sārabhaṭṭāraka*. She is *Hṛdaya* as per *Hṛdayanaya Rahasya*. She only is *Para* because *Parāpara* and *Apara Visarga* would be told later. This only is Lord. As per *Mahāḍāmara Yāga* episode of *Śrī Devīyāmala* this is *Kālakarṣiṇī*. The same is said there:

'In the mid of that is *Devī Parā*, on right is *Parāparā* and *Aparā* resorts over left pike. Now listen to situation of region above middle pike. That *Devī Sankarṣiṇī* beyond *Parā* resorts there.'

मातृसद्भावत्वेनेति यदुक्तं तत्र,

सद्भावः परमो ह्येष मातॄणां परिपठ्यते।' इति।।69-70।।

एवं चिदानन्दशक्ती अभिधाय इच्छाशक्तिमाह

संघट्टेऽस्मिंश्चिदात्मत्वाद्यत्तत्प्रत्यवमर्शनम्।।71।।
इच्छाशक्तिरघोराणां शक्तीनां सा परा प्रभुः।

अस्मिन् समनन्तरोक्तरूपे संघट्टे

आनन्दो ब्रह्मणो रूपम्।.......................।'

इत्याद्युक्त्या चितः प्राधान्यात् योऽयं परस्य प्रमातुः सिसृक्षत्मा परामर्श उदेति सेयमिच्छाख्या शक्तिः, या खलु

'पूर्वज्जन्तुजातस्य शिवधामफलप्रदाः।
पराः प्राकथितास्तज्ज्ञैरघोराः शिवशक्तयः।।'

She is called as *Mātṛsadbhāva*, as said there:

'This is supreme *sadbhāva* (existence) of *Mātṛ Śaktis*.'69-70

After telling about *Cit* 'अ' and *Ānanda Śakti* 'आ' he now tells about *Icchā Śakti*:

Sanghaṭṭe'sminścidātmatvādyattatpratyavamarśanam//71//
Icchāśaktiraghorāṇāṁśaktīnāṁ sā Parā prabhuḥ/

The profound reflection which happens during *Caitanya* union, is called as *Icchā Śakti*. She is the supreme Lord of *Aghora Śaktis*.71

Union is already discussed. There is a saying with respect to it:

'*Ānanda* is form of *Brahma*....'

As per this saying, "The profound reflection of desire of creation in *Para Pramātā* due to primacy of *Cit* is called as *Icchā Śakti*." This is certainly:

'Wise called these *Aghora Śaktis* of *Śiva* as *Parā*. They bestow the resort of *Śiva* as per merits to the living beings.'

इत्याद्युक्तानामघोराणां शुद्धस्वातन्त्र्यमात्ररूपत्वादविद्यमान-भेदाद्यात्मकघोररूपाणां शक्तीनां, प्रभुः प्रभवनिमित्तं-गर्भीकृतानन्तशक्तिव्राता, इति यावत्, अत एव परा सर्वोत्कर्षयोगिनी तदाख्या चेत्यर्थः। प्रकृतेऽपि अनेन तृतीयवर्णोदय उक्तः। सा च इच्छाशक्तिः

'यदा तु तस्य चिद्धर्मविभवामोदजृम्भया।
विचित्ररचनानानाकार्यसृष्टिप्रवर्तने ।।
भवत्युन्मुखिताचिन्ता सेच्छायाः प्रथमातुटिः।।'

इत्याद्युक्तयाद्यस्पन्दात्मिका बहिरौन्मुख्यमात्ररूपिणी स्त्रष्टव्यानारूषितेच्छामात्ररूपा वा स्यात् तत्तदीषणीयविषयारूषणया प्रक्षोभात्मप्रयत्नरूपतां श्रयन्ती बहीरूपतया ऐश्वर्यं भजमाना वा इत्यस्य द्वैधम्, तदुक्तं श्रीप्रत्यभिज्ञायाम्

'सा केवलमिच्छामात्ररूपा स्त्रष्टव्यस्य विप्रकृष्टा,
काचित्पुनः प्रयत्नतामापन्ना संनिकृष्टा।।' इति।।71।।

तत्र प्राच्यायाः स्वरूपं निरूपितं द्वितीयस्या निरूपयितुमाह

As per this saying *Aghora Śaktis* exist as pure *Svātantrya* and are without any discrimination. *Parā Śakti* is Lord of such *Śaktis*. She only holds infinite *Śaktis* within. Being *Parā* she is associated with wellbeing of all. Principally, here the third letter's evolution is told. That only is *Icchā Śakti*:

'A thought quivers to create vivid, creative and multi-tasking world, due to budding of pleasure (आ)-the maxima of *Cid dharma*. This thought is first step towards the rise of *Icchā*.'

As per this, *Icchā Śakti* has *Spandana* in her soul. It is oriented towards extrinsic world. It is of two types. First one is desire but not very clear with respect to creation. Second one puts effort to create due to agitation. The same is said in *Śrī Pratybhijñā Śāstra*:

'She is merely desire not involved in creation (इ) and second one puts efforts to create (ई).71

After revealing the form of first, he now tells about second:

सैव प्रक्षुव्धरूपा चेदीशित्री संप्रजायते।।72।।
तदा घोराः परा देव्यो जाताः शैवाध्वदैशिकाः।

तदा-प्रक्षुब्धरूपत्वेनेच्छशक्तेरैश्वर्ये सति परा अघोरा देव्यो जाताः-बहीरूपतया प्रस्फुरिता इत्यर्थः, एतदेव हि अस्या ऐश्वर्य-यत्तत्तदनन्तशक्तिरूपतया बहिरवभासनमिति, ताश्च तथा भेदस्य स्फुटत्वाभावात् स्वस्वरूपावभासनव्यापारशालिन्य एव, इत्याह 'शैवाध्वदैशिका' इति, अत एव न घोरादि शक्तिवन्मुक्तिमार्गनिरोधिन्य इति भावः। प्रकृतेऽपि अनेन चतुर्थ वर्णोदय उक्तः।।72।।

एवमिच्छाशक्तिं द्विप्रकारामभिधाय ज्ञानशक्तिमप्याह-

स्वात्मप्रत्यवमर्शो यः प्रागभूदेकवीरकः।।73।।
ज्ञातव्यविश्वोन्मेषात्मा ज्ञानशक्तितया स्थितः।

Saiva prakṣubdharūpā cedīśitrī saṁprajāyate//72//
Tada ghorāḥ Parā devyo jātāḥśaivādhvadaiśikāḥ/

When *Icchā Śakti* is agitated. This *Parā Devī* called as *Ghorā* evolves who resorts in *Śaiva adhvā*.72

When the *Icchā Śakti* is excited her might is visualised. She spreads extrinsically and as the discrimination is clearly visible in her, she called as *Aghorā Śakti*. She also resides in *Śaiva adhvā* or pure *adhvā*, this means she also is capable of projecting her form and hence she also doesn't hinder the path of liberation like *Ghorā Śaktis*. Principally the evolution of fourth letter 'ई' is discussed here.72

After telling that *Icchā Śakti* is of two types, he describes *Jñāna Śakti*:

Svātmapratyavmarśo yaḥ prāgbhūdekavīrakaḥ//73//
Jñātavyavisvonmeṣātmā jñānaśaktitayā sthitaḥ/

Earlier there was only *Ekavīraka* profoundly reflecting his *sva* that is now settled as *Jñāna Śakti* which is also known as budding of world.73

इह खलु प्राक् प्रक्षुब्धत्वरूपत्वात्पूर्वं व्यतिरिक्तविमृश्याभावात् स्वात्ममात्रनिष्ठाः, अत एव, एकवीरको' यः परामर्शः आसीत्, स एव ज्ञानशक्तित्वेन अन्तर्विजिज्ञास्यतया इष्टस्य विश्वस्य योऽसौ उन्मेषः–आद्यः परिस्पन्दः, तद्रूपः सन् अवस्थितः, इति पंचम बीजनिर्णय इति।।73।।

एतदेव स्वदर्शनभङ्ग्या योजयति–

इयं परापरा देवी घोरां या मातृमण्डलीम्।।74।।
सृजत्यविरतं शुद्धाशुद्धमार्गैकदीपिकाम्।

घोरामिति। यदुक्तम्

'मिश्रकर्मफलासक्तिं पूर्ववज्जनयन्ति याः।
मुक्तिमार्गनिरोधिन्यस्ताः स्युर्घोराः परापराः।।'

Earlier there was no agitation. There was only the profound reflection of *Sva* which is called as *Ekavīraka* ascertainment. It was the cause behind intrinsically enlightened world. From this ascertainment only the first vibration of the form of budding of world, came into being. The ascertainment of this form only is called as *Jñāna Śakti*.This is the ascertainment of fifth seminal seed 'उ'. 73

He connects this to his own *darśana*:

Iayaṁ Parāparā devī ghorāṁ yā mātṛmaṇḍalīm//74//
Sṛjatyaviratarṁ śuddhāśuddhamārgedīpikām /

She is *Devī Parāparā Ghorā* the creator of the group of *Mātṛkās* and the one who kindles pure and impure ways.74

As said for *Ghorā*:

'She entices towards the merits of pious and foul deeds and is the one who restricts the path of liberation. She is *Ghorā* the *Parāparā*.'

She kindles pure and impure paths means she is not like *Ghoratarā* who would only sink in sins.

[This is why it is said in Śloka-74 that when she follows Śaiva

इति। शुद्धाशुद्धेति-न पुनर्घोरतर्यादिवदधोध: पातिनीम् इति भाव:।।74।।

इहेच्छाशक्तिवत् ज्ञानशक्तेरपि ज्ञेयाधिक्यानाधिक्याभ्यां द्वैधं, यज्ज्ञेयस्यानाधिक्ये स्वरूपं निर्णीतम्, आधिक्ये पुन: स्वरूपम् निरूपयति-

ज्ञेयांश: प्रोन्मिषन्क्षोभं यदैति बलवत्त्वत:।।75।।
ऊनताभासनं संविन्मात्रत्वे जायते तदा।

ज्ञानापेक्षया ज्ञेयरूपोंऽश उद्रिक्तत्वात् प्रस्फुटीभवन्, यदा क्षोभं-तत्तन्नीलसुखाद्यात्मना चित्राकारधारितामेति तदा ज्ञेयस्याधिक्यात् ज्ञानस्य ज्ञानमात्ररूपतायामूनत्वस्य-अपूर्णत्वस्य आभासनं जायते-संकोचाधिगमो भवेत्, इति षष्ठवर्णोदय:।।75।।

एतदेव प्रपञ्चयति-

रूढं तज्ज्ञेयवर्गस्य स्थितिप्रारम्भ उच्यते।।76।।

रुढिरेषां विबोधाब्धेश्चित्राकारपरिग्रह:।
इदं तद्बीजसंदर्भबीजं चिन्वन्ति योगिन:।।77।।

adhvā or pure path she doesn't obstruct the path of liberation. This is factual display of consequences during evolution of fifth letter.]74.

The way *Icchā Śakti* is of two forms hidden and manifested, the *Jñāna Śakti* also has two forms which are less *Jñeya* and excess of *Jñeya*. First he sighted form representing less *Jñeya*, now he tells the form which represents the excess of *Jñeya*:

Jñyeyānśaḥ pronmiṣankṣobhaṁ yadaiti balavatvataḥ//75//
Unatābhāsanaṁ saṁvinmātratve jāyate tadā/

When the part of *Jñeya* becomes agitated while awakening; contraction is experienced in *Saṁvida*.75

When the part of *Jñeya* starts rising (for the sake of evolution of world) and becomes distinct, it becomes excited and it acquires multi-coloured nature of *nīla* and *Sukha*. This stage is called as excited stage, in that stage the *Saṁvida* starts contracting. This is splendour of incompleteness. This is evolution of sixth letter 'ऊ'.75

He explains this in detail:

Rūḍhaṁ tajjñeyavargasya sthitiprārambha ucyate//76//

Rūḍhireṣā vibodbhābdheśtrikārāparigrahaḥ/
Idaṁ tadbījasandarbhabijaṁ cinvanti yoginaḥ//77//

तत्-संविन्मात्रोनताभासनं रूढं जातप्ररोहं सत्, तत्तन्नीलसुखाद्यात्मनो ज्ञेयवर्गस्य स्थितेः प्रारम्भ उच्यते, न पुनः साक्षात्स्थितिरेव-तस्याः क्रियाशक्तौ भावात्, को नाम अस्याः प्ररोहः? इत्याह 'रूढिरेषेत्यादि' अनेन ज्ञानादतिरिक्तं न किंचिन्नाम ज्ञेयमस्ति अपि तु तदेव तत्तद्भासात्मना स्फुरति' इति सूचितम्। तत्-तस्माद्बोधस्यैव चित्राकारधारित्वाद्धेतोरिदमेव व्याख्यात्तं संविन्मात्रोनत्वं षष्ठं च भेदसंदर्भस्य कारणत्वेन, योगिनो-न पुनरयोगिनः, तेषां क्रियाशक्त्यात्मस्थूलभेदचेतयितृत्वात् चिन्वन्ति जानन्तीत्यर्थः। इह खलु एतदेव परविमर्शात्ममुख्यं परामर्शषटकं यतः परस्परम् प्रमेयेण वा संघट्टे सति निखिलपरामर्शोदयः, यद्वक्ष्यति-

'स्वराणां षट्कमेवेह मूलं स्याद्वर्णसंततौ।'

इति। तत्र अनुत्तरानन्दयोः शुद्धसंविन्मात्ररूपत्वात् तदपेक्षया भेदाभावात् प्रमेयवार्तापि नास्तीति।।76-77।।

The growth of that is said to be beginning of evolution of *Jñeya* class. This growth is quivering of multiple colours in the ocean of *Bodha*. This is the seed of origin of *Kriyā Śakti*. The *Yogīs* only can visualise this.76-77

The stage when contraction grows in *Saṁvida*, is the stage when *nīla* and *Sukha* (objective and subjective existents) known as *Jñeya*, start evolving. Till this stage they are not-physically present, as they are present in the region of *Kriyā Śakti*. This multi-colour *Jñeya* class exists in the ocean of *Bodha* as cause. This is sixth letter 'ऊ' which is known as the cause of discriminative world. This can be known by *Yogīs* only as they know the gross discrimination of the form of *Kriyā Śakti*. These six letters are prime representation of *Vimarśa*. All other forms of *Vimarśa* evolve due to their mutual combination or their combination with *prameyas*. As said:

'These six vowels only are said to be progenitor of successive letters.'

They have *Anuttara* 'अ' and *Ānanda* 'आ' which are pure *Saṁvida* and couples of *Icchā* 'इ' and 'ई' and *Unmeṣa* 'उ' and 'ऊ' have lack of discrimination, hence there is lack of *Prameya* effect.76-77

इच्छाशक्तेरेव इष्यमाणारूषणया चातूरूप्यं दर्शयितुमुपक्रमते-

इच्छाशक्तिर्द्विरूपोक्ता क्षुभिताक्षुभिता च या।
इष्यमाणं हि सा वस्तु द्वैरूप्येणात्मनि श्रयेत्।।78।।

इष्यमाणस्य प्रकाशमात्रात्मकत्वात् विश्रान्त्यात्मकत्वाच्च, अत एव अत्र रलयोः श्रुतिः-तयोः प्रकाशस्तम्भस्वभावत्वात्

।।78।।

तदाह

अचिरद्युतिभासिन्या शक्त्या ज्वलनरूपया।
इष्यमाणसमापत्तिः स्थैर्येणाथ धरात्मना।।79।।

'शक्तयोऽस्य जगत्सर्वं...................।'

When *Icchā Śakti* comes in to contact with practicality (acquire the nature of earth), four forms are evolved. He shows the same:

Icchāśaktirdvirūpoktā kṣubhitākṣubhitā ca yā/
Iṣyamāṇaṁ hi sā vastu dvairūpyeṇātmani śrayet//78//

Icchā Śakti which is of two types excited and normal, keeps two forms of *iṣyamāṇa* (desirable objective) objects within.78

Iṣyamāṇa object (the desired object; this creation) is of the form of *Prakāśa* and *Viśrānti* (resting). Hence 'र' and 'ल' are heard in it because they have attribute of splendour and stagnation.78

He says the same:

Aciradyutibhāsinyā śaktyā jvalanarūpayā/
Iṣyamāṇasamāpattiḥ sthairyeṇātha dharātmanā//79//

The *Śakti* of the form fire which splendours like lightening when convests into *Iṣyamāṇa* object settles in the form of earth.79

'His powers are this entire world....'

इत्याद्युक्तेर्ज्वलनरूपा धरात्मा च येयं द्विप्रकारा शक्तिः, तदात्मकं यदिष्यमाणं तेन, अर्थात्–द्विप्रकाराया अपि इच्छाशक्तेर्या समापत्तिः–अपृथग्भावेनावभासनम्, अतोऽस्याश्चातूरूप्यमित्यर्थः, यद्यपि प्रागपीच्छाया इष्यमाणसमापत्तिरुक्ता येनासयाः क्षुब्धत्वं प्रतिपादितं तथापि तन्न तथा स्फुटेन रूपेण, यथेदानीम्, इत्युक्तं स्थैर्येण' इति, न चात्रैवमपि बाह्यवत् स्थैर्येणेष्यमाणं प्रतीयते, तथात्वेहि तत्कार्यं स्यात् नेष्यमाणम्; अत एवात्र अस्फुटत्वात् रलयोः श्रतिमात्रं, नतु साक्षाद्व्यञ्जनवत्स्थितिः, तदाह 'अचिरद्युतिभासिन्येति' यथाहि विद्युत् क्षणिकत्वादचिरमेव कालमवभासते तथात्र इष्यमाणमपि छायामात्रेणैवेति, अत एव चात्र–वर्णश्रुतिमात्रं, न साक्षाद्वर्णः, नहि वर्णश्रुतिरेव वर्णः, अत एव नरसिंहवत् जात्यन्तरमिदमिति श्रीमहाभाष्यकारः, अत एव चैतद्वर्णचतुष्टयमुभयच्छायाधारित्वात्

'ऋ ॠ लृ लृ चतुष्कं च नपुंसकगणस्तथा'

इत्याद्युक्त्या सर्वत्रैव नपुंसकत्वेन व्यपदिश्यते, तेन अक्षुब्धा ज्वलनशक्त्याच्छुरिता 'ऋ' क्षुब्धा तु 'ॠ' एवं धराशक्तयाच्छुरिता 'लृ लॄ' इति, ज्वलनाद्यात्मनश्चात्रेष्यमाणस्य स्वरूपमात्रोपादानादेव स्थिरात्मकत्वं लभ्यते–इति न तदर्थं विशेषणान्तरोपादानाम्।।79।।

ननु यदीच्छाशक्तेरिष्यमाणसमापत्त्या परामर्शान्तरोदय इष्यते, तज्ज्ञानशक्तेरपि किं न ज्ञेयसमापत्त्या? इत्याशङ्क्याह–

Icchā Śakti when acquires the splendour of fire,'र' is heard; due to splendour of lightening. This stage is somewhat more brilliant in comparison with first stage, though there is no separation seen. Similarly, when the normal and excited *Icchā Śaktis* acquire the stability of earth, the sound of 'seed of earth', 'ल' is also heard. Both are the second level of seed creation and they are not the letters. Listening to the sound of letter doesn't mean letter has evolved. As these four letters acquire the image of both sounds:

'ऋ' 'ॠ' 'लॄ' and 'लृ' are called as eunuch letters.'

Desire in normal state becomes 'ऋ'; in excited state it becomes 'ॠ'; when this *Icchā Śakti* acquires the nature of earth they become 'लॄ' and 'लृ'. 79

When the desire of *Icchā Śakti* to create the world quivers,

उन्मेषशक्तावस्त्येतज्ज्ञेय यद्यपि भूयसा।
तथापि विभवस्थानं सा न तु प्राच्यजन्मभूः।।80।।

यद्यपि ज्ञानाशक्तावेतज्ज्वलनाद्यात्म ज्ञेयं भूयसा विद्यते तथापि सा ज्ञानशक्तिः ज्ञेयस्य विभवस्थानं, न तु प्राच्येच्छाशक्तिलक्षण जन्मभू-इच्छाशक्तिवत् नेयमुत्पत्तिस्थानमित्यर्थः, इच्छाशक्तौ खलु इष्यमाणात्मतया उत्पन्नस्य सतो भावजातस्य ज्ञानशक्तावभिव्यक्तिः, यस्य क्रियाशक्तौ बहीरूपतया परिस्फुरणम्, अतो ज्ञानशक्तौ ज्ञेयस्य नापूर्वतया उत्पाद, इति न तत्र तत्समापत्त्या परामर्शान्तरोदयः, तेनेच्छाशक्ताविष्यमाणस्यापूर्वतयोत्पादादेवमभिधानम्, यद्यपि सर्वभावनिर्भरत्वात्परस्यामपि संविदि सर्वे भावाः संभवन्ति तथापि तत्र तेषां संविन्मात्रतयावस्थानम्।।80।।

इह पुनः किंचिदुच्छूनतासमापत्त्या पृथगिवावभास इति इत्येतदुक्तम् अत आह-

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a new ascertainment dawns. Question is when the *Jñeya* meets with *Jñāna Śakti* then does some new ascertainment not quiver? He answers to this:

Unmeṣaśaktāvastyejjñeyaṁ yadyapi bhūyasā/
Tathāpi vibhavasthānaṁ sā na tu prācyajanmabhūḥ//80//

Though *Jñeya* densely exits in *Unmeṣa Śakti*, then also it is the place of growth and not the place of origin.80

The (power of origin) *Unmeṣa Śakti* only is *Jñāna Śakti*. Infinite *Jñeyas* eternally vibrate in it. *Jñāna Śakti* is not the place of origin like *Icchā Śakti*, it is the place of growth. The thoughts (desire to create) evolved in *Icchā Śakti* are revealed in *Jñāna Śakti* and they only are revealed extrinsically in *Kriyā Śakti*. That's why the *Jñeya* doesn't take birth in *Jñāna Śakti*, like thoughts of creation do in case of *Icchā Śakti*. *Jñeya* nourishes in *Jñāna Śakti* and the same is said. Though, as the *Saṁvida* is source of all beings, all objects can be found in it however they dwell in it in the form of *Saṁvida* only.80

Four letters are perceived in *Icchā Śakti* due to changes observed in the object desired. There separate existence is merely perceived, however they are not separate. He says the same:

इच्छाशक्तेरतः प्राहुश्चातूरूप्यं परामृतम्।
क्षोभान्तरस्यासद्भावान्नेदं बीजं च कस्यचित्।।81।।

परामृतमिति--स्वात्ममात्रविश्रान्त्या परचमत्कारात्मकमित्यर्थः, यद्वक्ष्यति

'आत्मन्येव च विश्रान्त्या तत्प्रोक्तममृतात्मकम्।' (3 ।92)

इति। ननु

'.....................................बीजं स्वरा मताः।'

इत्यादिना स्वरान्तः पातित्वादेषां बीजत्वमुक्तं, तच्च प्रक्षोभकत्वमुच्यते न च स्वात्ममात्रविश्रान्तिरूपत्वादत्र तत् संगच्छते, तद्धि क्षोभान्तरसद्भावे स्यात्? इत्याशङ्क्याह 'नेदं बीजमिति' स्वात्ममात्रविश्रान्तेः क्षोभान्तरानुल्लासकतया स्वकार्याकरणात् दग्धप्रायत्वात्, न तु सर्वसर्विकया बीजरूपत्वाभावात्, नहि शिवशक्त्यात्मबीजयोन्यतिरेकिणः

Icchāśakterataḥ prāhuścāturūpyaṁ parāmṛtam/
Kṣobhāntarasyāsadbhāvānnedaṁ bījaṁ ca kasyacit//81//

The manifestation of *Icchā Śakti* in four forms is called as *Parāmṛta*. As they don't produce any other excitement; they are not called as seed.81

They are called *Parāmṛta* because they resort in themselves only. This is a kind of *Para Camatkāra* (wonder of *Para*). As said:

'As they resort in *sva*, they are said to have form of *Amṛta*.' (T.A. 3.92)

Question is:

'.... vowels only are seeds.'

As per this policy, as they are considered vowel, they must be called as seed as here also a brilliance due to agitation is seen? Answer is They are not seed as the new excitation doesn't splendour from them. They are like almost burnt. They are not complete seed. They are different from the seminal seed and womb of the form of *Śiva-Śakti*:

'बीजयोन्यात्मकाद्भेदादिद्वधा बीजं स्वरा मताः।
कादिभिश्च स्मृता योनिः ....।।'

इत्याद्यभिधानात् राश्यन्तरस्य सद्भावोऽस्ति, येनैवं स्यात्, यत्तु

'या तूक्ता ज्ञेयकालुष्यभाक्क्षिप्रस्थिरयोगतः।
द्विरूपायास्ततो जात ट-ताद्यं वर्गयुग्मकम्।।' 3-152।।

इत्यादि पुरस्ताद्वक्ष्यते, तत्तत्रैव समाधास्यत इति युक्तमुक्तं-नेदं बीजमिति।।81।।

ननु यद्येवमेषां बीजत्वं नास्ति तर्हि पारिशेष्याद्योनित्यं स्यात्? इत्याशंक्य-तत्परिहारार्थमेषां बीजयोनिवैलक्षण्यं प्रतिपादयितुं तत्स्वरूपं तावदाह-

प्रक्षोभकत्वं बीजत्वं क्षोभाधारश्च योनिता।

ननु कारणत्वाभिमतं बीजं जडं, तस्य कथं निरपेक्षस्य रूपान्तराविर्भावने सामर्थ्यम्? इत्याशङ्क्याह-

क्षोभकं संविदो रूपं क्षुभ्यति क्षोभ्यत्यपि।।82।।
क्षोभः स्याज्ज्ञेयधर्मत्वं क्षोभणा तद्बहिष्कृतिः।

'Seminal seed and womb are of two types, Consonants and vowels. Vowels are seminal seed and consonants starting from 'क' are womb....'

As per this saying, as they are not the source of origin of any other sound, they are not seminal seed. The same is said in ś-3.152 also.

*[Kṣobha: Excitement or agitation.]*81

If in case, they are not seed are they womb? To resolve this puzzle, he now defines the characteristics of seed and womb:

Prakṣobhakatvaṁ bījatvaṁ kṣobhādhārśca yonitā/

The seed is exciter and womb is the cause of that excitement.

If the seed of the form of cause is frigid then how would it change its form into other? He clears this doubt as:

Kṣobhakaṁ saṁvido rūpaṁ kṣubhyati kṣobhaytyapi//82//
Kṣobhaḥ syājjñeyadharmatvaṁ kṣobaṇā tadbahiṣkṛtiḥ/

यतः संविद एव मुख्यतया क्षोभकं रूपम्, अतः क्षुभेः ण्यन्ताण्यन्तार्थगर्भीकारात्सा संवित् क्षुभ्यति, मयूराण्डरसन्यायेन अन्तरासूत्रितप्रायं बहिर्भावोन्मुखमिव ज्ञेयजातं धारयति, तच्च तथा क्षुभ्यत् क्षोभयति–बहीरूपतयावभासयतीत्यर्थः, तदाह 'क्षोभ' इत्यादि, क्षोभणा–क्षोभ्यस्य प्रेषणादिरूपा प्रेरणेत्यर्थ ।।82।।

एतदेव रहस्यप्रक्रियागर्भीकारेणापि सूत्रयति–

अन्तःस्थविश्वाभिन्नैकबीजांशविसिसृक्षुता ।।83।।
क्षोभोऽतदिच्छे तत्त्वेच्छा भासनं क्षोभणां विदुः।

अन्तःस्थं–प्रमात्रैकात्म्येन वर्तमानं यद्विश्वम् ईषणीयादिभावजातं, तत्राभिन्नमीषणादि

Saṁvida only is *kṣobhaka* (exciter). It only excites and gets excited. Excitement is known as attribute of *jñeya* and extrinsic display induces the object which shall be excited.82

Primarily the *Saṁvida* only is exciter. *ṇyanta Prakriyā* is applied in √*Kṣubha* hence *Saṁvida* is self-excited and she excites others. She keeps objective and subjective existents called as *jñeya* within so that they may be revealed to the outer world one day, the way a peacock's egg keeps multiple colours within. This way while keeping various attributes of *jñeya* within, she is self-excited and makes others also excited. Excitation effects the object which shall be excited. The execution of attribute of excitation on the object which shall be excited is called *Kṣobhaṇā*. Hence the extrinsic display, induces the object meant to be excited and it gets excited.82

He explains this on the basis of *Rahsya prakṛyā*:

Antaḥsthaviśvābhinnaikabījānśavisisṛkṣutā //83//
Kṣobho'tadicche tatvecchā bhāsanaṁ kṣobhaṇāṁ viduḥ/

The desire to create a world using one part of seed-which is indifferent form the worlds which lie within; is called *Kṣobha*. Though it doesn't have any desire of *kṣobha* however when desire to splendour the element quivers in that then it is called as *Kṣobhaṇā* by wise.83

When said 'within', it means within *Para pramātā*. There

संविद्रूपत्वेन अनुद्भिन्नविशेषम्, अत एवैकमद्वितीयं यत् संविदो रूपं, तदेव सर्वभावनिर्भरत्वात् विश्वाविर्भावकतया बीजांशः-कारणविशेषः, तस्य या परानपेक्षत्वेन विशिष्य स्रष्टृत्वेच्छा-ग्राह्यग्राहकात्मनो विश्वस्य भिन्नकल्पतयाववि भासयिषा, तया योऽसौ संबन्धः, स एव क्षोभः, तथा 'शरं गमयति' इत्यादिवत् अतदिच्छेऽपि औदासीन्यात् बहिर्भावानुन्मुखे देहनीलादौ भावजाते यत्तत्त्वेच्छाभासनम्-औदासीन्यच्यावनेन बहिर्भावौन्मुख्येन अवभसानं, तां क्षोभणाम् एतद्गुरुप्रभृतयो विदुः जानीयुरित्यर्थः। चर्याक्रमे हि बीजं सिसृक्षुः पुमान् स्वयं क्षुभ्यति प्रमदां तु क्षोभयति इति। इह चैतदतिरहस्यत्वाच्च न प्रपञ्चितं, यथोपयोगमूह्यत एव केवलम्।।83।।

एवं बीजस्वरूपमभिधाय योनिस्वरूपमाह-

यदैक्यापत्तिमासाद्य तदिच्छा कृतिनी भवेत्।।84।।
क्षोभाधारमिमं पाहुः श्रीसोमानन्दपुत्रकाः।

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are infinite worlds of the form thoughts of desire,which reside inherently within *Para pramātā*. Each such thought is part of seed. These only are the originator of world. The relation of these thoughts with desire to create the world is called as *Kṣobha*. *Para Pramātā* usually stays inert without any desire, it is capable of enticing the desire though it doesn't do so. In that case, when the *Para Pramātā* creates the objective and subjective world due to the wonder of desire, then this phenomenon is called as *Kṣobhaṇā*. This is highly esoteric state. This is known by *Yogī Gurus*. The male excites himself and excites his partner too during *Caryā krama*; for the sake of creating the seed. It is highly classified and hence I am not disclosing it. Please understand as per use, on the basis of logics.

[This is subject of Kuṇḍalinī penance and could be understood only after Kuṇḍalinī is awakened.] 83

After ascertaining the form of bīja now he ascertains the form of *Yoni*:

Yadaikyāpattimāsādya tadicchā kṛtinī bhavet//84//
Kṣobhādhāramiṁ prāhuḥ śrīsomānandaputrakāḥ/

It is called as base of *kṣobha* by pupils of *Śrī Somānanda*, where the desires are fulfilled when they unify with it.84

येन–इदन्ताविमृश्येन देहनीलादिना भावजातेन, कादिना च ऐकात्म्यमासाद्य तस्य परस्य प्रमातुः संबन्धिनी इच्छा,–कृतिनी–

‘ममैव भैरवस्यैता विश्वभङ्ग्यो विनिर्गताः।’

इत्यादिन्यायेन स्वात्ममात्रविश्रान्त्या कृतार्था पूर्णा जायते। तमेतं क्षोभस्य संवित्स्वातन्त्र्यस्य आधारम् विषयं श्रीसोमानन्दस्यानुकम्प्याः पुत्राः–श्रीमदुत्पल देवप्रभृतयः शिष्याः, प्राहुः–आचक्षत इत्यर्थः। चर्याक्रमेऽपि हि यस्सामरस्यमासाद्य पौस्नोऽभिलाषः कार्तार्थ्यमेति स योनिलक्षणः क्षोभाधारः इति।।84।।

एतच्च बीजयोनिस्वरूपम् ‘अन्तःस्थ’ इत्यादिना सूत्रितम् रहस्यप्रक्रियागर्भीकारेण परमोपादेयत्वादनुग्राह्याणां हृदयंगमीकर्तुं स्वयमेव व्याचष्टे

संविदामीषणादीनामनुद्भिन्नविशेषकम् ।।85।।
यज्ज्ञेयमात्रं तद्बीजं यद्योगाद्बीजता स्वरे।

It is the place where all discriminative thoughts such as 'you and me', evolved due to objective and subjective existents (or *kṣobha* determined as *bīja* or vowels), are unified with consonants like 'क' etc. (consonants are also called as *Yoni*)and the desire of *Pramātā* is fulfilled. Regarding grace:

'It's me the *Bhairava* within whom all the waves of world have originated.'

As per this logic they (vowels) are graced while attaining the rest. The *Yoni* is said to be the base of this *kṣobha* or place of rest by pupils of *Śrī Ṣomānanda.* The same happens in case of *Caryā Krama, Yoni* is the base of excitement here too; when a man unifies with it, he feels satisfied.84

The form of *bīja*(seed) and *yoni* is told by '*antaḥsṭha*' etc. As it is settled in the core of *Rahaysa Prakṛyā* and as it is earner of high level objectives, he himself explains this so that pupil may learn it by heart:

Saṁvidāmīṣaṇādīnāmanudbhinnaviśeṣakam //85//
Yajjñeyamātraṁ tadbījaṁ yaddyogadbījatā svare/

It's the *bīja*, by union of which, vowels own the nature of seed and where though desires residing within *Saṁvida*

ईषणादीनां संविदामसंजातविभागम्, यज्ज्ञेयमवश्यं ज्ञातव्यम् पारमार्थिकं संविद्रूपमेवेच्छादिसंविद्विशेषरूपत्वानुपग्रहात्केवलमनवच्छिन्नं पारमेश्वरम् रूपं, तदेव

'चिदात्मैव हि देवोन्तः स्थितमिच्छावशाद्बहिः।
योगीव निरुपादानमर्थजातं प्रकाशयेत्।।

इत्याद्युक्त्या सर्वभावनिर्भरत्वात् अन्तःस्थस्य विश्वस्य स्वेच्छयैव बहिराविर्भावनाद्बीजं-मुख्यकारणमित्यर्थः। ननु यद्येवं तत्कथं स्वराणामपि बीजत्वमित्याशंक्योक्तं 'यद्योगाद्बीजता स्वरे' इति, यद्योगादिति-यदनुप्राणितत्वार्थः, अत एव स्वराणां तत्तद्वर्णाविर्भावकत्वादुचितं बीजत्वम- इत्याशयः, नहि संवित्स्वातन्त्र्यमन्तरेण अन्यस्य कस्यचित् रूपान्तराविर्भावने सामर्थ्यम्, इति भावः।।85।।

एवं बीजशब्दार्थ व्याख्याय विसिसृक्षात्मकं ण्यन्ताण्यन्ततया द्विप्रकारं क्षोभमपि व्याचष्टे-

तस्य बीजस्य सैवोक्ता विसिसृक्षा य उद्भवः।
यतो ग्राह्यमिदं भास्यद्भिन्नकल्पं चिदात्मनः।।86।।

are not manifested however then also the *jñeya* etc. are clearly present.85

When the desire etc. are not specifically quivered in *Saṁvida*, though the *jñeya* of the level of supreme truth (not related to blue and joy) vibrate within, then *Saṁvida* is called as seed. When the vowels are enlightened by them, they also become seed. Seed of the form of *Saṁvida* is symbolic to the *Svātantrya* of *Parmeśvara*.

'*Cidātmā Deva* projects the intrinsically present thoughts extrinsically without any reason like a *Yogī*; by the virtue of desire.'

As per this saying it is proved that the world is present within *Cit*; by the virtue of its desire. Same way the vowels also create the other letters as per there forms hence they are also seed (*Bīja*).85

After explaining the meaning of word *bīja*, he now defines the two types of *kṣobha*, *ṇyanta* and *aṇyanta prakāra* which are desirous of creation:

Tasya bījasya saivoktā visisṛkṣā ya udbhavaḥ/
Yato grāhyamidaṁ bhāsyadibhinnakalpaṁ cidātmanaḥ//86//

एष क्षोभः क्षोभणा तु तूष्णींभूतान्यमातृगम्।
हठाद्यदौदासीन्यांशच्यावनं संविदो बलात्।।87।।

उद्भव इत्युद्यन्तृतेत्यर्थः, यतो हेतोरिदं ग्राह्य देहनीलादि भावजातं कादि च, चिदात्मनः सकाशाद्भिन्नकल्पम्–अनतिरिक्तमपि अतिरिक्तायमानं भास्यत्–उत्तरकालं भासिष्यमाणं स्यात् स एष उद्यन्तृतामात्ररूपः क्षोभः। चर्याक्रमेऽपि हि क्षोभानन्तरमेवानन्दाहि भवेत्, क्षोभणा तु तूष्णींभूता–औदासीन्यात् बहिर्भावानुन्मुखा, ये अन्ये नीलाद्यपोहेन अवस्थिता देहादयो मातारः अर्थान्नीलादयः प्रमेयाश्च, तद्गतं बलात् स्वातन्त्र्यालक्षणं स्वं वीर्यमवलम्ब्य संवित्कर्तृकं हठात्–अतदिच्छेऽपि तत्त्वेच्छाभासनलक्षणात् बलात्कारात् यदौदासीन्याद्–बहिर्भावोन्मुखतायामप्रर्वतनात् च्यावनं बहिर्भावौन्मुख्येनैवावभासनं नामेति।।86-87।।

Eṣa kṣobhaḥ kṣobhaṇā tu tūṣṇīṁbhūtānyamātṛgam/
Haṭhādyadaudāsīnyāṁścyāvanaṁ saṁvido balāt//87//

That only is called as specific desire of creation of *bīja*. That only is origin. This is the reason because of which the world is perceived to be different from *Cidātmā*. This only is called as *kṣobha*. The one which entices the calm and inert part of *Pramātā* to reflect extrinsically, by the virtue of *Saṁvida* is called as *kṣobhaṇā*.86-87

Origin is merely the vibration of*Saṁvida* which desires to ejaculate seed. The vibrating thoughts and letters starting from 'क' who are inherent with *Cid* soul, wish to be revealed separately are called as *kṣobha*. (They are excited to be revealed in outer world). In *caryā* also the pleasure is experienced after excitement. In case of *kṣobhaṇā*, the calm and inert *Cit* is forcefully excited (by *Citi*) and even though it is not attached to *prameyas* like objective and subjective existents, it reflects extrinsically. This only is *kṣobhaṇā*. The extrinsic splendour due to this only is called as *kṣobha*.

[She is none other than Citi who forces the Cit to discharge the seed of creation. This only is called as Spandana.ṇyanta Prakriyā is grammatical phenomenon in which when the suffix is added to some root word then that root word becomes inducer. For example,'Rāma reads' is simple sentence when said suffix concept is used sentence would be 'Rāma made Śyāma read.'].86-87

एवं बीजसूत्रं व्याख्याय योनिसूत्रमपि व्याचष्टे-

जातापि विसिसृक्षासौ यद्विमर्शन्तिरैक्यतः।
कृतार्था जायते क्षोभाधारोऽत्रैतत्प्रकीर्तितम्।।८८।।

यत्परस्य प्रमातुरुत्पन्नापि क्षोभलक्षणा स्त्रष्टृत्वेच्छा-चिन्मात्रनिष्ठात् प्रकृतादहन्ता-विमर्शादन्य इदन्तात्मा विमर्शो-विमृश्यविमर्शयोरभेदोपचारात्, तत्परामृश्यं देहनीलादि भावजातं कादि च, तेनैकात्म्यमवलम्ब्य, कृतार्था-स्वात्ममात्रविश्रान्त्या पूर्णा जायते, तदेतदत्र 'यदैक्यापत्तिमासाद्य' (84) इत्यादौ योनीसूत्रे क्षोभाधारः, प्रकीर्तितं-सम्यगुक्तमित्यर्थः।।88।।

एवमेतत्पदार्थद्वारेण व्याख्याय तात्पर्यमुखेनाप्यभिधत्ते-

ततस्तदान्तरं ज्ञेयं भिन्नकल्पत्वमिच्छति।
विश्वबीजादतः सर्वं बाह्यं बिम्बं विवर्त्स्यति।।89।।

After revealing the secrets of seeds, he now moves to reveal the secret of *Yoni*:

Jātāpi visisṛkṣāsau yadvimarśantaraikyataḥ/
Kṛtārthā jāyate kṣobhādhāro'traitatprakīrtitam//88//

The *Vimarśa* with which this evolved desire of creation unifies and feels satiated is called as the base of *kṣobha*.88

The *Cit's* desire to create is *Vimarśa* of *Ahantā* during excited state. Second *Vimarśa* is of *Indantā*. When second *Vimarśa* unifies with first *Vimarśa* then the union of *nīla* and *sukha* with letters starting from 'क' (consonants) occurs and they satiate and repose in *sva*. The same is called as base of *kṣobha* and is known as *Yoni*.The same is properly said in *Yonisūtra ś* 3-84 here as, "This way, the secrets of *Yoni* are defined".88

After explaining them (*Bīja* and *Yoni*) on the basis of their meaning, he now explains the same as per their objective too:

Tatastadāntaraṁ jñeyaṁ bhinnakalpatvamicchati/
Viśvabījādataḥ sarva bāhyaṁ bimbaṁ vivartsyati//89//

Then this intrinsic *jñeya* wants to be revealed distinctly. That's why illusion occurs that this extrinsic *Bimba* is manifested.89

ततः-समनन्तरोक्तात् सिसृक्षालक्षणात् क्षोभाद्धेतोः, आन्तरम्-प्रमात्रैकात्म्येन वर्तमानं सत् तत् आसूत्रितप्रायं ज्ञेयं भिन्नकल्पत्वम्-अतिरिक्ताय-मानत्वमेति, अतो-विश्व-बीजादादिवर्णान्महामायातश्चारभ्य सर्वतानन्दादि तत्त्वभुवनादि च भावजातं, बाह्यं-विच्छेदेनावभासमानं, बिम्बं-ज्ञानीयाकारलक्षणप्रतिबिम्बात्मकं विवर्त्स्यति-तत्तद्देहनीला-द्यात्मना पदवाक्यादितया च यथायथं स्फुटीभविष्यतीत्यर्थः। चर्याक्रमेऽपि हि बीजमेव भेदेन प्रसृतं सत् स्त्रीपुंनपुंसकादिरूपतामेष्यतीति ।।89।।

न चैतत्स्वोपज्ञमेवोक्तम्, इत्याह-

क्षोभ्यक्षोभकभावस्य सतत्त्वं दर्शितं मया।
श्रोमन्महेश्वरेणोक्तं गुरुणा यत्प्रसादतः ।।90।।

'तदपरमूर्तिभर्गवान् महेश्वर' इत्यादिना प्राङ्नमस्कृतेन गुरुणा यत्सतत्त्वमुक्तं, तन्मया दर्शितम्, इति संबन्धः ।।90।।

एवमेतत्प्रसंगादभिधाय प्रकृतमेवावतारयति-

Then the intrinsic *jñeya* wants to be like a distinct element (After the creation of six vowels). Then from the first seed (*bīja ṣaṭka*) called as *viśva bīja*, the extrinsic world spreads. Then world comprising *viśva bīja* and *Māyā* up to *Ānanda*, *tattva* and *Bhuvana* etc. splendours distinctly. The seed *Bimba* becomes the extrinsic *Pratibimba* and various living beings, objects and phrases and sentences are evolved. In *Caryā krama* also semen only spreads and acquires form of masculine, feminine and eunuch.89

All this is not his mental progeny; he says the same:

Kṣobhyakṣobhakabhāvasya satattvaṁ darśitaṁ mayā/
Śrīmanmaheśvareṇoktaṁ guruṇā yatprasādataḥ//90//

The essential facts of *kṣobhya* and *kṣobhaka* are narrated by my *Guru Śrīman Mahāmaheśvara*. I was able to narrate it by his grace only.90

Śrīman Mahāmheśvara etc. is salutary decoration, he salutes his *Guru* and says, "I am able to narrate by his grace only."90

After discussing it eventually; he now talks about the topic under discussion:

प्रकृतं ब्रूमहे नेदं बीजं वर्णचतुष्टयम्।
नापि योनिर्यतो नैतत्क्षोभाधारत्वमृच्छति।।91।।

नहि कादिवदेतदैक्यमासाद्य कस्यचिदपीच्छा कार्तार्थ्यमियादित्यस्य क्षोभाधारत्वागमनम्। नेदं बीजमित्यत्र पुनः 'क्षोभान्तरास्यासंभवात्' इत्यादिना प्रागुपादानाद्धेतोरनिर्देशः, अत एव चास्य वर्णचतुष्टयस्य प्रक्षोभकत्वाभावात् स्वात्ममात्रविश्रान्त्या परचमत्कारमयत्वम्।।91।।

तदाह–

आत्मन्येव च विश्रान्त्या तत्प्रोक्तममृतात्मकम्।

Prakṛtaṁ brūmahe nedaṁ bījaṁ varṇacatuṣṭayam/
Nāpi yoniryato naitatkṣobhādhāratvamṛcchati//91//

While narrating the topic under discussion I say that these four letters are neither *Bīja* nor *Yoni* as they are not the base of *Kṣobha*.91

As these four letters 'ऋ', 'ॠ', 'लृ' and 'ॡ' would not be able to satiate the desire of anybody as 'क' etc. do while uniting; they are not the base of *kṣobha*. Also these four letters are unable to produce any new type of *kṣobha* hence they are not even seed. These four letters resort in there *sva* only. Hence they are called as the wonder of *Para amṛta*.

*[This exposition is based upon classification of vowels and consonants. Vowels when add with some consonant the new sound is produced which is called as new kṣobha. For ex: क+ए=के or ka + e = ke. In this case as the ए changes the sound of क to 'के' due to its kṣobha, it is called as seed. On the other hand, when we look at 'ka', it satiates the sound of vowel when 'e' vowel merges in it hence consonants are called Yoni.]*91

That's said:

Ātmnayeva ca viśrāntyā tatproktamamṛtātmakam/

As it resorts in its *sva*, it is said to be of the form of *amṛta*; there.

न केवलमेषां यथासंभवं प्रमेयेण संघट्टे परामर्शान्तरोदयो, यावत्परस्पमरपि, इत्याह–

इत्थं प्रागुदितं यत्तत्पञ्चकं तत्परस्परम्।।92।।
उच्छलद्विविधाकारमन्योन्यव्यतिमिश्रणात्।

पञ्चकमिति–अनुत्तरेच्छेशनोन्मेषोनतारूपं, आनन्दशक्तिर्हि–

'आनन्दो ब्रह्मणो रूपम्.......................

इत्याद्युक्त्या चिदव्यतिरिक्तैव, इति नास्याः पृथगभिधानम्, तदेतत् परस्परम्–न पुनरेकैकम्, उच्छलद्विविधाकारं–प्रादूर्भावन्नानावर्णरूपं भवेत्, न चैत्पारम्पर्येऽपि स्वात्ममात्रावस्थाने किं तु संघट्टे सति, इत्याह– व्यातिमिश्रणादिति, तद्यथा अकारस्याकारस्य वा इकारेणेकारेण वा व्यतिमिश्रणे 'ए' इति रूपं भवेत्, तयोरेव उकारेणोकारेण व व्यतिमिश्रणे 'ओ' इति रूपं भवेत्, इकारस्यापि अकारेण 'य' इति, उकारस्यापि अकारेण 'व' इति, व्यतिमिश्रणं च न पञ्चकादतिरिक्तेन परामर्शान्तरेण केनचित्, इत्युक्तम्–अन्योन्येति।

The new (letter) is born, not only due to union with *prameya* but when they unify with each other also:

Ithaṁ prāguditaṁ yattatpañcakaṁ tatparasparam//92//
Ucchaladvividhākāramanyonyavyatimisraṇāt /

Thus, earlier said five letters produce various shapes, when they unify with each other.92

Five letters are: *Anuttara* 'अ'; *Icchā* 'इ' and 'ई' and *Unmeṣa* 'उ' and "*Ūna* 'ऊ' and as far as *Ānanda Śakti* 'आ' is concerned:

'Pleasure is the form of *Brahma*....'

As per this saying, *Ānanda* 'आ' is indifferent from *Cit* 'अ'. Hence it is not mentioned separately. When these five letters merge with *prameya* a new letter evolves (we have already seen that these letters are evolved from their predecessors); when they unity with each other, then also a new letter is evolved. There splendour is possible in various shapes and by the virtue of their heterogeneous union also. For example: अ (आ)+इ or ई=ए (*a*+*i*=*e*); अ+ उ (ऊ)= ओ (*a*+*u*=*o*); इ becomes य while unifying with अ as per *Yana sandhi* and अ+उ=व (*u*+*a*=*va*). Though no letter other than these five can mix with them to produce some

यत्तु

‘सैव शीघ्रस्थिरोपात्तज्ञेयकालुष्यरूषिता।
विजातीयोन्मुखत्वेन रत्वं लत्वं च गच्छति।।

इत्यादि वक्ष्यति, तत् परामर्शान्तरोदयविषयमिति नात्र मेलनीयं-संध्यक्षरोदयस्यैव इह प्रक्रान्तत्वात्।।92।।

एतदेव दर्शयति-

योऽनुत्तरः परः स्पन्दो यश्चानन्दः समुच्छलन्।।93।।
ताविच्छोन्मेषसंघट्टाद् गच्छतोऽतिविचित्रताम्।

तावनुत्तरानन्दशब्दव्यपदेश्यौ ‘अकाराकारौ’ इच्छोन्मेषाभ्याम् ‘इकारोकाराभ्यां’ यः संघट्टः-‘आद्गुण’ इत्येवंरूपः संधिः, तस्मातिशयेन संधीयमानवर्णद्वयविलक्षणतया, विचित्रताम् ‘एकारौकारलक्षणां’ वैचित्रीं गच्छतः-प्राप्नुत इत्यर्थः।।93।।

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new sound or vowel. (English also has five vowels a,e, i,o and u; it shows how the roots of English are found in *Saṁskṛta*). As said:

‘Being enticed by the impurities of *jñeya* and being inclined towards heterogeneity it changes in to ‘र’ (*ra*) and ‘ल’ (*la*).’

This is case of conjunction letter and hence it must not be mixed with present discussion.92

He shows the same:

Yo'nuttaraḥ paraḥ spando yaścānandaḥ samucchalan//93//
Tāvicchonmeṣasanghaṭṭād gacchato'tivicitratām/

These *Parā Spanda Anuttara* and off-spring *Ānanda* when unify with *Icchā* and *Unmeṣa*, then they attain wonderful from.93

These *Anuttara* and *Ānanda* are represented by ‘अ’ and ‘आ’; when they unify with *Icchā* and *Unmeṣa* the ‘इ’ and ‘उ’, the wonderful letters ‘ए’ and ‘ओ ’evolve, which is realisation of application of *Pāṇinī Sūtra-ādguṇaḥ*.93

एवमेकारस्योदयमात्रमुक्त्वा गर्भीकारेण स्वरूपमप्यभिधत्ते

अनुत्तरानन्दचिती इच्छाशक्तौ नियोजिते।।94।।
त्रिकोणमिति तत्प्राहुर्विसर्गामोदसुन्दरम्।

यदनुत्तरानन्दौ अर्थाद्विकल्पेन, इच्छायां निहितसंधी तत्-संधीयमानावयवमेकारलक्षणमक्षरं त्रिकोणं

'त्रिकोणमेकादशमं वह्निगेहं च योनिकम्।
श्रृगाटं चैव एकारं नामभिः परिकीर्तितम्।।'

इत्याद्युक्तेः, इच्छाज्ञानक्रियाख्यकोणत्रयमयत्वाच्च, लिपिक्रमेऽपि तथा संनिवेशात् 'त्रिकोणम्' इति-त्रिकोणशब्दव्यपदेश्यमाचक्षते इति वाक्यार्थः, तच्च-

'विसर्गस्तस्य नाथस्य कौलिकी शक्तिरुच्यते।'

इत्यादिवक्ष्यमाणनीत्या, विसर्गः-परा शक्तिः, तस्या आमोदः-आनन्दोदयक्रमेण क्रियाशक्तिपर्यन्तमुल्लासः, तेन सुन्दरं-तत्र नित्योदितत्वाच्छक्तेः परानन्दमयमित्यर्थः।

While telling about the evolution of ए this way, he tells its secret form also:

Anuttarānandacitī icchāśaktau niyojite//94//
Trikoṇamiti tatprāhurvisragāmodasundaram/

Triangle evolves when the *Cit* known as *Anuttara* and *Ānanda* unite with *icchā Śakti*. This *Visarga* is beautiful because of its delight.94

When *Anuttara* and *Ānanda* unite with *Icchā Śakti*, due to *vikalpa;* by conjunction, a third letter a triangle is evolved which is called as 'ए'.

''ए' is also famous as *Ekādaśa* (Eleventh), *Vahnigeha* (Fire-centre),*Yoni* and *śṛingāṭa* (trapa natans).'

It's three corners are *Icchā Śakti, Jñāna Śakti* and *Kriyā Śakti* hence its scriptural shape also is triangular. This is the meaning of his saying, "It is triangle."

'This *Visarga* is *Kaulikī Śakti* of *Parmeśvara*.'

This *Visraga Śakti* is spread from *Ānanda* up to *Kriyā Śakti;* this is her delight and hence she is beautiful. This is eternally

त्रिकोणमित्यनेन योगिनीवक्त्रापरपर्यायजन्माधाररूपत्वमप्यस्य सूचितम्। तत एव हि परा शक्तिरुदेतीति भावः यदुक्तम्

'यदोल्लसति शृंगाटपीठात्कुटिलरूपिणी।' इति।

तथा

'त्रिकोणं भगमित्युक्तं वियत्स्थं गुप्तमण्डलम्।
इच्छाज्ञाक्रियाकोणं तन्मध्ये चिञ्चिनीक्रमम्।।' इति।

अनेनैवाशयेन च इतो बाह्यैरपि

'एकाराकृति यद्दिव्यं मध्ये षट्कारभूषितम्।
आलयः सर्वसौख्यानां बोधरत्नकरण्डकम्।।'

इत्याद्युक्तम्। चर्याक्रमेऽपि हि विसर्गस्यानन्दफलस्य संबन्धिना स्फारेण परानन्दमयं प्रसरस्थानम्, इति।।94।।

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awake and hence it is called as *Para Ānanda*. Being *trikoṇa*, it is called as face of *Yoginī* and *yoni* also. Hence, it means *Parā Śakti* also dawns from it:

'While shining as *śṛngāṭa* it has curved shape'

and:

'Being triangular it is *Yoni* which is placed in secret *maṇḍala* of sky. *Ciñcinī krama* resorts between the triangle of *Icchā Śakti; Jñāna Śakti* and *Kriyā Śakti*.'

Others also have spoken with this intention:

'The divine shape ए keeps shelter (box) of all delights-the one studded with six elixir elements; in its centre. Being resort of all bliss, it is the box which keeps the gems of *Bodha*.'

Six elixir elements are 'अ', आ', 'इ', 'ई', 'उ' and 'ऊ', hence all this is said. In *Caryā krama* also, the joy of emission of semen reflects in the form of progeny.94

न केवलमनुत्तरानन्दयोरिच्छायां योगे संध्यक्षरलक्षणपरामर्शान्तरोदयो, यावदत्रापि, इत्याह-

अनुत्तरानन्दशक्ती तत्र रूढिमुपागते।।95।।
त्रिकोणद्वित्वयोगेन व्रजतः षडरस्थितिम्।

तत्र त्रिकोणेऽपि यदा अनुत्तरानन्दौ रूढिं-'वृद्धिरेचि' इति संधिक्रमेण प्ररोहं प्राप्तौ, तदा अनुत्तरस्य पूर्वोक्तनीत्या रौद्र्यादिशक्तित्रयमयत्वेन आनन्दस्यापि तत्स्फारमात्रसारत्वेन त्रिकोणरूपत्वात् अकारैकारलक्षणत्रिकोणद्वययोगेन, षडरां-षट्कोणां स्थितिं व्रजतः-ऐकाररूपतामवभासयत इत्यर्थः। लिपौ पुनरेवंरूपत्वमतिरहस्यत्वात् न प्रदर्श्यते-इत्येकारस्यैव द्विगुणीभावोन्मीलनायोपरि रेखाविन्यासः। चर्याक्रमेऽपि हि सिद्धयोगिनीत्रिकोणद्वयसंपुटीभावेन षडरमुद्रामयी स्थितिर्जायते, इति।।95।।

He says that the new reflections not only evolve due to the union of *Anuttara* and *Ānanda* with *Icchā Śakti*, it happens otherwise also:

Anuttarānandaśaktī tatra rūdhimupāgate//95//
Trikoṇadvitvayogena vrajataḥṣaḍarsthitim/

When the triangle born due to union of *Anuttara, Ānanda* and *Icchā Śakti* matures then the hexagon is evolved due to the union of two triangles.95

Anuttara and *Ānanda* grow even after acquiring the triangular shape. There further growth is seen by the virtue of *Vṛddhireci* (*Pāṇinī Sūtra*). *Anuttara* already comprises of *Raudrī, Vāmā* and *Jyeṣṭhā Śaktis* as per the previously told logics and as *Ānanda* is expansion of *Anuttara*, it also grows as a triangle. When this triangle merges with triangle of the form of 'ए' a new element having six corners,evolves. As its form is highly esoteric it's shape is not shown in script, it is represented by ए with a line above it i.e. ऐ. In *Caryā krama* also a hexagon or *'ṣaḍara'* is formed due to union of two triangles of *Siddha* and *Yoginī*

[It can be understood as अ+इ=ए *(a+i=e) this is first triangle of Anuttara. We know that Anuttara has a triangle of Raudrī, Vāmā*

एवमनुत्तरानन्दयोरेकारेण संघट्टे यथा परामर्शान्तरोदयः, तद्वदोकारेणापि इत्याह–

त एवोन्मेषयोगेऽपि पुनस्तन्मयतां गते।।96।।
क्रियाशक्तेः स्फुटं रूपमभिव्यङ्क्तः परस्परम्।

ते एव– अनुत्तरानन्दशक्ती, उन्मेषेण– उकारेण यो योगः– ओकारापत्तिलक्षणः सन्धिः, तस्मिन्सत्यपि पुनर्यदा तन्मयताम्– ओकारात्मतां संधिक्रमेण तदेकीभावं गच्छतः, तदा परस्परमनुत्तरानन्दौ औकारात्मना संभूय, क्रियाशक्तेरौकारलक्षणं स्फुटं रूपम्, अभितः– समन्तात् व्यङ्क्तः–प्रकाशयत इत्यर्थः अभितः स्फुटं रूपं व्यङ्क्तं इत्यनेन क्रियाशक्तेः संध्यक्षरेषु यथाक्रमम् अस्फुटं, स्फुटं, स्फुटतरं, स्फुटतमं च, रूपमस्ति– इत्यावेदितम्।।96।।

नन्वनुत्तरानन्दयोरिच्छोन्मेषाभ्यां संघट्टे यथा परामर्शान्तरोदय उक्तः, तथा तत्क्षोभरूपाभ्यामीशनोनताभ्यामपि किमिति न? इत्याशङ्क्याह–

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and Jyeṣṭhā. Second triangle is of आ, where it in itself becomes triangle. When this second triangle merges with first triangle a hexagon is evolved which means ए+आ=ऐ (e+ā=ai). One may say vṛddhireci may be applied on अ+ ए to form ऐ, why it is not said? Answer is Anuttara is already within this triangle. Due to this only a triangle of Icchā, Jñāna and Kriyā has evolved.]95

As ऐ evolved when अ, आ unify with ए, similarly other evolution happens due to their union with उ; he says the same:

Ta evonmeṣayoge'pi punstamaytāṁ gate//96//
Kriyāśakteḥ sphuṭaṁ rūpambhivyaṅktaḥ Parasparam/

Evolved is *Kriyā Śakti* which manifests clearly step by step, when they unite with *Unmeṣa* again.96

When *Anuttara* and *Ānanda* unite with *Unmeṣa* 'उ', 'ओ 'would evolve. When this ओ unifies with अ another letter औ is evolved. This expansion is of the form of *Kriyā Śakti*. Conjunction of *abhi* prefix with √*vyaja* means, clear revelation. As per this *Kriyā Śakti* manifests clearly, step by step.96

Here the rise of new display is seen happening by the virtue of *Anuttara*, *Ānanda*, *Icchā* and *Unmeṣa* only, why not it happens by the virtue of *Īśana* 'ई' and"*Una* 'ऊ'? He clears this doubt as:

इच्छोन्मेषगतः क्षोभो यः प्रोक्तस्तद्गतेरपि।।97।।
ते एव शक्ती तादूप्यभागिन्यौ नान्यथास्थिते।

यः- इच्छोन्मेषसत्क ईषणोनतालक्षणः क्षोभः पूर्वमुक्तः, तं गते-तेन सह आद्गुण-इत्यादिना संधि प्राप्ते अपि, ते-अनुत्तरानन्दाख्ये शक्ती, तादूयभागिन्यावेव तदेव ऐकारौकारलक्षणं रूपमवश्यं भजेते अत एव नान्यथास्थिते परामार्शन्तरात्मकत्वेन न तिष्ठतः, इति न तत्संघट्टेन अनुत्तरानन्दयोः परामर्शन्तरोदय उक्तः।।97।।

ननु 'अनुत्तरः प्रकाश एवैकः प्रकाशते' इति ततोऽन्यन्न किंचिदपि संभवेत्-तस्यातिरेकानतिरेकविकल्पोपहतत्वात्, तत्कथमिदमुक्तं-यदियता क्रियाशक्तिपर्यन्तेन वैचित्र्येण स एव परिस्फुरेत्, इति तदाह-

नन्वनुत्तरतानन्दौ स्वात्मना भेदवर्जितौ।।98।।
कथमेतावतीमेनां वैचित्रीं स्वात्मनि श्रितौ।

Icchonmeṣagataḥ kṣobho yaḥ proktastadgaterapi//97//
Te eva Śaktī tādrūpyabhāginyau nānythāsthite/

The said *Kṣobhas* of *icchā* and *Unmeṣa* when mature and attain the form (and unite with *Anuttara* and *Ānanda*) their sisters having similar form evolve (as ऐ and औ);this is no new formation.97

These excited *Iṣaṇa* and *Una* settled in *Icchā* and *Unmeṣa* which were told earlier, when comes into being unites with *Anuttara* and*Ānanda* because of *ādguṇaḥ* (*Pāṇinī Sūtra*) and then two sisters ऐ and औ come in to being. Hence, there is no new deliberation, hence no new formation is said to be evolved due to their union with *Anuttara* and *Ānanda*.97

There is only one *Anuttara prakāśa* which splendours all around. There is no possibility of evolution of anything else, in it. Then how it is said, "*Anuttara* only is vividly expanded up to *Kriyā Śakti*"? He says the same:

Nanvanuttaratānandau svātmanā bhedavarjitau//98//
Kathametāvatīmenāṁ vaicitrīṁ svātmani śritau/

Though *Anuttara* and *Ānanda* are beyond any discrimination, themselves, then tell that how they gave shelter to these variegations in there *sva*?98

तदेव प्रतिविधत्ते

शृणु तावदयं संविन्नाथोऽपरिमितात्मकः ।।99।।
अनन्तशक्तिवैचित्र्यलयोदयकलेश्वरः ।

अयं खलु अनुत्तरानन्दात्मा संविन्नाथः

'शक्तयोऽस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः।'

इत्याद्युक्तेरनन्तस्य शक्तिवैचित्र्यस्य, लयोदययोः-निमेषोन्मेषयोर्यत्कलनं स्वात्मनो भेदेन क्षेपः, तत्र स्वतन्त्रत्वात् अपरिमितात्मको-नियतरूपानुपग्रहात् अनवच्छिन्नस्वभावः, इत्यर्थः ।।99।।

नन्वयं संविन्नाथंः किमिति नाम न नियतेन रूपेण परिस्फुरेत्? इत्याशङ्क्याह-

अस्थास्यदेकरूपेण वपुषा चेन्महेश्वरः ।।100।।
महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद्धटादिवत्।

He answers the same:

Śṛṇu tāvadayaṁ saṁvinnātho'parimitātmakaḥ//99//
Anantaśaktivaicitryalayodayakaleśvaraḥ /

Listen! This Lord of *Saṁvida* is beyond all the limits. He is Lord of Kala (traction) of evolution and liberation of infinite variegated *Śaktis*.99

This is Lord of *Saṁvida* the *Anuttara* and *Ānanda* only.

'His *Śaktis* only are this world and *Śaktimāna* is only *Maheśvara*.'

As per this saying, he only does traction of evolution and liberation states which means *Maheśvara* only is shelter of *svātantrya* of difference in indifference (*sva*).99

If he is *Saṁvidanātha* (Lord of *Saṁvida*), why he doesn't splendour in certain form? He clears this doubt as:

Asthāsyadekarūpeṇa vapuṣā cenmaheśvaraḥ//
Maheśvaratvaṁ saṁvitvaṁ tadatyakṣyadghaṭādivat/

If *Maheśvara* would have settled in one body, his attribute of being *Maheśvara* and *Saṁvita* would have seized like that of pot.100

यदि नाम महेश्वरः प्रतिनियतेन केनिचिद्रूपेण अवतिष्ठेत, तदास्य घटादिन्यायेन माहेश्वर्यं संविद्रूपत्वं च न स्यात्, एतदेव हि अस्य माहेश्वर्यं संविद्रूपत्वं च-यत् तत्तदनियतवाच्यवाचकात्मना परिस्फुरत् इति, तथाहि-'एकमेवेदं संविद्रूपं हर्षविषादाद्यनेकाकारविवर्तं पश्यामः तत्र यथेष्टं संज्ञाः क्रियन्ताम्' इत्याद्युक्तयुक्त्या संवित् तावदनेकाकारतया परिस्फुरति, इति नास्त्यत्र विवादः, न चास्यास्तत्तदाकारतया परिस्फुरणे 'तस्यातिरेकानतिरेक-विकल्पोपहतत्वात्' अविद्यादि निमित्तं, किं तु स्व एव स्वभावोः यः 'स्वातन्त्र्यम्' इति 'माहेश्वर्यम्' इति च सर्वत्रोद्घोष्यते, तत्प्रतिनियतेऽस्य स्वरूपे प्रकाशमाने 'माहेश्वर्यं संविद्रूपत्वं च' न स्यात्, इति-जाड्यमेवापतेत्, जड एव हि घटादिः 'इदमिदानीमत्र भाति' इत्येवमात्मनियतावभासो भवेत्, न परः प्रकाशः।।100।।

एतदेव-ह तस्य जडाद्वैलक्षण्यं-यत् स्वप्रकाशत्वात् अन्येन केनचिन्न परिच्छिद्यते, अन्यप्रमीयमाणत्वमेव हि परिच्छिन्नप्रकाशत्वं यन्नाम सर्वत्रैव जडस्य लक्षणमुच्यते, तदाह

परिच्छिन्नप्रकाशत्वं जडस्य किल लक्षणम्।।101।।
जडाद्विलक्षणो बोधो यतो न परिमीयते।

If *Maheśvara* would have settled in one body, his attribute of being *Maheśvara* and Lord *Saṁvida* would have seized. This only is his attribute of being *Maheśvara* and *Saṁvida*, due to it only it is said that he quivers like infinite speakers and recitals. This way, as per the saying, "One *Saṁvida* only is seen in the form of illusions like joy and sorrow." he only quivers in various forms. There is no doubt in it. The reason behind his display of his *sva* into many is not due to *māyā*, it is his nature which is called as *Svātantrya* or *Maheśvaratva* everywhere. If he would display himself in a limited manner, his *Saṁvida* and *Maheśvara* attributes would seize and he would be frigid. *Jaḍa* (Frigid) only are seen like pot etc. here. In this case, limited self-splendours and not *Para prakāśa*.100

This only is special characteristic of *ajaḍa* (correction made) that as it splendours self it can't be covered by others. Those who are brought into being by others only are called as limited enlightened, they only are called as *jaḍa*, he says the same:

Paricchinnaprakāśatvaṁ jaḍasya kila lakṣaṇam//101//
Jaḍādvilakṣaṇo bodho yato na parimīyate/

यतश्चैवम्, अतस्तत एव इयान् विश्वप्रसरः, इत्याह–

तेन बोधमहासिन्धोरुल्लासिन्यः स्वशक्तयः।।102।।
आश्रयन्त्यूर्मय इव स्वात्मसंघट्टचित्रताम्।

तेन–उक्तानेकाकारतया परिस्फुरणेन हेतुना, सिन्धोरिवोर्मयो बोधात् उल्लसनशीलाः, स्वाः आत्मभूता इच्छाद्याः शक्तयः स्वात्मसंघट्टेन परस्परलोली भावेन, चित्रतामाश्रयन्ति–तत्तद्ग्राह्यग्राहकात्मना तत्तत्परामर्शरूपतया च परिस्फुरन्ति, इत्यर्थः।।101–102।।

एतदेव च परं क्रियाशक्ते रूपम्, इत्याह–

स्वात्मसंघट्टवैचित्र्यं शक्तीना यत्परस्परम्।।103।।
एतदेव परं प्राहुः क्रियाशक्तेः स्फुटं वपुः।

परं स्फुटमिति–स्फुटतममित्यर्थः, अत एव भेदप्राधान्यात् अस्याः

Limited splendour only is the characteristic of *jaḍa*. *Bodha* is special than *Jaḍa* as it is beyond all the limits.101

As it is like this, such a grand world has evolved from it, he says the same:

Tena bodhamahāsindhorullāsinyaḥ svaśaktayaḥ//102//
Āśrayantyūrmaya iva svātmasanghaṭṭcitratām/

Hence the rising waves of *Śaktis* of grand ocean of *Bodha* unite with each other and evolve in variegated forms.102

Hence due to their evolution in multiple ways, they are always ready to rise high from the bed of ocean of *Bodha*. Self-manifested *Icchā*, *Jñāna* and *Kriyā Śaktis* only unite mutually to take shelter of variegations or they shine in multiple *grāhya* and *grāhaka* forms.101-102

This only is the supreme form of *Kriyā Śakti*; he says the same:

Svātmasaṁghaṭṭvaicitryaṁ śaktīnaṁ yatparsparam//103//
Etadeva paraṁ prāhuḥ kriyāśakteḥ sphuṭaṁ vapuḥ/

The vividness of the mutual union of *Śaktis* only is supreme distinct body of *Kriyā Śakti*.103

Supreme distinct means extremely distinct. Hence due to primacy of discrimination she is:

'विषयेष्वेव संलीनानधोधः पातयन्त्यणून्।
रुद्राणून्याः समालिंग्य घोरतर्योऽपरास्तु ताः।।'

इत्यादिलक्षितानाम्-अशुद्धाध्वाधिष्ठात्रीणां घोरतरीणामपि शक्तौनां निमित्तत्वम्, इत्यवगन्तव्यम्, अघोरादीनां हि शक्तीनामिच्छाशक्तेर्ज्ञानशक्तेश्च जन्म, इत्युक्तम्।।103।।

शक्तित्रयसंघट्टात्मकत्वादेव चास्य भगवतः त्रिशूलत्वमुक्तम् इत्याह-

अस्मिंश्चतुर्दशे धाम्नि स्फुटीभूतत्रिशक्तिके।।104।।
त्रिशूलत्वमतः प्राह शास्ता श्रीपूर्वशासने।

अत इति-क्रियाशक्तेः पर स्फुटत्वात्, 'स्फुटीभूतत्रिशक्तिके, इत्यत्र चायं हेतुः, स्फुटीभूतत्रिशक्तित्वं च त्रिशूलत्वोक्तौ हेतुः-यदिच्छाज्ञानक्रियात्मकमरात्रयम् अत्रास्तीति भावः, यदुक्तं तत्र-

'.....................त्रिशूलेन चतुर्थकम्।'

'Those who sink empirical souls, bonded with carnal pleasures; deep and deep, are *Ghoratarā Aparā Śaktis* united with *Rudrāṇus*.'(M.V.T.-3.31)

As per this it seems that she is Lord of impure *adhvā*, she becomes reason for downfall. *Aghorā* is *Icchā Śakti* and *Ghorā* is *Jñāna Śakti*.103

The union of these three powers only is called as trident of Lord, he says:

Asminścaturdaśe dhāmni sphuṭbhūtatriśaktike//104//
Triśūlatvamataḥ prāha śāstāśrīpūrvaśāsne/

Three *Śaktis* reveal distinctly in the fourteenth plane (औ); thus Lord has called it *'triśūla'* in *Śrī Pūrva Śāstra*.104

When the *Kriyā Śakti* is revealed in most distinct manner, the trident of the form of union of *Icchā, Jñāna* and *Kriyā* is evolved. The supreme manifested form of three *Śaktis* only is trident. (This is discussed in ninety-sixth *śloka* also.)

As said in *Śrī Pūrva Śāstra*:
'....fourth from trident.'

इति ।।104।।

न केवलमत्र शक्तित्रयसमावेशात्रिशूलत्वं भगवतोक्तं, यावन्निरञ्जनत्वमपि अधिगततत्तदागमार्थैर्गुरुभि:, इत्याह–

निरञ्जनमिदं चोक्तं गुरुभिस्तत्त्वदर्शिभि: ।।105।।
शक्तिमानञ्ज्यते यस्मान्न शक्तिर्जातु केनचित्।

च भिन्नक्रम:, तेनेदम् 'औकारलक्षणं चतुर्दशं धाम निरञ्जनं चोक्तम् इत्यन्वय:, यत:

'यथालोकेन दीपस्य किरणैर्भास्करस्य च।
ज्ञायते दिग्विभागादि तद्वच्छक्त्या शिव: प्रिये।।'

इत्याद्युक्त्या शक्तिमान्–पर: प्रकाश: शक्त्या अञ्ज्यते–परिमितान् प्रभातॄन्प्रति व्यक्तीक्रियते उपाधीयते इत्यर्थ:, स्वप्रकाशस्य हि परस्य प्रकाशस्य परकर्तृका

(On the basis of this only she is called as *Varṇa ṣaṭka* or *Pañca varṇa rūpa* also).104

They are not only called trident by God because of union of three *Śaktis*, *Gurus* who learned *Āgamas* call it *Nirañjana* (spotless), he says the same:

Nirañjanamidaṁ coktaṁ gurubhistattvadarśibhiḥ//105//
Śaktimānañjayate yasmānna śaktirjātu kenacit/

Truth seer *Gurus* call it *Nirañjana* as only *Śaktimāna* is revealed and *Śakti* nowhere.105

Fourteenth plane having characteristics of औ is called as *Nirañjana*. As said:

'O Dear! The way direction is known by the virtue of light of lamp or rays of sun; *Śiva* is known through his *Śakti*.'

This way *Para Prakāśa* is revealed by *Śakti* or he is made visible to empirical souls. Reflection of deeds of *Para Prakāśa* as that of other only is illusion. Similarly, *Śakti* reveals herself first then *Śiva* is revealed. Hence no one can be the reason behind revelation of *Śakti* because *Karaṇa* is not capable to reveal *Śakti*.

व्यक्तिरेवोपाधि:, शक्ति: पुनरभिव्यक्तैव तदञ्जने उपाय:–इति न तस्या अपि केनचिदञ्जनं संभवेत्, नहि असंविदितं करणं कारणतामेव यायात्, इति भाव:।।105।।

ननु इच्छादिशक्तिरिष्यमाणादिना स्वविषयेणाप्युपाधीयते एव, इति कथमुक्तं 'न शक्ति: केनचिदञ्ज्यते'? इत्याशङ्क्याह–

इच्छा ज्ञानं क्रिया चेति यत्पृथक्पृथगञ्ज्यते।।106।।
तदेव शक्तिमत्स्वैः स्वैरिष्यमाणादिकैः स्फुटम्।

यत् खलु इच्छाज्ञानक्रियालक्षणा: शक्तय:, स्वै: स्वै:-प्रातिस्विकैरिष्यमाणज्ञेयकार्यात्मभि: विषयै:, पृथक् पृथक् भेदेन उपरञ्ज्यते, तदेव स्फुटं पूर्णस्वरूपं, शक्तिमत्–स एव गर्भीकृतानन्तशक्ति: पर: प्रकाश: इत्यर्थ: शक्तिर्हि नाम शक्तिमत एव स्वं रूपं, किं तु फलभेदादारोपित भेदो येन इष्यमाणाद्युपरागात् 'इच्छा' इत्यादिव्यवहार:।।106।।

ननु यदि इच्छादीनामेकैकश: इष्यमाणादिना उपरञ्ज्यते शक्तिमद्रूपत्वं, तत्समुदितानामासां किं रूपम्? इत्याशङ्क्याह–

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*[Fourteenth plane is mentioned as spotless because this purity only makes the Śiva reflect in Śakti.]*105

Question is when *Śaktis* like *Icchā* are revealed through its deceitful subjects like *iṣyamāṇa* (motivator of these *Śaktis*) etc. then why it is said that *Śakti* can't be revealed by anyone? He clears this doubt as:

Icchā jñānaṁ kriyā ceti yatpṛthakṛthagañjyate//106//
Tadeva śaktimatsvaiḥ svairiṣamāṇādikaiḥ sphuṭam/

The distinct revelation of *Icchā, Jñāna* and *Kriyā Śaktis* through their *iṣyamāṇa*, is distinct revelation of *Śaktimāna*.106

This revelation of *Icchā, Jñāna* and *Kriyā Śaktis* by the subjects of the form of *jñeya* and action is actually the revelation of *Śaktimāna Śiva*. This is distinct form of *Śaktimāna* (powerful-*Śiva*). Self-splendorous *Śiva* awakens these *Śaktis*. The discrimination is form enveloped, on the basis of merits; due to this, discrimination in behaviour of *Icchā* is observed as per *iṣyamāṇa*.106

Question is what would be the cumulative form of

एतत्त्रितयमैक्येन यदा तु प्रस्फुरेत्तदा।।107।।
न केनिचदुपाधेयं स्वस्वविप्रतिषेधतः।

एतत्पुनः–इच्छाज्ञानक्रियालक्षणं त्रितयं, यदा क्रियाशक्त्यात्मना सामरस्येन प्रस्फुरेत्, तदा केनचिदपीष्यमाणादिना विषयेण इच्छादीनामीषणीयादीनां च स्वेन स्वेन विप्रतिषेधात् ईषणीयेन ज्ञानक्रिययोः नाञ्जनं 'ज्ञेयेनापि न इच्छाक्रिययोः कार्येणापि न इच्छाज्ञानयोः' इत्येवंरूपात् परस्परव्याहतत्वात् नोपाधेयं–नाञ्जनीयमित्यर्थः,यद्वक्ष्यति

....................क्रिया देवि निरञ्जनम्।'।। इति।।107।।

अत एव च एतत्त्रिशूलशब्देनोक्तम्, इत्याह–

लोलीभूतमतः शक्तित्रितयं तत्त्रिशूलकम्।
यस्मिन्नाशु समाशाद्भवेद्योगी निरञ्जनः।।108।।

Śaktimāna Śiva, when *Icchā*, *Jñāna* and *Kriyā Śaktis* reveal their selves by the virtue of *iṣyamāṇa* (motivator)? He clears this doubt as:

> *Etattritayamaikyena yadā tu prasphurettadā//107//*
> *Na kenacidupādheyaṁ svasvavipratiṣedhataḥ/*

When these three *Śaktis* evolve coherently; they are not covered by any deceit due to their self-resitance.107

Icchā, *Jñāna* and *Kriyā Śaktis* when rise coherently, then they are not enveloped by any motivating subject, because of their self-restriction. As *Īṣaṇīya* restricts *Jñāna* and *Kriyā Śakti*; *Jñeya* restricts *Icchā* and *Kriyā* and *Kārya* restricts *Icchā* and *Jñāna Śakti*; they are not enveloped by anyone. As said:

'....*Kriyā* is spotless *Devī*.'

*[Siva's form is free of all deceits, when he is revealed in this manner. Hence, his form can't be judged as per limited parameters.]*107

That's why it is called by *triśūla* name. He says the same:

> *Lolībhūtamataḥ śaktitritayaṁ tattriśūlakam/*
> *Yasminnāśu samveśādbhavedyogī niranjanaḥ//108//*

Hence these three *Śaktis*; mingled with each other only are *triśūla*, when *Yogī* unites with them he becomes spotless.108

अतः-अनुपहितत्वाद्धेतोर्लोलीभूतं-स्पर्धित्वेऽप्यविभागमाप्तम्, एतच्छक्तित्रितयं त्रिशूलशब्दस्य व्यपदेश्यम्, यस्मिन्ननुपाधौ रूपे न केवलं स्वयं निरज्जनत्वं यावत्तत्सत्तासमावेशात् प्राप्ततदैकात्म्यो योग्यपि निरञ्जनो भवेत्।।108।।

अथैतदेव प्रमेयान्तरावापेन उपसंहरति-

इत्थं परामृतपदादारभ्याष्टकमीदृशम्।
ब्राह्मयादिरूपसंभेदाद्यात्यष्टाष्टकतां स्फुटम्।।109।।

यदेतत् परामृतपदात्-षण्ठवर्णचतुष्टयादारभ्य शूलबीजपर्यन्तमीदृशं-यथोक्तरूपमष्टकं, तद्ब्राहम्यादेरष्टस्य यत्सर्वसर्वात्मकं रूपं, तेन प्रतिवर्णं देव्यष्टकस्य वाच्यत्वेन मिश्रीभावात्, अष्टाष्टकतां स्फुटं याति-चतुःषष्टिरूपतया प्रस्फुरतीत्यर्थः, तेन ब्राह्मी 'ऋकारः' एवं क्रमेण यावत् 'औकारो' योगीश्वरी, पुनर्माहेश्वरी 'ऋकारः' अत्र ब्राह्मी 'औकारः' यद्वा 'ऋकार' एवमन्यत्र ज्ञेयम्।।109।।

Even though these *Śaktis* are free from all the bonds and compete with each other then also they dwell unanimously; these three *Śaktis* represent trident. These are not only free of all fouls in themselves; when a *Yogī* unites with them, she/he also becomes spotless.108

He concludes this topic on the basis of some different *prameya*:

Ithaṁ parāmṛtapadādārabhyāṣṭakamīdṛśam/
Brāhmyādirūpasaṁbhedādyātyaṣṭāṣṭkatāṁ sphuṭam//109//

This way, octave starting from *Para amṛta* when units with eight forms like *Brāhmi* etc. they become sixty-four.109

These *Para amṛta* letters which start from quadrat of ऋ, ॠ, ऌ and ॡ up to *śūla bīja* (औ) i.e. ऋ, ॠ, ऌ, ॡ, ए, ऐ, ओ and औ when unite with *Brāhmī, Māheśī, Kaumārī, Vaiṣṇavī, Aindrī, Yāmyā, Cāmuṇḍā* and *Yogeśī*, their union becomes eight X eight = sixty-four. This is because each of them have essence of all other elements. In this औ is *Yogeśī* and ऋ is *Brāhmī*. Again when *Maheśvarī* is ऋ then *Brāhmī* would be औ. This way it must be understood while knowing who is ऋ, otherwise this is because each letter would have qualities of these eight *Devīs*.109

तदेवं क्रियाशक्तिपर्यन्तेन वैचित्र्येण परिस्फुरन्त्या अपि परस्याः संविदः स्वरूपविप्रलोपो न जातः, इत्येव द्योतयितुं बिन्दुस्वरूपं दर्शयति–

अत्रानुत्तरशक्तिः सा स्वं वपुः प्रकटस्थितम्।
कुर्वन्त्यपि ज्ञेयकलाकालुष्यादिबन्दुरूपिणी।।110।।

अत्र–एवं संस्थितेऽपि, सा–समनन्तरोक्तस्वरूपा अनुत्तरशक्तिः, स्वस्वातन्त्र्यात् ज्ञेयस्य–ग्राह्यग्राहकात्मनो भावजातस्य यत्कलनम्–इयत्तापरिच्छेदः, तेन यत्कालुष्यं–स्वरूपगोपनात्मा संकोचः, तदवलम्ब्य स्वं स्वप्रकाशं वपुः प्रकटस्थितं सर्वसंवेद्यतया अवतिष्ठमानं कुर्वाणापि, विन्दुरूपिणी–वेत्तीति विन्दुः विदिक्रियायां स्वतन्त्रः प्रमाता, तस्य रूपम्–अविभागः परः प्रकाशः, तदेव विद्यते यस्याः–तत्स्वभावैवेत्यर्थः, एवमपि स्वरूपान्न प्रच्युता, इति भावः।।110।।

अत आह–

Even when this vividness splendours up to the level of *Kriyā Śakti* the *Saṁvida* doesn't decay. To bestow that he reveals the form of *Bindu*:

Atrānuttaraśaktiḥ sā svaṁ vapuḥ prakaṭasthitam/
Kurvantyapi jñeyakāluṣyādibindurūpiṇī//110//

The *Anuttara Śakti* reveals her body; while limiting *jñeya kalā* she appears in the form of *Bindu*.110

Anuttara Śakti's Svātantrya limits the discriminative *grāhya-grāhaka* attribute of *Jñeya*. This 'limiting' means revealing her *sva*. While doing this she reveals her omniscient and self-shinning body; in the form of *Bindu*. When it is said that she is omniscient then it means she is a *Bindu* which is independent, omniscient and *Para Pramātā*. It means that *Saṁvida Śakti* which is absolute *Para Prakāśa* eternally dwells as *Bindu* without any decay.

[Here Anuttara is depicted as Śakti. Till, now we studied that Śiva dwells in Śakti, vowels are bīja however her Bindu is called as Saṁvida. Actually there is no difference between Śiva and his Śakti and hence Anuttara is called as either Śiva or Śakti. Limiting means she appears after औ.] 110

He says the same:

उदितायां क्रियाशक्तौ सोमसूर्याग्निधामनि।
अविभागः प्रकाशो यः स बिन्दुः परमो हि नः।।111।।

इह ह्लादतैक्ष्ण्याद्यवच्छिन्नत्वेन नियतात्मनां प्रमाणाद्यात्मनां सूर्यादीनामाश्रयभूतायां क्रियाशक्तावुदितायां- तत्तद्वैचित्र्यात्मना परिस्फुरन्त्यामपि अविभागो- ह्लादतैक्ष्ण्याद्युपाध्यवच्छेदशून्यः पूर्णो यः प्रकाशः स परमः, एवमपि अप्रच्युतस्वरूपत्वादत्युत्कृष्टोऽस्मद्दर्शने 'बिन्दुः' विदिक्रियायां स्वतन्त्रः परप्रमात्रेकरूपः परमेश्वरः शिव इत्यर्थः, यद्वक्ष्यति

अत्र प्रकाशमात्रं यत्स्थितं धामत्रये सति।
उक्त बिन्दुतया शास्त्रे शिवविन्दुरसौ मतः।। इति।।111।।

न चैतत्स्वोपज्ञमेवोक्तम्, इत्याह-

तत्त्वरक्षाविधाने च तदुक्तं परमेशिना।
हृत्पद्ममण्डलान्तःस्थो नरशक्तिशिवात्मकः।।112।।
बोद्धव्यो लयभेदेन बिन्दुर्विमलतारकः।

Uditāyāṁ kriyāśaktau somasūryāgnidhāmani/
Avibhāgaḥ prakāśo yaḥ sa binduḥ Parmo hi naḥ//111//

The eternal *Parama Prakāśa* is *Bindu* only, even after revelation of *Kriyā Śakti* who resorts in Moon, Sun and Fire.111

Even after revelation of *Kriyā Śakti* in her resort the Moon of the form of joy; Sun of the form of life of empirical soul and Fire of the form of heat; the eternal and complete *Parama Prakāśa Śiva* is seen as *Bindu*. He is independent of process of perception. As said:

'The undividable *Prakāśa* which exists even after revelation of Moon, Sun and Fire, only is called as *Bindu* by scriptures, this *Bindu* only is *Śiva*.'111

This is not his thought; he says the same:

Tatvarakṣāvidhāne ca taduktaṁ parmeśinā/
Hṛtapadmamaṇḍalāntaḥstho naraśaktiśivātmakaḥ//112//
Boddhavyo layabhedena bindurvimalatārakaḥ/

तदेवाह–हृत्पद्मेत्यादि, बिन्दुः– वेदयिता परः प्रकाशः, स्वस्वातन्त्र्याद्विश्वमवबिभासयिषुः

'त्रिषु स्थानगतो विन्दुमेकत्रैव विभावयेत्।'

इत्याद्युक्त्या द्वादशान्तभ्रूमध्यहृदयलक्षणेषु स्थानेषु, लयस्य विश्रान्तेर्भेदात्, नरशक्तिशिवात्मको बोद्धव्यः– इच्छाद्यात्मकशिवविद्यात्मलक्षणतत्त्वत्रयरूपतया प्रस्फुरितः इत्यर्थः। एवमप्यसौ हृत्पद्ममण्डलान्तःस्थः संकुचितात्मतायाः प्राधान्यात् भेदभूमावेव प्राप्तप्ररोहः इत्यर्थः। एवमपि नासौ स्वस्वरूपात्प्रच्युतः इत्याह– विमलातारक इति, विमलः– तत्तद्वैचित्र्योल्लासेऽपि संवित्मात्ररूपत्वात् शुद्धः, अत एव संसाराब्धेस्तारकः।।112।।

न केवलं परामर्शनीयविश्ववैचित्र्यात्मना परिस्फुरतोऽस्य न स्वस्वरूपात् प्रच्यावो, यावत्तत्ततपरामर्शत्मनापि, इत्याह–

The pure liberating *Bindu* situated in the vicinity of lotus-heart *maṇḍala* of the form of *Nara*, *Śakti* and *Śiva* must be perceived by *laya bheda* as per *Parameśī's* saying in *Tattvarakṣāvidhāna*.112

The *Bindu* which is *Para Prakāśa* and by whose *Svātantrya* only this world splendours and is of the form *Nara* (empirical soul), *Śiva* and *Śakti*, must be perceived as per *Yaugika* practise of *laya* in above situated *dvādaśānta*, *Bhrūmadhya* (mid of eye brow, *Ajñā cakra*) and heart. As said:

'The *Bindu* which resorts in three locations must be contemplated at one place.'

Bindu the Śiva Pramātā only resorts in *Icchā Jñāna* and *Kriyā* forms as *Sadāśiva*, *Vidyā*, *Mantreśa*. Then also *Śiva* germinates as limited distinct soul due to effect of contraction in lotus-heart *maṇḍala*. Even after he is revealed in these ways (he is *Viśvamaya* or of the form of this world),he is pure, he is liberator from this world and gist of the *Prakāśa* which liberates (he is *Viśvottīrṇa* or beyond this world).

*[This śloka talks about practice, as to how a seeker of Trika shall contemplate.]*112

There is no decay in the form of *Śiva* in both the stages

योऽसौ नादात्मकः शब्दः सर्वप्राणिष्ववस्थितः ।।113।।
अधऊर्ध्वविभागेन निष्क्रियेणावतिष्ठते ।

इह योऽसौ विन्दुः, स तत्तत्परामर्शात्मतामुल्लिलासयिषुः 'नादात्मक शब्दः' तद्रूपतया स्फुरतीत्यर्थः, शब्दयति-स्वाभेदेन विश्वं परामृशतीति शब्दः, परावाग्रूपो विमर्शः, सच नादात्मकः- नदति सर्वेषामेव जीवकलात्वेन परिस्फुरतीति नादो 'हकारार्धार्धरूपिणी अमा कला' यैव मुख्यया वृत्त्या सर्वत्र अस्वरत्वेन व्यपदिश्यते, तस्यात्मा- तद्रूपतया अवभासते इति यावत्, स एव च

'अकारः सर्ववर्णानामन्तर्यामितया स्थितः।'

इत्याद्युक्त्या सर्वेषामेव वर्णानाम्, अधऊर्ध्वविभागेन-अनुत्तरात् शूलबीजपर्यन्तं हकारपर्यन्तं वा, प्राणनरूपत्वेनावस्थितः-सर्व एव परामर्शस्तत्स्फारसार एवेत्यर्थः। अथ च स एव सर्वेषां प्राणिनामधऊर्ध्वविभागेन-सूर्याचन्द्रात्मप्राणापानप्रवाहरूपतयाप्यवस्थितः, सैव हि 'परा जीवकला' इति भावः। एवमप्यसौ निष्क्रियेण रूपेणावतिष्ठते-

when the world is deliberated (*Viśvamaya*) and not even during any other deliberation (even in case of *Viśvottīrṇa*), he says the same:

Yo'sau nādātmakaḥ śabdaḥ sarvaprāṇiṣvavasthitaḥ//113//
Adhaūrdhvavibhāgena niṣkriyeṇāvatiṣṭhate/

Śabda of the form of *nāda* which dwells in all living beings, resorts while turning above (अ) and below (ह), inert.113

Nāda and *śabda* (sound) both are variable deliberations of *Bindu* only. The one which make alive living being while being *jīva kalā* is *nāda*. *Śabda* is deliberation of the form of *Parāvāka* who deliberates this world indistinctly from its *sva*. As per the esoteric secret of *Bindu*, the *Śabda* of the form of *Nāda* only is situated in the heart of all living beings. *Nāda* is *Amā kalā*, half of half of 'ह' (i.e. bindu), she is omnipresent silently. That only is:

'अ only resorts within all letters as its intrinsic form.'

As per this policy, it resorts as life in letters from *Anuttara* अ up to *śūla bīja* औ or up to ह, classified as upper and lower. Sun becomes *prāṇa* and Moon becomes *apāna* and resorts in

क्रियाशक्तिपर्यन्तं तत्तद्वैचित्र्यात्मना परिस्फुरणेऽपि नास्य स्वस्वरूपात् प्रच्याव इत्यर्थः।।113।।

ननु उदितायां क्रियाशक्तौ ह्लादतैक्ष्ण्याद्यवच्छिन्नः सोमसूर्यादिः प्रतिनियतः प्रकाशः प्रकाशते, यः स्वमन्यच्च निखिलमेव प्रकाशयति, यः पुनरविभागः परः प्रकाश उक्तः स किं तदात्मकः उत तत्प्रकाश्योऽन्यो वा? इत्याशङ्क्याह–

ह्लादतैक्ष्ण्यादिवैचित्र्यं सितरक्तादिकं च यत्।।114।।
स्वयं तन्निरपेक्षोऽसौ प्रकाशो गुरुराह च।

यत्खलु चन्द्रसूर्यादिगतं ह्लादतैक्ष्ण्याद्यात्मसितरक्ताद्यात्म च वैचित्र्यं, तदसौ परः प्रकाशः स्वात्मना नापेक्षते–नियतरूपत्वाभावात्तदेकात्मको न भवेत् नापि स्वप्रकाशत्वात्तत्प्रकाश्यः, तेन नासौ सूर्यादिरूपः तत्प्रकाश्यो वा, अपि तु सूर्यादिधामत्रयानुप्राणकः परप्रमात्रेकरूपः, आदिशब्दद्वयाच्च दाहकत्वं दाह्यभेदोत्थं नानावर्णत्वं च ग्राह्यम्। एतच्च केवलं नास्माभिरेवोक्तं यावद्भगवता वासुदेवेनापि, इत्युक्तं 'गुरुराह च' इति, यद्गीतम्

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living being's inhaling and exhaling breath as *jīva kalā*. Inert means it splendours without any changes, up to *Kriyā Śakti*.113

Prakāśa is said to be of two types; the limited light of Sun of the form of sharpness and Moon of the form of joy which reveals when *Kriyā Śakti* dawns and eternal undivided *Prakāśa*, is this second *Prakāśa*; is it self-shinning,or it shines by the virtue of someone else? He clears this doubt as:

Hlādataikṣaṇyādivacitryaṁ sitariktādikaṁ ca yat//114//
Svayaṁ tannirpekṣo'asu prakāśa gururāha ca/

These joy and heat and white and red are revelation of independent *Prakāśa* as said by *Guru*.114

These Moon and Sun which are revealed as joy and heat or white and red, are so because of *Prakāśa*. *Para Prakāśa* has no desire from them. This *Prakāśa* is neither limited nor it is unified with them. Being self-enlightened it is not enlightened by them though it is self-splendored *Para Pramātā* due to whom Sun etc. splendours. This is said by Lord the great *Guru Śrī Kṛṣṇa* in *Śrīmadbhagvadgītā* as:

'न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम।।' इति।।114।।

एतदेवार्थद्वारेण दर्शयति

यन्न सूर्यो न वा सोमो नाग्निर्भासयतेऽपि च।।115।।
न चार्कसोमवह्नीनां तत्प्रकाशाद्विना महः।
किमप्यस्ति निजं किं तु संविदित्थं प्रकाशते।।116।।

यत्परमं धाम न प्रतिनियतसूर्याद्येकरूपमपि भासयते च-स्वाभासत्वात् सूर्याद्यवभास्यो न स्यात्, प्रत्युत सूर्यादीनां प्रकाश्यत्वात् तत्प्रकाशमन्तरेण प्रकाशमानतैव न स्यात्, इति-पर एव प्रकाशः तत्तत्सूर्याद्यात्मना प्रस्फुरेत्, अत एवोक्तं 'किं तु संविदित्थं प्रकाशते' इति।।115-116।।

ननु यद्येवं तर्हि त्रयाणामपि तेजोरूपत्वाविशेषेऽपि तैक्ष्ण्याद्यात्म वैचित्र्यं कुतस्त्यम्-इत्याशङ्क्याह-

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'The place which is neither splendored by Sun or Moon nor fire and when one reaches there never returns, is my supreme abode.'(S.B.G. 15-6)114

He shows this by explanation:

Yanna sūryo Na vā soma nāgnirbhāsayte'pi ca//115//
Na cārkasomavahniāṁ tatprakāśādvinā mahaḥ/
Kimpyasti nijaṁ kiṁ tu saṁviditham prakāśate//116//

The one who can't be splendored by Sun, Moon and Fire rather Sun, Moon and Fire are nothing without this *Prakāśa*. Though *Saṁvida* herself is Sun, Moon and Fire.115-116

As the supreme abode is self-splendored, it is not splendored by Sun, Moon and Fire rather Sun, Moon and Fire can't splendour without supreme abode. *Saṁvida* herself (*Saṁvida* is beyond he, she and it; it is the need of us that we use such words as per its qualities.) splendours in limited manner in these Sun, Moon and Fire.115-116

If it is true, then how these three attained sharpness etc.? He clears this doubt as:

स्वस्वातन्त्र्यप्रभावोद्यद्विचित्रोपाधिसंगतः ।
प्रकाशो याति तैक्ष्ण्यादिमवान्तरविचित्रताम्।।117।।

स्वस्वातन्त्र्यमाहात्म्यात् उद्यत्पार्थिवाप्यद्रव्यादिरूपो योऽसौ उपाधिः, तेन वैशिष्ट्यमापादितः- अर्थात्तेजोरूपतामप्युमगतः प्रकाशः, तैक्ष्ण्याद्यात्म वैचित्र्यान्तरं याति-तद्रूपतया प्रस्फुरतीत्यर्थः। पर एव हि प्रकाशः पार्थिवादिद्रव्याभाससंभिन्नो वह्न्यात्मना, आप्यद्रव्यावभासोपहितश्चन्द्रात्मना, शुद्धतेजोमात्रावभासोपरक्तश्च सूर्यात्मना प्रस्फुरन् दाहकत्वह्लादकत्वतीक्ष्णत्वादिरूपां विचित्रतामवभासयेत्।।117।।

ननु उपाधियोगमात्रादेव कथमेवं स्वरूपातिशायकमपि वैचित्र्यं भवेत्? इत्याशंकां दृष्टान्तोपदर्शनेन उपशमयति-

दुर्दर्शनोऽपि घर्मांशुः पतितः पाथसां पथि।
नेत्रानन्दत्वमभ्येति पश्योपाधेः प्रभाविताम्।।118।।

दृष्टिघातकृदपि तीक्ष्णांशुः स्तैमित्यभाजि जलाशयादौ प्रतिबिम्बितो दुर्दर्शनत्वपरिहारेण

Svasvātantryaprabhāvodyadvicitropādhisangataḥ /
Prakāśo yāti taikṣṇyādimavāntaravicitratām//117//

Prakāśa attains the sharpness etc. different type of attributes, while acquiring deceits evolved by the virtue of *Svātantrya*.117

Lord himself quivers as earth, water and fire due to deceit of his own *Svātantrya* and transforms in to Fire, Moon and Sun etc. *Para Prakāśa* shinning as earth quivers as fire; water quivers as Moon and Fire quivers as Sun and possess the attributes of joy, burning and sharpness respectively. (Hence Moon, Sun and Fire all three are the form of *Para Prakāśa*).117

How these excessive forms are attained due to the deceit only? He clears this doubt while giving citation:

Durdarśano'pi gharmānśu patitaḥ pāthasāṁ pathi/
Netrānandatvamabhyeti paśyopādheḥ prabhāvitām//118//

Look at the effect of deceit! Eyes experience joy, when they see image of Sun having harsh rays;in a pond, due to deceit of sight.118

The Sun, whose rays dazzle eyes, is when seen in pond it

सुखावलोकनीयतामेति, इति दृष्ट एव सर्वत्रायम् उपाधेः प्रभावो, यदुपाधेयस्य स्वरूपमतिशाययतीति ।।118।।

एवमुपहितस्वरूपत्वादेव सूर्यादिप्रकाशः स्वप्रकाशने संवित्प्रकाशमपेक्षते, इत्याह-

सूर्यादिषु प्रकाशोऽसावुपाधिकलुषीकृतः।
संवित्प्रकाशं माहेशमत एव ह्यपेक्षते।।119।।

संविच्छब्देनात्र जडात् सूर्यादिप्रकाशात् परस्य प्रकाशस्य वैलक्षण्यं दर्शितम्।।119।।

एवमप्येषां यथासंभवं स्वरूपं दर्शयति-

प्रकाशमात्रं सुव्यक्तं सूर्यं इत्युच्यते स्फुटम्।
प्रकाश्यवस्तुसारांशवर्षि तत्सोम उच्यते।।120।।

सुव्यक्तमिति-आप्यद्रव्याद्यनुपहितमित्यर्थः, सूर्यस्य शुद्ध प्रकाशमात्रमेव रूपमिति भावः। अत एव चास्य प्रमाणत्वं, तस्य हि ज्ञानमात्रमेव विवक्षितं रूपं,

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gives pleasure to the eyes. This is merely the effect of deceit.It is seen that degree of deceit increases in objects when it is treated by deceit.118

These limited *Prakāśa* exist due to *Prakāśa* of *Saṁvit*. He says the same:

Sūryādiṣu prakāśo'sāvupādhikaluṣīkṛtaḥ/
Saṁvitprakāśaṁ māheśamata eva hypekṣate//119//

The *prakāśa* of Sun etc. evolved due to foul of deceit look with hopes yonder the *Saṁvida Prakāśa* of *Maheśvara*.119

With word *Saṁvid*, he shows the superiority of Para Prakāśa over Prakāśa of sun.119

He reveals the possible form of them:

Prakāśamātraṁ suvyaktaṁ sūryaṁ ityucyate sphuṭam/
Prakāśyavastusārānśavarṣi tatsom ucyate//120//

It is said clearly that properly revealed *prakāśa* only is Sun. The one who showers the sap of object to be splendored only is Moon.120

Properly revealed means it is unaffected by the elements like water etc. The form of Sun is pure *prakāśa* only, hence it is *pramāṇa*, hence *Jñāna* only is its told form. Saying clearly means,

स्फुटं-सर्वजनसाक्षिकम्। प्रकाश्यानि मेयानि यानि वस्तूनि तेषां सुखदुःखमोहमयत्वात् अंशद्वयापेक्षया यः सार-सुखकार्याह्लादादिरूप उत्कृष्टोऽशः

'.............सोमो वर्षति चामृतम्।'

इत्याद्युक्त्या, तं वर्षति- तेन सर्वमिदं भावजातं सिञ्चति, आह्लादमयमेव करोति इत्येवंविधं सत् तत्प्रकाशमात्रं 'सोम' उच्यते- सोमशब्देन व्यपदिश्यत इत्यर्थः। अत एव च आह्लादातममेयांशप्राधान्यात् अस्य मेयत्वं यदभिप्रायेण अनयोः

ज्ञानशक्ति परस्यैषा तपत्यादित्यविग्रहा।' इति।

तथा

'चन्द्ररूपेण तपति क्रियाशक्तिः शिवस्य तु।'

इत्याद्युक्त्या ज्ञानक्रियाशक्तिरूपत्वमुक्तम्।।120।।

एवं च

सूर्यं प्रमाणमित्याहुः सोमं मेयं प्रचक्षते।।

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it is perceived by all. All the objects which shall be splendored are *prameya.* As they comprise of joy, sorrow and passion, Moon is excellent element of joy, with respect to other elements (Moon is excellent joy component of *prameya*).

'....Moon showers nectar.'

Hence it oozes joy on the group of all objects. Hence being *prakāśa* only, it is called as *Soma*. Hence, as it primarily contains joy component of *prameya*, it is *prameya*. With this sense these two:

'*Jñāna Śakti* of *Para tattva Śiva* heats while being the body of Sun.'

And

'The *Kriyā Śakti* of *Śiva* is heated white being Moon.'

As per these sayings, the forms of *Jñāna* and *KriyāŚakti*, are revealed.120

Same way:

Sūryaṁ pramāṇamityāhu somaṁ meyaṁ pracakṣate//

Sun is called as *pramāṇa* and Moon is called as *prameya*.

एवं सूर्यसोमयोः स्वरूपमभिधाय वह्नेरप्यभिधत्ते

अन्योन्यमवियुक्तौ तौ स्वतन्त्रावप्युभौ स्थितौ ।।121।।
भोक्तृभोग्योभयात्मैतदन्योन्योन्मुखतां गतम्।
ततो ज्वलनचिद्रूपं चित्रभानुः प्रकीर्तितः ।।122।।
योऽयं वह्नेः परं तत्त्वं प्रमातुरिदमेव तत्।

तौ उभौ सूर्याचन्द्रौ, स्वतन्त्रौ- परस्परनैरपेक्ष्येण प्रमाणप्रमेयात्मना पृथग्व्यवहार्यौ अपि, अन्योन्यमवियुक्तौ-सहोपलम्भनियमादभेदमापन्नावित्यर्थः न खलु ज्ञानं ज्ञेयानारूषितं क्वचिदपि उपलभ्यते ज्ञानं विना वा ज्ञेयमिति, यदाहुः

'स्फटिकस्येव ह्यपाश्रयशून्यस्य ज्ञानस्य
स्वरूपमनिरूप्यम्।' इति।

तथा-

After revealing the form of Sun and Moon, he now reveals the form of fire:

Anyonyamaviyuktau tau svatantrāvapyubhau sthitau//121//
Bhoktṛbhogyobhayātmaitadnyonyonmukhatāṁ gatam/
Tato javalanacidrūpaṁ citrabhānuḥ prakīrtitaḥ//122//
Yo'yaṁ vanheḥ paraṁ tattvaṁ pramāturidmeva tat/

These two always dwell in each other, in spite of being independent. While having *bhoktā-bhogya* relation, they are mutually attracted towards each other; thus, the flaming form of *Cid* is famous as Fire. This supreme element fire is thus *pramātā*.121-122

Though the Sun and Moon are independent because of being *pramāṇa* and *prameya* however they have a mutual cohesive relation also. *Jñāna* can't be attained without *jñeya* and *jñeya* can't be perceived without *jñāna*. As said:
'Not being shelter, *sphaṭika* doesn't have *jñāna*.'

And

'नावेदनमतो वेद्यम्...........।'

इति, अत एव एतत्सूर्याचन्द्रात्मा द्वयं ग्रह्यग्राहकरूपत्वात्परस्परौन्मुख्यं प्राप्तं सत् भोक्ता-बुद्ध्याद्यात्मा संकुचितः प्रमाता तन्मयत्वात् प्रमाणमपि भोक्ता, भोग्यं च नीलसुखादि तयोर्यत् लोलीभावमापन्नं सत् उभयं, तदात्मा यस्य तत्-भोक्तृभोग्यसंघट्टस्वभावमित्यर्थः। यतश्चैवं ततो भोक्तृभोग्यसंघट्टलक्षणाद्धेतोश्चित्राः-नानाकारा मानमेयादिरूपा भानवो यस्यासौ अग्निरूक्तः, यदुक्तम्

'शुचिर्नामाग्निरुद्भूतः संघट्टात्सोमसूर्ययोः।'

इति, स च प्रमाणप्रमेयविभागात्मनो भेदस्य दाहकत्वात् ज्वलनप्रधाना चिद् रूपं यस्य सः-परिमितप्रमातृरूप इत्यर्थः, तस्य हि प्रमाणप्रेमययोः संमेलनमेव रूपमित्यर्थ वह्नेरप्येवम् इति तस्य प्रमातृत्वम्, अत आह--योयमित्यादि, परमित्यसाधारणम्।।121-122।।

ननु वह्नेः परापेक्षप्रकाशत्वात् समनन्तरमेव जाड्यमुक्तं, तत्कथमसौ चेतनैकवपुषः प्रमातुस्तत्त्वं स्यात्? इत्याशङ्क्याह-

'There is no *jñeya* without *jñāna*....'

Hence these Sun and Moon are mutually inclined towards each other like *grāhya-grāhaka*. Here *bhoktā* or *grāhaka* is *Pramāṇa* having limited intellect and *bhoga* or *grāhya* are subjective and objective existents. When a mutual attraction between these two rises, union happens between them. Variegated *pramāṇa* and *prameya* flickers out from this union, that flicker is called as Fire. As said:

'A fire named *Śuci* evolves due to union of Sun and Moon.'

As it burns the discrimination of *pramāṇa* and *prameya*, it is *Cid* having prime attribute of burning, the limited *pramātā*. Its form is union of *pramāṇa* and *prameya* like fire; hence, it is *pramātā*. Hence, fire is extraordinary.

[Śuci means pure and *Citrabhānu means fire.]*121-122

As *prakāśa* of fire also is dependent, this dependence only is called as frigidness, then how it is said that it is element of *Cetana Para Pramātā*? He clears this doubt as:

संविदेव तु विज्ञेयतादात्म्यादिनपेक्षिणी ।। 123 ।।
स्वतन्त्रत्वात्प्रमातोक्ता विचित्रो ज्ञेयभेदतः ।

संविदेव हि स्वस्वातन्त्र्यात् विज्ञेयेन भोक्तृभोग्यात्मना वह्निना ऐकात्म्यासादनात् 'प्रमाता' इति उच्यते, अत एवोक्तम्-अनपेक्षिणीति, वह्निरूपतामासाद्यापि संविदो न स्वरूपप्रच्याव इति भावः। ननु यदि संविद एव प्रमातृत्वं तत्तस्या आखण्ड्यात् तद्रूपस्यापि प्रमातुः कथं वैचित्र्यं संगच्छते? इत्याशङ्क्याह 'विचित्रो ज्ञेयभेदत' इति, ज्ञेयस्य-कलाद्यात्मनः तत्त्वव्रातस्य भेदात्-वैचित्र्यादित्यर्थः, कलादीनां हि किंचित्कर्तृत्वाद्य-विशेषेऽपि तत्तत्कर्माधिपत्यादस्त्येव सर्वसंवेद्यं तारतम्यं येनायमुपाधिमाहात्म्यापन्नः प्रमातृभेदः इति ।। 123 ।।

अत एवाग्निरपि तथा, इत्याह-

सोमांशदाह्यवस्तूत्थवैचित्र्याभाससबृंहितः ।। 124 ।।
तत एवाग्निरुदितश्चित्रभानुर्महेशिना ।

Sṁvideva tu vijñeyatādātmyādanapekṣinī//123//
Svatantratvātpramātoktā vicitro jñeyabhedataḥ/

Being in relation with object to be known specifically, *Saṁvida* doesn't require anyone. Being sovereign she is called *pramātā* and is variegated due to various types of *jñeyas*.123

Saṁvida only splendours while uniting with fire which is object to be specifically known and is evolved from the union of *bhoktā* and *bhogya*, due to her *Svātantrya*. She is called as *pramātā*. She doesn't require anything means she never decays even when she splendours while uniting with fire. If she is absolute, then tell that how she would have variegated nature? He clears this doubt and says, "She is variegated due to various types of *jñeyas*." The various types of *jñeyas* are *Vidyā* and *Kalā*. Even though few actions of *Kalā* etc. are same, though as she is Lord of all these actions there is perpetuation in their variation at the level of *Saṁvida*; hence, due to this deceit she appears in various forms.123

Hence fire also is like that, he says the same:

Somānśadāhyavastūthavaictryābhāsabṛnhitaḥ //124//
Tata evāgniruditaścitrabhānurmaheśinā/

ततः प्रमातुर्विचित्रत्वादेव, प्रभुणाग्निरपि--चित्रा भोक्तृभोग्यादिरूपाभानवो यस्य स तत्तन्मानमेयादिविचित्रस्फार उक्तः, यतो–मेयात्मनः सोमस्य कलादिरूपा अंशा एव दाह्यानि आत्मसात्कार्याणि वस्तूनि तेभ्यः तारतम्यादिना उत्थितेन वैचित्र्याभासेन बृंहितो वैशिष्ट्यमापादित इत्यर्थः।।124।।

ननु प्रमातुः प्रमेयोपाधिवैचित्र्यमुक्तं, प्रमेयं च प्रमाणापेक्षया पृथगेव न प्रकाशते इति–वैचित्र्यचर्चा दूर एवास्तां, प्रमातृत्मेव पुनरस्याः संविदः कथं घटते? इत्याशङ्क्याह–

ज्ञेयाद्युपाय–संघातनिरपेक्षैव संविदः।।125।।
स्थितिर्मातािहमस्मीति ज्ञाता शास्त्रज्ञवद्यतः।

ज्ञातृतोपायभूततत्तन्नीलसुखाद्यात्मज्ञेयनिरपेक्षैव संविदः 'अहमस्मि' इत्यामर्शमयी

Thus Fire evolved from the variegations grown due to flaming object of a portion of Moon is called as *Citrabhānu* by *Maheśa*.124

As *pramātā* has multiple colours, Lord calls the Fire as the one who has various rays of the form of various colours of *bhoktā* and *bhogya*. It is called as the expansion of (union of) various *pramāṇas* and *prameyas*. The Fire grows due to burning or uniting with portions of Moon's *Kalās* which represent the variegations of world. Hence this Fire is called as *Citrabhānu*. (As the fire unites everyone and this is attribute of *Saṁvida*, hence it is called as of the form of *Cit*).124

The deceitful multiple colours of *prameya* in *Pramātā* are told and *prameya* can't be perceived without *pramātā*. If this is the case, then first question is that how *Saṁvida* is *Pramātā*, discussion of variegated form etc. is secondary. He clears this doubt as:

Jñeyādyupāya–sanghātnirpekṣaiva saṁvidaḥ//125//
Sthitirmātāhamasmīti jñātā śāstrajñyavadyataḥ /

Being free from assemblage of solutions like *jñeya* etc. while dwelling in *sva;* such state of *Saṁvida* is of (Para) *pramātā*. The one who earned this is *jñātā* like expert of scriptures.125

The one who perceives *sva* as, free from various objective

या स्थितिः, स 'माता'–पराहंपरामर्शस्वभावो ज्ञातेत्यर्थः। ज्ञेयनैरपेक्ष्येण च अहंपरामर्शस्य विकल्पात् वैलक्षण्यं दर्शितम्, 'कृशोऽहम्' इत्यादौ अहंप्रत्यवमर्शो हि विकल्प एव-प्रतियोगिभूतस्य अकृशत्वादेरपोह्यस्य संभवात्, तस्य हि तदतद्रूपधर्मिप्रतियोगिसापेक्षित्वमेव रूपम्। परप्रमात्रात्मनि प्रकाशे पुनरहंप्रत्यवमर्शः प्रवर्तमानोऽतिरेकानतिरेकविकल्पोतहतत्वात् प्रतियोगिनः कस्यापि असंभवात् न विकल्पः, यदाहुः

'अहंप्रत्यवमर्शो यः प्रकाशात्मापि वाग्वपुः।
नासौ विकल्पः स ह्युक्तो द्वयापेक्षी विनिश्चयः।।' इति।

ननु प्रमातुरहंविमर्श एव स्वभावोऽस्तु, तस्यापि वा विकल्पाद्वैलक्षण्यं, किमनेन नः प्रयोजनं, ज्ञेयं विना पुनरस्य ज्ञातृत्वं न स्यात्? इत्याशंक्य उक्तं 'शास्त्रज्ञवद्यतः।' इति, यथा शास्त्रज्ञस्य व्याचिख्यासादिविरहेऽपि शास्त्राणां स्वात्माभेदेन वर्तमानत्वात् तत्र ज्ञातृत्वमुच्यते, तथा परस्यापि प्रमातुः सर्वभाव निर्भरत्वात् आत्मसंस्थ एव ज्ञेयजात इति।।125।।

ननु प्रमासंबन्धात् प्रमाता उच्यते, प्रमा च व्यतिरिक्तज्ञेयविषयात्मप्रमाणाद्भवति–इति व्यतिरिक्तं ज्ञेयादि परिहृत्य कथमस्य ज्ञातृत्वं स्यात्? इत्याशङ्क्याह–

and subjective existents which are called as *jñeya*-the solution of learning; is *pramātā* who has attained the stage of *Saṁvida*. Such is knower of deliberation of *Para Ahaṁ* or *Śiva*. When it is said that 'I am lean' (*kṛśo'ham*) then this sentence has competitor 'not lean' also; it has deliberation of self or *sva* though it also has *vikalpas*. The deliberation of *sva* of *Para pramātā Saṁvida Prakāśa* or *Śiva* doesn't have *vikalpas* or multiple tendencies. As said:

'self-deliberation of the form of *sva* of *Parāvāk* is not *vikalpa*. *Vikalpa* has two options.'

We have nothing to do if Self-deliberation is the nature of *pramātā* or it is special due to existence of *Vikalpa*. Question is how it would be known without *jñeya*? He gives a citation of an erudite. Even if she/he is not willing to give away a lecture of scriptures, knowledge would dwell within him; similarly, attributes of *jñeya* dwells in *Para pramātā* as all attributes depend on him.125

The one who is associated with *pramā* is *pramātā*; *pramā*

अज्ञ एव यतो ज्ञातानुभवात्मा न रूपतः।।126।।
न तु सा ज्ञातृता यस्यां शुद्धज्ञेयाद्यपेक्षते।

यो हि प्रतिनियतज्ञानात्म प्रमाणादिकमपेक्ष्य 'ज्ञाता' इत्युच्यते सोऽज्ञ एव-न प्रमातैव भवति इत्यर्थः, प्रमातुः खलु अनन्योन्मुखत्वादन्यनिरपेक्षमेव रूपं यथोक्तं, न पुनरस्य सापेक्षं रूपं भवितुमर्हति-परस्य परिनिष्ठत्वानुपपत्तेः, तदाह 'न तु' इत्यादि।।126।।

ननु यद्येवं तर्हि कथमस्य सर्वत्रैव ज्ञातृत्वमुच्यमानमपह्नूयताम्? इत्याशङ्क्याह-

तस्यां दशायां ज्ञातृत्वमुच्यते योग्यतावशात्।।127।।
मानतैव तु सा प्राच्यप्रमातृपरिकल्पिता।

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evolves from *pramāṇas* which are subject of distinct *jñeyas*. (It is splendour of soul of *Bodha*, which is of the form of result of *pramāṇa*. The self-deliberation evolved when the *Bodha* perceives any new object; it is exact knowledge.). This way how learning would be there if these distinct *jñeyas* are not considered?

Ajñya eva yato jñātānubhavātmā na rūpataḥ//126//
Na tu sā jñātṛtā yasyāṁ śuddhajñeyādyapekṣate/

Ignorant is one who is called erudite on the basis of experiences and not because of having formal knowledge. It is not learning in which any pure *jñeya* etc. is required.126

The one who owns knowledge based on certain *pramāṇas*, is ignorant and not *pramātā*. *Pramātā* is free from any help required from others. The one who is supreme would not expect anyone to prove that he is supreme. It is not learning at all in which *jñeya* etc. is required.126

If it is like this, then how his all-pervading omniscience would be hidden? He clears this doubt as:

Tasyāṁ daśāyāṁ jñātṛtvamucyate yogyatāvaśāt//127//
Māntaiva tu sā prācyapramātṛparikalpitā/

Sentiency of that state is called as *pramāṇa* because of its qualifications, by prior *pramātās*.127

तस्यामिति–संकुचितप्रमातृरूपायामित्यर्थः, योग्यतावशादिति– ज्ञेयपरिच्छेदकारित्वलक्षणात्, सा पुनरियं दशा प्राच्येन आदिसिद्धेन परेण प्रमात्रा प्रमाणरूपत्वेन परिकल्पिता–संकुचितज्ञानात्मकत्वात्तथात्वेनावभासितेत्यर्थः। पर एव हि प्रमाता स्वस्वातन्त्र्यात् स्वं स्वरूपं गोपयित्वा संकुचितज्ञानात्मतामवभास्य ज्ञेयमपि पृथगुल्लासयेत्।।127।।

ननु परा संविदेव यदि मानादिरूपेणापि प्रस्फुरेत् तत्तस्या अस्तमय एव किं न स्यात्? इत्याशङ्क्याह–

उच्छलन्त्यपि संवित्तिः कालक्रमविवर्जनात्।।128।।
उदितैव सती पूर्णा मातृमेयादिरूपिणी।

मातृमेयादिरूपत्वेन बहिरुल्लसन्त्यपि संवित्तिः 'सकृद्विभातोऽयमात्मा' इति न्यायेन अवभासनक्रियाविच्छेदाभावात्कालानवच्छेदादुदितैव–संविन्मात्ररूपत्वाप्रच्यावात् नियमेन अनस्तमितरूपा इत्यर्थः, अत एव पूर्णा–स्वात्ममात्रविश्रान्ति–रूपात्वादनन्यापेक्षिणीत्यर्थः।।128।।

The limitedness of *jñeya* like blue and joy, in the state of empirical soul is called as *pramāṇa* by the prior *Siddha Pramātās*. The main reason behind it is contraction of sentience or lack of omniscience. *Para Pramātā* only conceals his *sva* by the virtue of his *Svātantrya Śakti* and splendours *jñeya* separately.127

If the *Para Saṁvida* only is revealed in the form known as *pramāṇa* etc., then why they do not dusk like sun? He clears this doubt as:

Ucchalntyapi saṁvittiḥ kālakramavivarjanāt//128//
Uditava satī pūrṇā mātṛmeyādirūpiṇī/

Even though revealed in the form of *pramātā* and *prameya*; *Saṁvitti* eternally splendours while being devoid of course of time.128

While revealed as *Pramātā*, *Pramāṇa* and *Prameya* in extrinsic world, *Saṁvitti* eternally splendours as she is beyond the course of time. Hence, her form never decays. Hence she resorts in her *sva* and doesn't need assistance of anyone.128

ननु संविन्नाम क्रिया, तस्याश्च क्रियान्तरवत् कालावच्छेदोऽवश्यसंभाव्यः, इति कथमस्याः कालक्रमविवर्जितत्वमुक्तम्? इत्याशंक्य लौकिक्या एव पाकादेः, क्रियायाः कालावच्छेदोऽस्ति, न तु अस्याः, इति दर्शयितुमाह–

पाकादिस्तु क्रिया कालपरिच्छेदात्क्रमोचिता।।129।।
मतान्त्यक्षणवन्ध्यापि न पाकत्वं प्रपद्यते।

इह पाकादिः लौकिकी क्रिया कालावच्छेदात् क्रमव्याप्ताभिमता, यतः सा अन्त्यः क्षणो, यत्समनन्तरमेव द्वितीये क्षणे फलनिष्पत्तिस्तेनापि यदा शून्या भवेत् तदानेकक्षणप्रचयवत्त्वेऽपि स्वस्वरूपापरिपूर्तेस्तथा व्यवहारं न भजते यदि नाम हि साप्यवभासनक्रियावत्कालानवच्छिन्ना स्यात्, तत् प्रथम एव क्षणे पाकादिक्रियात्वेन व्यवहारमियात्, अतश्च पाकादेर्लौकिक्या एव क्रियायाः, सक्रमत्वं, न पुनः शाश्वत्याः 'संविल्लक्षणाया' इति, यदाहुः

'संक्रमत्वं च लौकिक्याः क्रियायाः कालशक्तितः।
घटते न तु शाश्वत्याः प्राभव्याः स्यात्प्रभोरिव।।'

Saṁvida means *Kriyā* only and *Kriyā* always has certain duration, then how she is said to be beyond the course of time? To clears this doubt, he says that this *Kriyā* is not worldly action like cooking food etc. he shows the same:

Pākādistu kriyā kālapracchedātkramocitā//129//
Matāntyakṣaṇavadhyāpi na pākatvaṁ prapdyate/

The action like cooking etc. has certain course of time. A time comes in which the action is abolished and after which cooking doesn't happen.129

These actions like cooking etc. have certain course of time. They terminate and in next second, there is some result of this action. When it terminates, it is zeroed out; as even if it took a certain duration to complete however after completion, it is no more. This way cooking etc. is limited action. The eternal supreme action which splendours *Bodha* is not like that; it doesn't have any certain period of time. The worldly actions have defined course of time not the eternal action,which has attributes of *Saṁvida*. As said:

'The duration in worldly actions is the grace of that

इति, अतश्च अकालकलितत्वात् प्रमातृप्रमाणप्रमेयरूपत्वेन अवतिष्ठमानमपि संवित्तत्त्वं संविन्मात्रलक्षणात् मुख्याद्रूपात् नापोह्यं स्यात्।।129।।

तदाह–

इत्थं प्रकाशतत्त्वस्य सोमसूर्याग्निता स्थिता।।130।।
अपि मुख्यं तत्प्रकाशमात्रत्वं न व्यपोह्यते।

ननु वाच्यात्मविश्वावभासदशायामेवमास्तां, वाचकात्मविश्वावभासे पुनः सोमसूर्याग्नीनां रूपमेव किं नामोक्तं–यदवभासनेनास्य प्रकाशतत्त्वस्य न स्वस्वरूपापोहः, इति चिन्तापि स्यात्? इत्याशङ्क्याह–

एषां यत्प्रथमं रूपं ह्रस्वं तत्सूर्य उच्यते।।131।।
क्षोभानन्दवशाद्दीर्घविश्रान्त्या सोम उच्यते।
यत्तत्परं प्लुतं नाम सोमानन्दात्परं स्थितम्।।132।।
प्रकाशरूपं तत्प्राहुराग्नेयं शास्त्रकोविदाः।

---

eternal *Kriyā Śakti* only however she doesn't have any course of time as the Lord doesn't have this.'

Hence she is certain that *Saṁvida tattva* is beyond the control of time and even then she quivers as *pramātā*, *pramāṇa* and *prameya*. Even though she is quivered in this manner; her form doesn't decay.129

He says the same:

Itham prakāśatattvasya somasūryāgnitā sthitā//130//
Api mukhyaṁ tatprakāśamātratvaṁ Na vyapohate/

Thus, though deliberated as Sun, Moon and Fire; the real being of *Prakāśa Śiva* is not revealed.130

Let the situation be like this in the state of world of the form of *vācya*, though why the world is said to be the splendour of Moon, Sun and Fire in *Vācaka* state, whereas *Prakāśa's* real form is not splendored? He clears this doubt as:

Eṣāṁ yatprathamaṁ rūpaṁ harasvaṁ tatsūrya ucyate//131//
Kṣobhānandavaśādīrghaviśrāntyā soma ucyate/
Yattatparaṁ plutaṁ nāma somānandātparaṁ sthitam//132//
Prakāśarūpaṁ tatprāhurāgneyaṁśāstrakovidāḥ/

एषां–समनन्तरोक्तानां बीजानां यत्प्रथममासाद्यमक्षुब्धं रूपं, तत्सूक्ष्मत्वात् एकमात्रात्म 'ह्रस्वं' प्रकाशमात्रप्राधान्याच्च सूर्यः। तथा क्षोभानन्दयोः वशाद्बहीरूपतायां विश्रान्त्या क्षुब्धत्वेन स्थौल्यात् द्विमात्रं 'दीर्घम्' आह्लादकारित्वाच्च सोम उच्यते–सामान्येनोक्तेः सर्वैः शास्त्रकोविदैरेवं व्यपदिश्यत इत्यर्थः। तथा ताभ्यामेकमात्रद्विमात्राभ्यां ह्रस्वदीर्घाभ्यां परमन्यत् यत्त्रिमात्रं प्लुतं नाम तच्छास्त्रकोविदा आग्नेयं प्रामात्रं रूपं प्राहुः, यतः प्रकाशे मानात्मनि सूर्ये रूढं जातप्ररोहं सत् मेयात्मकं सोमानन्दमवलम्ब्य परमत्यर्थं स्थित-मातृरूपतया प्रस्फुरितमित्यर्थः मातुर्हि 'मानमेयसंघट्टात्मकमेव रूपम्' इत्युक्तं प्राक् तदेषां ह्रस्वत्वं सूर्यत्वं, दीर्घत्वं सोमत्वं, प्लुत्वमग्नित्वमिति धामत्रयमयत्वम्।।131–132।।

एवमप्यत्र परस्य प्रकाशस्य न स्वस्वरूपात् प्रच्यावः, इति विन्दुरूपत्वमुक्तम्, इत्याह–

अत्र प्रकाशमात्रं यत्स्थिते धामत्रये सति।।133।।
उक्तं विन्दुतया शास्त्रे शिवविन्दुरसौ मतः।

The first short vowel is called as Sun. The long pause due to bliss evolved due to *kṣobha* is called as Moon. The *pluta* which is beyond Moon and bliss is called Fire by experts of scriptures.131-132

The first amongst above said vowels, which is short in nature is called as Sun. This is subtle and is short vowel.When the extrinsic resorting begins due to bliss and *kṣobha*, vowels become long and gross; this form only is Moon. Apart from short and long vowels there is third one protracted vowel; this is of the form of Fire. All this is opined by the experts of scriptures. Sun the *pramāṇa* follows Moon the *prameya* and quivers like Fire the *pramātā* in *Prakāśa*. As said earlier *Pramātā* is the union of *pramāṇa* and *prameya*. In this short vowel is Sun; Long vowel is Moon and protracted vowel is Fire.This way *Śiva* has three resorts.131-132

As the *Prakāśa* of the form of *Śiva* doesn't ruin, his form is said to be *Bindu*, he says the same:

Atra prakāśamātraṁ yatsthite dhāmtraye sati//133//
Uktaṁ bindutayā śāstre śivabindurasu mataḥ/

The *Prakāśa* which exists even when the three resorts splendour is called as *Bindu* by scriptures; this is opined as *Śiva Bindu*.133

न चायं विन्दुः परप्रमात्रेकरूपत्वान्मन्त्रप्रमेयान्तर्वर्ती इत्याह 'शिवविन्दुरसौ मत' इति-अविभागपरप्रकाशात्मकत्वेन विदिक्रियायां स्वतन्त्रः परः प्रमातेत्यर्थः, तदुक्तं प्राक्

'उदितायां क्रियाशक्तौ सोमसूर्याग्निधामनि।
अविभागः प्रकाशो यः स विन्दुः परमो हि नः।।' इति।।133।।

ननु न विन्दुर्नाम परमर्शान्तरं किंचिद्युज्यते-वक्ष्यमाणेन मकाराख्येन परामर्शविशेषेणैवास्य संग्रहात्, नहि अनयोः प्रतीतौ कश्चिद्विशेषःप्रत्येयभेदाद्धि प्रतीतिभेदः, तत्कथमयं ततो भिन्नः स्यात्? इत्याशङ्क्याह-

मकारादन्य एवायं तच्छायामात्रधृद्यथा।।134।।
रलहाः षण्ठवैसर्गवर्णरूपत्वसंस्थिताः।

यथा षण्ठविसर्गार्णतामाश्रिता रेफलकाराहकारास्तच्छुतिमात्रधारित्वेऽपि वक्ष्यमाणेभ्यो रेफादिभ्योऽतिरिक्ताः, तथायं विन्दुरपि मकारात्-इति वाक्यार्थः। 'न च वर्णश्रुतिरेव वर्ण' इत्युपपादितं प्राक्।।134।।

As this *Bindu* is the form of *Para Pramātā*, it resorts within *mantra prameya*. It is called as *Śiva Bindu*. Being devoid of any divisions and as it is *Para Prakāśa*, it is free in terms of process of percveing as told in ś-3.111.133

Bindu is nothing but reflection, it is comprehended by 'म' only. There is no major difference between the experience of म and *Bindu*. The difference in experience is observed when there is difference between the objects under observation, then how *Bindu* will be different from म? He clears this doubt as:

Makārādanya evāyaṁ tacchāyāmātradhṛdyathā//134//
Ralahāḥ ṣaṇṭhavaisargavarṇarūpatvasaṁsthitāḥ/

Bindu is other than म. म is merely the image of *Bindu*. The way र, ल and ह are the image of ऋ, लृ and *Visarga*.134

The way र and ल are different from ऋ and लृ in spite of the fact that they have same sound; the म is different from *Bindu* even though they both sound same. It is said earlier that listening to the letter's sound is not the perception of that letter.134

ननु इष्यमाणरूपाभ्यां रेफलकाराभ्यामिच्छाशक्तेरारूषितत्वम्, इति तच्छायामात्रधारित्वात् युक्तं परमर्शान्तरत्वं, मकारहकाराभ्यां पुनरारूषणैव कस्याधीयते, यस्यापि परामर्शान्तरत्वं स्यात्? इत्याशङ्क्याह–

इकार एव रेफांशच्छाययान्यो यथा स्वरः ।।135।।
तथैव महलेशादः सोऽन्यो द्वेधास्वरोऽपि सन्।

इकार एव यथा रेफांशच्छायया षण्ठात्मस्वरान्तरूपो भवेत्, तथैवास्वरोऽपि सन् अनुत्तरप्रकाशात्मकोऽपि भवन्नसौ 'अः' चिच्छत्क्यात्मा आदिवर्णो मकारहकारलेशमुपाधित्वेनावलम्ब्य तच्छ्रुतिमात्रधारित्वेन द्वैधा–विन्दुविसर्गरूपतयान्यः परामर्शान्तररूपभाक् भवतीत्यर्थः। अनुत्तर एव हि प्रकाशः स्वस्वातन्त्र्यात् स्वं स्वरूपं गोपायित्वा शक्तिदशामाभास्य संकुचितप्रमातृरूपतामवभासयेत्, अतश्चास्य

'अकारश्च हकारश्च द्वावेतावेकतः स्थितौ।'

इत्याद्युक्त्या–

र and ल both are born of *Icchā Śakti*, they are provoked by *Icchā Śakti*. In that case their reflections are possible however म and ह are not provoked by anyone, in that case how their different reflections (of the form of *Bindu* and *Visarga*) are perceived? He clears this doubt as:

Ikāra eva rephānśacchāyayānyo yathā svaraḥ//135//
Tathaiva mahaleśādaḥ so'nyo dvedhāsvaro'pi san/

The way इ reflects into another vowel (ऋ) due to partial image of र on it, म and ह also reflect as two other vowels due to partial image of अ on them.135

When इ adopts the partial image of र, it becomes ऋ. Similarly, when म and ह adopt the portion of *Anuttara* अ which is without any sound, they become *Bindu* and *Visarga*. This *Anuttara* अ only is *Prakāśa Śiva*, he hides himself by the virtue of his *Svātantrya* and splendours like empirical *pramātā*. That's why:

'अ and ह both exist together.'

As per this saying:

'हकाररूपया शक्त्या मकारो न हृदि स्थितः।'

इत्याद्युक्त्या संकुचितप्रमात्रात्मना च मकारेणारूषणा – इति न कश्चित् दोषः।।135।।

ननु अनुत्तर एव कस्मादेवमारूषणया विसर्गाद्यात्मकतामियात्? इत्याशङ्क्याह–

अस्यान्तर्विसिसृक्षासौ या प्रोक्ता कौलिकी परा।।136।।
सैव क्षोभवशादेति विसर्गात्मकतां ध्रुवम्।

अस्य–अनुत्तरप्रकाशात्मन आदिवर्णस्य प्राक्–

'कौलिकी सा परा शक्तिरवियुक्तो यया प्रभुः।'

इत्यादौ 'कौलिकीति, परेति' चोक्ता अन्तःप्रमात्रैकात्म्येन वर्तमाना विमर्शात्मा यासौ विसिसृक्षा, सैव निश्चितं बहिरौनमुख्यलक्षणात् क्षोभवशात् विसर्गात्मकतामेत्य, आनन्दोदयक्रमेण क्रियाशक्तिपर्यन्तं प्रोच्छलन्तीं स्थितिमवभासयति इत्यर्थः।।136।।

न चैतदस्मदुपज्ञमेव, इत्याह–

'ह the *Śakti* and म (the man) both reside in the heart.'

As per this saying, *Śiva* contracts his *sva* by the virtue of his *Svātantrya Śakti* and reveals like म and ह.135

Why *Anuttara* only becomes *Visarga* etc. while being provoked? He clears this doubt as:

Asyāntaravisisṛkṣāsau yā proktā kaulikī Parā//136//
Saiva kṣobhavaśādeti visargātmakatāṁ dhruvaṁ/

The desire of *Anuttara* is called as *Para Kaulikī*; she only reflects as *Visarga* due to agitation.136

As said earlier in *śloka*-67:

'She is the *Kaulikī Śakti* indifferent from *Śiva*.'

Parā Kaulikī Śakti is अ's desire of creation; the deliberation of *Anuttara*. She only is called as *Kaulikī* and *Parā* who resorts within the heart of *Para Pramātā* as *Vimarśa* and she only splendours the stages revealing *Ānanda* 'आ' up to *Kriyā Śakti* due to excitement and for the sake of extrinsic revealation.136

These are not my thoughts only; he says the same:

उक्तं च त्रिशिरःशास्त्रे कलाव्याप्त्यन्तचर्चने।।137।।

कला सप्तदशी तस्मादमृताकाररूपिणी।
परापरस्वस्वरूपबिन्दुगत्या विसर्पिता।।138।।

प्रकाश्यं सर्ववस्तूनां विसर्गरहिता तु सा।
शक्तिकुण्डलिका चैव प्राणकुण्डलिका तथा।।139।।

विसर्गप्रान्तदेशे तु परा कुण्डलिनोति च।
शिवव्योमेति परमं ब्रह्मात्मस्थानमुच्यते।।140।।

विसर्गमात्र नाथस्य सृष्टिसंहारविभ्रमाः।

कलाव्याप्त्यन्तचर्चने, इति-अमाख्यकलास्वरूपस्फारसिद्धान्तविचारावसरे इत्यर्थः, तत्र हि

Uktaṁ ca triśiraḥśāstre kalāvyāpyantacarcane//137//

Kalā saptadaśī tasmādmṛtākārarūpiṇī/
Parāparasvarūpabindugatyā visarpitā//138//

Prakāśyaṁ sarvavastūnāṁ visragarahitā tu sā/
Śaktikuṇdalikā caiva prāṇakuṇḍalikā tathā//139//

Visargaprāntadeśe tu Parā kuṇḍalinīti ca/
Śivavyometi paramaṁ brahātmasthānamucyate//140//

Visargamātra nāthasya sṛṣṭisanhāravibhramāḥ/

This is told under discussion of *Kalā vyāpti* in *Śrītriśirobhairava*.137

Being quivered as *Parāpara Bindus* she is seventeenth *Kalā* who is of the form of nectar and is displayer of all objects. When she gives away her *Visarga* form, she appears as *Śakti Kuṇḍalinī* and *Prāṇa Kuṇḍalinī*. She is revealed as *Para Kuṇḍalinī* when *Visarga* completely seizes. That only is known as *Śiva Vyoma* named supreme abode of *Brahma*. This creation and destruction is merely the illusion of *Visarga* of Lord.138-140

This is discussion of principle of spread of *sva* of *Amā Kalā* in *Śrīmat Triśirobhairava* only:

'कलाव्याप्तिर्महादेव पदसंज्ञा महेश्वर।
अतिसंक्षेपतो ब्रूहि........................।।'

इति भगवत्या पृष्टे, तन्निर्णयार्थ

'कला सप्तदशी यासौ................।।'

इत्यादि भगवतोक्तम्, यदिह क्वचिच्छब्दद्वारेण क्वचिदर्थद्वारेण च संवादितम्, तत्र

'पुरुषे षोडशकले तामाहुरमृतां कलाम्।'

इत्याद्युक्त्या अन्त:करणप्रभृतीनां षोडशानामपि कलानामाप्यायकारित्वात् नित्योदितत्वेन च अनस्तमितरूपत्वात् अमृताकाररूपिणी येयं चिन्मात्रस्वभावा 'कौलिकीति, परेति' एवमादिशब्दव्यपदेश्या हकारार्धार्धरूपिणी अमाख्या सप्तदशी कला, परस्य आनन्दात्मनो विसर्गस्य उक्तत्वात् अपरस्य च हकारात्मनो वक्ष्यमाणत्वात् परापरो योऽसौ विसर्ग: तस्य स्वरूपस्थौ यावात्मभूतौ विसर्जनीयशब्दवाच्यौ विन्दू, तयोर्गति:- तद्रूपावभासनेन प्रसरणं, तया विसर्पिता-तत्तद्रूपावबिभासयिषया प्रोच्छलन्तीत्यर्थ:, अत एव च सर्वेषां प्रमातृप्रमाणप्रमेयात्मनां वस्तूनां अनतिरेकेऽपि अतिरिक्तत्वेनेव प्रकाश्यं-

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'O *Maheśvara!* Please tell about *Kalā Vyāpti* and *Pada Sanjñā*, precisely....'

When Mothers asks this, Lord speaks for the sake of it:

'This is seventeenth *Kalā*....'

Lord said this. This is explained somewhere word by word and at some places Ācārya explains the meaning of words of Lord. There:

'She is called as *Amṛta kalā* in the body of a man having sixteen *kalās*.'

As per these sayings, *Amṛta Kalā* is the one which resorts while satiating all sixteen *Kalās* like *antaḥkraṇa* etc., without any rise or fall in her form. She has *Cit* as her nature and is of the form of half of the half of ह (bindu) called as *Amā*, *Saptadaśī Kalā*, *Kaulikī Śakti* or *Parā*. She is *Para* when revealed as *Ānanda Visarga* and as ह when she is called *Aparā;* in this manner she is revealed as two *Bindus* in *Parāpara Visarga* state. In this stage she is called as *Prāṇa Kuṇḍalinī*.

तत्तन्नियतप्रकाशात्मिकेत्यर्थः, सैव पुनर्विसर्गेण-बहिर्भावौन्मुख्येन विरहिता सती, प्रसुप्तभुजगाकारत्वात् स्वात्ममात्रविश्रान्ता शक्तिकुण्डलिनी-परा संविन्मात्ररूपेति यावत्, अत् एव विसर्गस्य बहिर्भावौन्मुख्यात्मकादिकोटिरूपे प्रान्तदेशे प्राणकुण्डलिका

'प्राक् संवित्प्राणे परिणता।'

इति नीत्या प्रथममेव प्राणरूपतामवभासयन्तीत्यर्थः, तथा प्रत्यावृत्तिक्रमेण अन्तर्भावौन्मुख्यरूपान्तकोट्यात्मनि प्रान्ते स्वरूपे 'परा कुण्डलिनी' स्वात्मविश्रान्त-परसंविन्मात्ररूपेत्यर्थः, एवं त्वियमेव संविन्मात्ररूपा सप्तदशी कलाशिवव्योमेति, परम ब्रह्मेति, शुद्धात्मस्थानम् इति चोच्यते-तैस्तैः सामयिकैः शब्दैर्व्यपदिश्यते इत्यर्थः, तथा-हि श्रीत्रिशिरोभैरवे एव

'शिवव्योमेति या संज्ञा परं ब्रह्मेति यत्पदम्।' इति।

तथा

'आत्मस्थानं किमाख्यातं..............।'

The same *Prakāśa* is when revealed as extrinsic objects, it appears as if these objects are different from it, even when it is indifferent from *Pramātā*, *Pramāṇa* and *Prameya*. The same *Bindu* when resorts in *sva* instead of extrinsic revelation, she is *Śakti Kuṇḍalinī* the sleeping serpent. She is *Parā Kuṇḍalinī* of the form of *Saṁvit*. "First *Saṁvit* resorts as *Prāṇa Kuṇḍalinī* Hence extrinsic display of *Visarga* is *Prāṇa Kuṇḍalinī*.

'First *Saṁvida* transformed into *Prāṇa*.'

As per this principle, first she splendours as *Prāṇa Kuṇḍalinī*. Later, when the fanfare of extrinsic display melts and she resorts in her *sva* she is called as *Parā Kuṇḍalinī*. This only is seventeenth *Kalā*. This only is called as *Śiva vyoma* or *Parama Brahma* or pure *Ātmasthāna*. The women/men followers of cult know her by these names. The same is said in *Śrīmat Triśirobhairava* as:

'The name *Śiva Vyoma* is actually of the *Parama Brahma*.'

And

'Who is *Ātmasthāna* ....'

इति भगवत्या पृष्टे

'कुण्डल्याख्या तु सा ज्ञेया सर्वाध्वोपरिवर्तिनी।'

इत्युपक्रम्य

'प्रमाणोत्थानरहितमुपमाभेदवर्जितम् ।
भूतव्योमपदातीतं चिद्व्योमान्तपद परम्।।
भावप्रत्ययसंरम्भमभावं परमा गतिः।
शिवव्योम तु तज्ज्ञेयं सर्वाधारत्वलक्षणम्।।
बृहत्त्वं बृहकत्वं च सूक्ष्मं तच्चान्तवर्ति च।
परं ब्रह्मेति तत्प्रोक्तं लक्ष्यभूतमलक्ष्यकम्।।' इति।

तथा

'पूर्व पदविभागं तु कीर्तितं तदहेयकम्।
तथापि भूमिकातीतमात्मस्थानं निगद्यते।।'

इत्यादिना स्वरूपमेषां भगवतोक्तम्। तदेवं परैव पारमेश्वरी संवित्

When Mothers asks this:

'She is known as *Kuṇḍalinī* who is above all *adhvās*.'

While starting from here

'The *pramāṇa* etc. dwell without any solution and there is no discrimination of comparison. The one which is last resort the sky of *Cid* which is beyond physical sky. Where thoughts, convictions and their relations seize. The supreme abode, the one which is foundation of all, the one which is self-budded and who buds all, is supreme subtle and esoteric *Sivavyoma*. He only is called as *Paramabrahma*. He is the motive of all then also eternally beyond the motives.'

And

'That only is *Ātmasthāna*. Though all the grounds said earlier are admissible; this is beyond all.'

This way, the Lord reveals his form in this way. This way

तत्तत्प्रमातृप्रमेयात्मनो विश्वस्य सृष्टिसंहारविभ्रमाविर्भावनिबन्धनम्, इत्युक्तं स्यात्, अत एव आह–विसर्गमात्रमित्यादि।।137–140।।

ननु एकैव अखण्डा संवित् अस्ति, इति तदतिरिक्तं किंचिदपि न संभवेत्, तत्कस्य नाम सृष्टिः संहारो वा स्यात् येना स्यास्तत्कारित्वमपि भवेत्? इत्याशङ्क्याह–

स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकि स्थितिः।।141।।

इयमेव नाम वैसर्गिकी –सृष्टिसंहारकारित्वलक्षणा स्थितिः यत् स्वात्मन एव न पुनर्मायाप्रकृत्यादेरुपादानात्, स्वात्मन्येव न पुनस्ततो विच्छिन्ने कुत्रचिद्देशे काले वा, स्वात्मना एव न पुनरन्यस्य कस्यचित् प्रमातृप्रमेयादेः, क्षेपः–तत्तदाभासवैचित्र्येणान्तर्बहीरूपतया परिस्फुरणामिति, तेनानन्यापेक्षित्वेन पूर्णा परैव संवित् कादिहान्तरूपतया परिस्फुरिता, इति भावः।।141।।

अत एवाह–

विसर्ग एवमुत्सृष्ट आश्यानत्वमुपागतः।
हंसः प्राणो व्यंञ्जनं च स्पर्शश्च परिभाष्यते।।142।।

Parā Parmeśvarī only is supreme reason behind spreading the illusions of creation and destruction of this world as *pramātā, pramāṇa* and *prameya*.137-140

Saṁvida is complete, in that case whose creation and whose destruction? Why this illusion? Who will be the doer of it? He clears these doubts as:

Svātmanaḥ svātmani svātmakṣepo vaisargikī sthitḥ//141//

Visarga stage is exciting self by the self and within.141

Visarga stage comprises of creation and destruction, it doesn't quiver within *māyā* or *prakṛti*; it quivers within *sva*. It doesn't quiver within any space or time limited plane. It quivers on its own and not due to any *pramātā, prameya* and *pramāṇa*. The excitement here is multiple coloured intrinsic and extrinsic splendour. This way instead of depending on others, this *Parā Saṁvida* quivers herself right from क to ह.141

He says the same:

Visraga evamutsṛṣṭa āśyānatvamupāgataḥ/
Haṁsaḥ prāṇo vyañjanaṁ ca sparśaśca paribhāṣyate//142//

इह विसर्ग एव तत्तद्वैचित्र्योपारोहक्रमेण हकारात्म स्थौल्मुपागतः सन् हंस इत्येवमाद्यैः शब्दैः परिभाष्यते-सर्वेष्वेव शास्त्रेष्वेवमुच्यत इत्यर्थः, तदुक्तं श्रीतन्त्रतराजभट्टारके

'हंसं शून्यं तथा प्राणं हकारं नामभिः स्मृतम्।' इति।

निघण्टावपि

त्रयस्त्रिंशो व्यञ्जनं च द्विकुब्जः स्पर्श एव च।।' इति।

एवं च विसर्गस्यैव स्थूलं रूपं हकाराः इत्युक्तं स्यात्।।142।।

ननु

'शक्तयोऽस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः।'

इत्याद्युक्त्या परस्य अनुत्तरस्य प्रकाशस्य 'स्वशक्तिमात्रस्फारो विश्वम्' इत्यविवादः, इह पुनः

'विसर्गमात्रं नाथस्य सृष्टिसंहारविभ्रमाः।'

इत्याद्यन्यथोक्तम्, इति किमेतत्? इत्याशङ्क्याह-

Thus, *Visarga* only spreads once emitted this way and is called as *Haṁsa*, *prāṇa vyañjana* or *sparśa*.142

Visarga only becomes gross and is called by name *Haṁsa* etc.; once emitted. It is said in all scriptures. As said in *Śrī Tantrarājabhaṭṭāraka*:

'*Haṁsa*, *Śūnya* and *Prāṇa* are remembered as names of ह.'

As per *Nighaṇṭu*:

'Thirty-third consonant is double-humped *sparśa*.'

Hence, the gross form of *Visarga* represented by ':' is 'ह'.142.

Question is

'This entire world is *Śakti* and *Maheśvara* is *Śaktimāna*.'

As per this saying, "This world is expansion of *Para Anuttara Prakaśa*." This is unanimously accepted. Here:

"The *Visraga* of the Lord only is the deceit of creation and destruction."(T.A.3-141)

How something else is said here? He clears this doubt as:

अनुत्तरं परं धाम तदेवाकुलमुच्यते।
विसर्गस्तस्य नाथस्य कौलिकी शक्तिरुच्यते।।143।।

एवम्

'अकुलस्यास्य देवस्य............।'

इत्याद्युपक्रान्तमेव इह निर्वाहितं, न तु अपूर्वं किचिदुक्तम्, इति भावः।।143।।

ननु विसर्गशब्दः, शक्तौ केन निमित्तेन प्रवृत्तः? इत्याशङ्क्याह-

विसर्गता च सैवास्या यदानन्दोयक्रमात्।
स्पष्टीभूतक्रियाशक्तिपर्यन्ता प्रोच्छलत्स्थितिः।।144।।

सैव अस्याः-कौलिक्याः शक्तेः, विर्सगता-विसर्जनक्रियायां कर्तृक्त्वंयदानन्देच्छाद्युदयक्रमेण भिन्नावभासरूपत्वात् स्पष्टीभूता-स्पष्टतामाप्ता येयं क्रियाशक्तिः, तत्पर्यन्ता प्रोच्छलन्ती स्थितिः-तत्तत्परामर्शान्तरवैचित्र्यरूपतया परिस्फुरणम्, इति।।144।।

Anuttaraṁ paraṁ dhāma tadevākulamuccyate/
Visargastasya nāthasya kaulikī śaktiruccyate//143//

The supreme abode *Anuttara* only is called as *Akula* and *Visarga* is called as *Kaulikī Śakti* of the Lord.143

And

'Of this *Akuladeva*....'(T.A. 3-67)

This way, while following the *ś*-67 up to here, he narrates established facts only and nothing new.143

Why word *Visarga* is used for *Śakti*? He clears this doubt as:

Visragatā ca saivāsyā yadānandodyakramāt/
Spaṣṭibhūtakriyāśaktirparyantā procchalatsthitiḥ//144//

The expansion from *Ānanda* 'आ' up to *Kriyā Śakti* only is her attribute of *Visarga*.144

Kaulikī Śakti herself owns the attribute of *Visarga* which is act of expansion. She only expands as *Ānanda* 'आ' *Icchā, Jñāna* and *Kriyā Śakti*; the various forms. This entire display is result of splendour of variegated deliberations only.144

ननु इयतो वैचित्र्यस्य विसर्गः कारणमस्तु, स एव पुनस्तत्, इति कथं युज्यते? इत्याशंकां दृष्टान्तोपदर्शनद्वारेण उपशमयति–

विसर्ग एव तावान्यदाक्षिप्तैतावदात्मकः।
इयद्रूपं सागरस्य यदनन्तोर्मिसंततिः।।145।।

तावान्–तत्परिमाणे, विसर्ग एव न तु तावतः कारणं, भेदनिबन्धनो हि कार्यकारणभावः, भेद एव चात्र नास्ति, इति कथमेतद्भवेत् इति भावः, यस्मादाक्षिप्तो–गर्भीकृतः, एतावान्–क्रियाशक्तिपर्यन्तो येनैवंविध आत्मा यस्यासौ–तत्तद्वाच्यवाचकाद्यात्मना अनन्ताभासमय इत्यर्थः।।145।।

एवमस्य विसर्जनक्रियाकर्तृत्वादेव व्यपदेशान्तरमप्यन्यत्रास्ति, इत्याह–

अत एव विसर्गोऽयमव्यक्तहकलात्मकः।
कामतत्वमितिश्रीमत्कुलगुह्वर उच्यते।।146।।

Visarga may be the reason behind this vividness, though how is it logical to consider *Visarga* only as a reason behind it? He clears this doubt as:

Visraga eva tāvānyadākṣiptaitāvadātmakaḥ/
Iyadrūpaṁ sāgarasya yadanatormisantatiḥ//145//

The way infinite waves of sea look different from it, in spite of being indifferent with it; same way this entire display is in indifferent with *Visraga*.145

There is no difference between waves and sea. Any thought of discrimination between these two is of no use. When some action happens due to cause then there is difference, though here the waves too are sea. Same way, *Visarga* only quivers up to *Kriyā Śakti*. This complete *vācya-vācaka* display is her amorous only.145

As she is doer of the action of emission this way, she is called with other names too; he says the same:

Ata eva Visraga'yamavyaktahakalātmakaḥ/
Kāmatattvamitiśrīmatkulguhvara ucyate//146//

Thus *Visarga* is considered as *Avyakta* (unsaid) ह

अतः-उक्ताद्धेतोः, अव्यक्ता-नादमात्ररूपत्वादनुद्भिन्नवर्णप्रविभागा, येयं हकला-हकारार्धार्धभागः, तदात्मकोऽयं विसर्गः, श्रीमत्कुलगुह्वराख्ये शास्त्रे 'कामतत्त्वं' कामः -इच्छा, तस्य तत्त्वं-सर्वत्रैव अप्रतिहतस्यभावं पूर्णं रूपम् इत्युच्यते, इति वाक्यार्थः ।। 146 ।।

तत्रत्यमेव ग्रन्थं पठति

यत्तदक्षरमव्यक्तं कान्ताकण्ठे व्यवस्थितम्।
ध्वनिरूपमनिच्छं तु ध्यानाधारणवर्जितम्।। 147 ।।
तत्र चित्तं समाधाय वशयेद्युगपज्जगत्।

तत्र च-

'इदानीं कामतत्त्वं तु विषतत्त्वं परं तथा।
कथ्यते तव सुश्रोणि भक्तिस्नेहाद्विशेषतः ।।'

---

kalātmaka (comprising of ह *kalā*) and *Śrīmatkulaguhvara śastra* considers her *Kāma tattva*.146

Visraga comprises of 'ह *kalā*' which is half of the half of ह; due to above said reasons. This is *Avyakta* (unsaid) and is beyond the discrimination of vowels and consonants. It is of the form of *Nāda* only. As per *Śrīmatkulaguhvara Śāstra*, *Visraga* is *Kāma tattva*, where *kāma* means desire, hence it is element of desire. The way, desire resorts everywhere without any hindrance, the *Visraga* having attribute of ह *kalā* also resorts everywhere without any hindrance.146

He reads from there only:

Yattadakṣaramavyaktaṁ kāntākaṇṭhe vyavsthitam/
Dhvanirūpamnicchaṁ tu dhyānadhāraṇavarjitam//147//
Tatra cittaṁ samādhāya vaśayedyugapajjagat/

The *avyakta* letter which resorts in the throat of beautiful lady as a sound (evolves) without any desire, *dhyāna* and *dhāraṇā*. When the consciousness of *sva* is merged with it; entire world can be controlled.147

As said there:

'O *Suśroṇi!* Now I would tell you about supreme *Kāma tattva* or *Viṣa tattva* due to my love for your devotion.'

इत्युपक्रम्य

'यत्तदक्षरम्............................।'

इत्यादि चाभिधाय

'तत्र चित्तं नियुञ्जीत साधकेन महात्मना।
देवकिन्नरगन्धर्व-सिद्धविद्याधराङ्गनाः ।।
यक्षकन्यास्तथा नाग्यः पिशाच्यः सुरयोषितः।
वशमायान्ति सुभगे नरनारीषु का कथा।।

इत्युक्तम्। यदिह 'तत्र चित्तं समाधाय वशयेद्युगपज्जगत् इत्यर्थद्वारेण पठितम्, यत्तत्-सर्वदैव स्फुरद्रूपत्वात्स्वानुभूत्येकसिद्धम्, अक्षरं-नित्योदितत्वादप्रच्युतप्राच्यस्वरूपम्, अत एव अनिच्छम्

'नास्योच्चारयिता कश्चित्प्रतिहन्ता न विद्यते।
स्वयमुच्चरते देवः प्राणिनामुरसि स्थितः।।'

इत्याद्युक्त्या स्वयमुच्चरद्रूपत्वात् अन्यसंबन्धिनीमुच्चिचारयिषां नापेक्षत इत्यर्थः, तदपेक्षित्वे हि तस्याः कादाचित्कत्वात् अस्य नित्योदितत्वं न स्यादिति भावः, अत एव

While starting this way

'Hence it is *akṣara*....'

[Latter in Saṁskṛta is called as akṣara, which means unperishable this shows that letters have attribute of Brahma.]

After saying this:

'O Fortunate one! Once the great seeker merges his *citta* with it, he can control *Deva*, eunuch, *gandharva*, *Siddha*, ladies of *Vidyādhara*, *Yakṣa* girl, snakes, *piśāca*, divine girls what to say about humans.'

While saying, "While merging *citta* in it, he controls the entire world; simultaneously." The letter always splendours and its form never changes. It is without any desires:

'Being unannounced it has no obstructions. It autonomously echoes in the heart of living beings.'

Hence, while being in auto-recitation mode, it doesn't desire company of anyone so that it may be pronounced. If it

'सहजमिति, स्वयंभू' इति च अन्यत्रैतदुक्तम्, अत एवाव्यक्तम्, व्यक्तत्वं हि स्थानकरणाभिघातादिना भवेत्, तच्च इच्छाधीनम्, इति कथमस्यैतत्स्यात्, अत एव ध्वनिरूपम्

'नादाख्यं यत्परं बीजं सर्वभूतेष्ववस्थितम्। इति।
सुसूक्ष्मो व्यापकः शुद्धः प्राणतत्त्वस्य वाचकः।।'

इत्याद्युक्त्या सततोदितनादमात्रस्वभावमित्यर्थः, अत एव-सुसूक्ष्मत्वव्यापकत्वादेः, तच्च तत्र स्थूलध्येयादिनिष्ठं यत् ध्यानादि तेन वर्जितं-नैयत्यनिबन्धनध्येयादिरूपत्वेन अक्षोभ्यमित्यर्थः, एवंरूपत्वेऽपि उपभोगावसरे रतिसौख्यसमावेशवैवश्येन विगलितवेद्यान्तःकरणत्वात् निरस्तवैकल्यायाः कान्तायाः कण्ठान्तः स्वरसत एव उद्यत्अभिव्यज्यमानम्, अत एव सततोदितत्वेऽपि तत्कालमस्य विशेषेणावस्थानम्। एवं च विसर्गस्य अनाहतरूपत्वात् सौक्ष्म्येऽपि कान्ताकण्ठान्तः किंचिद्रुच्छूनतापत्त्या 'हा-हा' इति स्फुटमवस्थानम्, येनास्य एतदुपलभ्यमानं निदर्शनीकृतं, तेन न योगिमात्रगम्यमेवैतत् अपि तु सर्वैरपि उपलभ्यत इति भावः। अतश्च अनेनैव हकारस्यापि प्रसङ्गात्स्वरूपं निर्दिष्टं,

would need any help for the sake of its enunciation, it would not splendour eternally. Hence *Visarga* is called as natural and Lord of *sva*, etc. elsewhere. Hence it is avyakta. The one which is revealed (opposite of unsaid; other letters) evolves by the virtue of *sthāna* and *karaṇa*(refer *ś*-3.33); hence it would evolve, only when there is desire for its evolution. Hence they are of the form of sound:

'Para bīja of the form of *nāda* which is settled in all living beings.'

'Being extremely subtle, all pervasive and pure it reveals *Prāṇa tattva*.'

As per this saying, it is always alive like *nāda*, hence it is called as extremely subtle though all pervasive. As the gross etc. are subject of contemplation, it is not. Even if it is like this, it is experienced when it rises from the throat of a beautiful lady by the virtue of her pleasure during intercourse. Hence, even though it is always alive however it specially resides during this incident. Also, as the *Visarga* rises from the throat of a beautiful lady as *hā-hā*; it is available for all and not that

किं तु तस्य स्थौल्यात्-स्फुटत्वेनावस्थानम्, अस्य तु सौक्ष्म्यात् न तथा, इति इयानेव विशेषः, अत एव समनन्तरमेव

'विसर्ग एव सुस्पष्टमाश्यानत्वमुपागतः।'

इत्याद्युक्तम्। यदभिप्रायेणैव अनयोः परापरत्वमपरत्वं चोक्तम्, अत एव अग्रे हकारस्य स्वरूपं न उक्तं चान्यत्र

यत्तदक्षरमक्षोभ्यं प्रियाकण्ठोदितं परम्।
सहजं नाद इत्युक्तं तत्त्वं नित्योदितो जपः।।' इति।

तथा-

'नित्यानन्दरसास्वादाद्धाहेति गलकोदरे।
स्वयंभूः सुखदोच्चारः कामतत्त्वस्य वेदकः।।' इति।

तत्र अनाहतात्मनि एवंविधे विसर्गे साधकश्चित्तं सम्यक्

'अतिसौख्यसमावेश-विवशीकृतचेतसः।
अविच्छिन्नं जपन्त्येनमङ्गनासंगमोत्सवे।।

only *Yogīs* could earn it. It is called as ह also due to eventuality. ह is gross hence it is distinctly present and *Visraga* is subtle hence it doesn't appear like that. As said earlier:

'*Visarga* only reveals distinctly while being congealed.'

Due to this only they are called as *Parāparā* and *Apara* and hence the form of 'ह' is not told further. As said elsewhere:

'Being evolved from the throat of woman, it is eternal (*akṣara*) and free of all types of agitations. Being natural *Nāda* element, it is always alive and is always repeated (*ajapā japa*).'

And

'This (अः) itself evolves from throat, due to eating of sap of eternal bliss; it is Vedaka of *Kāma tattva*.'

A seeker merges his *citta* in this *Visarga* which is unhurt element; properly.

'People constantly recite it during the zest of physical union as they are forced by the pleasure. Passionate *Yogīs*

अत्रासक्तधियो यान्ति योगं योगीश्वराः परम्।
स शिरोरहितः कामः कामिनीहृदयालयः।।
नेत्रारूढेन तेनाथ शक्तिदृष्टिं समाहरेत्।
क्षोभयेन्नात्र संदेहो दृप्तामपि वरस्त्रियम्।।'

इत्याद्युक्तनीत्या कामशब्दाभिधेयम् अनच्ककलात्कं विसर्गं स्वनेत्राभ्यां निर्गतं साध्यनेत्रयोरनुप्रविष्टं ध्यायेत्, साध्यनेत्राभ्यां च निर्गतं स्वनेत्रयोरनुप्रविष्टं ध्यायेत्, इत्येवं क्रमेण आ-समन्तात् दोलायन्त्रक्रमेण गमागमयोः पौनःपुन्येन धृत्वा-अनन्यापेक्षेण अवहितं कृत्वा, जगत्-जायमानं जन्तुचक्रं, युगपत् न तु क्रमेण, वशयेत्-स्वात्ममयतयैव सर्वमाभासयेत्, स्वात्मायत्तं वा कुर्यादित्यर्थः।।147।।

इदानीं यथोक्तविसर्गस्वरूपमेव दृष्टान्तीकृत्य कादीनामुदयं वक्तुमुपक्रमते-

अत एव विसर्गस्य हंसे यद्वत्स्फूटा स्थितिः।।148।।
तद्वत्सानुत्तरादीनां कादिसान्ततया स्थितिः।

attain supreme sovereignty. This *kāma tattva* is beyond the logics and it resorts in the heart of beautiful ladies. *Yogī* looks in the eyes of her and withdraws her '*Śākta* being' and there is no doubt that he excites even matured ladies.'

As per these sayings it is clear that it is *Kāma tattva*. This only is *svara kalā*-less *Visarga* state. It must be contemplated that entry has been made within iris of subject, via own iris. The way a swing ride oscillates to and fro; seeker must enter in the eyes of subject and then subject must enter in the eyes of seeker's iris through her/his iris. While doing this, it must be experienced that this entire cycle of evolution dwells within *sva*. Entire world can be controlled by this ritual.147

After explaining the form of *Visarga* he now moves to start the narration of evolution of consonants like क etc.:

Ata eva visargasya haṁse ydvatsphuṭā sthitiḥ//148//
Tdvatsānuttarādīnāṁ kādisāntatayā sthitiḥ/

The way *Visarga* resorts as gross letter ह in *Haṁsa*, *Anuttara* etc. resorts in क to स.148

अत:-समनन्तरोक्ताद्धेतो:, विसर्गस्यैव यथा हकारात्मतया स्थूलेन रूपेणावस्थानं, तथैव अनुत्तरादीनामपि कादिसान्तत्वेन अनुत्तरादय एव तथा अवभासन्ते इत्यर्थ: ।। 148 ।।

तदेवाह

अनुत्तरात्कवर्गस्य सूतिः पञ्चात्मनः स्फुटम् ।। 149 ।।
पञ्चशक्त्यात्मतावेश एकैकत्र यथा स्फुटः ।

पञ्चात्मत्वे हेतु:-पञ्चशक्त्यात्मतावेश इति, एकैकत्रेति-अनुत्तरेच्छादौ, अनुत्तरस्य हि चिच्छक्तिप्राधान्येऽपि 'सर्वत्र सर्वमस्ति' इति न्यायेन पञ्चशक्तिमयत्वम्, इति तत्सूते: कवर्गस्यापि पञ्चात्मत्वम्, एवमन्यत्रापि ज्ञेयम् ।। 149 ।।

इच्छाशक्तेः स्वस्वरूपसंस्थाया एकरूपतः ।। 150 ।।
चवर्गः पञ्चशक्त्यात्मा क्रमप्रस्फुटतात्मकः ।
या तूक्ता ज्ञेयकालुष्य-भाक्क्षिप्रस्थिरयोगतः ।। 151 ।।
द्विरूपायास्ततो जातं ट-ताद्यं वर्गयुग्मकम् ।
उन्मेषात्पादिवर्गस्तु यतो विश्वं समाप्यते ।। 152 ।।

He says the same:

Anuttarātkavargasya sūtiḥ pañcātmanaḥ sphuṭam//149//
Pañcaśaktyātmatāveśa ekaikatra yathā sphuṭaḥ/

Anuttara only is distinctly revealed as five letters of क-class. The way five *Śaktis* resort together in one; distinictly.149

क-class (ख, ग, ग, घ and ङ) evolves due to passion of five *Śaktis Cid, Ānanda, Icchā, Jñāna* and *Kriyā*. Though *Cit* is prime in *Anuttara* however as there is a rule, 'everything is available everywhere!' *Anuttara* comprises of five *Śaktis Cit, Ānanda, Icchā, Jñāna* and *Kriyā*. Similarly, the five letters of क-class evolve from *Anuttara*. This rule is applicable everywhere.149

Icchāśakteḥ svasvarūpasansthāyā ekarūpataḥ//150//
Cavargaḥ pañcaśaktyātmā kramasphuṭātmakaḥ/
Yā tūktā jñyeyakāluṣyabhākṣiprasthiryogataḥ//151//
Dvirūpāyāstato jātaṁ ṭa-tādyaṁ vargayugmakam/
Unmeṣātpādivaragastu yato viśvaṁ samāpyate//152//

स्वस्वरूपसंस्थाया इति- इष्यमाणानारूषितायाः, एकरूपत इति- अक्षुब्धाया एव इच्छाशक्तेः, न पुनः क्षुब्धाया अपीत्यर्थः, चिदादीनामपि शक्तीनां यथायथं बाह्योन्मुखतया स्फुटत्वमस्ति, इत्यौचित्यात्तत्स्फाररूपाणां कवर्गादीनामपि तथात्वमित्युक्तं 'क्रम-प्रस्फुटतात्मक' इति, येति-इच्छाशक्तिः, ज्ञेयम् अर्थादिष्यमाणं, द्विरूपाया- ऋकार-लृकाररूपायाः, एवमनेनानुत्तरादिभ्य एव पञ्चभ्यः कवर्गादीनां पञ्चानां वर्गानामुदय इत्यभिहितम्, अत एवैषां 'अकुहविसर्जनीयानां कण्ठः, इत्यादिना सस्थानत्वमुक्तम्, उक्तं चान्यत्र

'अकुलात्पञ्चशक्त्यात्मा द्वितीयो वर्ग उत्थितः।
अनारूषितरूपाया इच्छायाश्च ततः परः।।
वह्निक्षमाजुषस्तस्याष्ट-ताद्यं च द्वयं ततः।
पादिरुन्मेषतो जात इति स्पर्शाः प्रकीर्तिताः।।'

च-class comprising five *Śaktis*, evolves from इ which resorts in its own *sva*; sequentially and distinctly. When इ is moved by the impurities of *jñeya*, it produces two forms. These forms produce ट-class and त-class due to their *yoga* with mobility and pause.*Unmeṣa* produces प-class and this is end of the world.150-152

च-class having five *Śaktis* (च, छ, ज, झ and ञ) evolves from Unexcited and self-resorting *Icchā Śakti* इ which is unaffected from *iṣyamāṇa* object. As this passion for extrinsic display is seen right from क-class up to प-class; it is said that they are revealed sequentially. When this *Icchā Śakti* is moved by *jñeya* (objective and subjective existents), it becomes ऋ and लृ. From ऋ evolves ट-class (ट, ठ, ड, ढ and ण) and लृ produces त-class(त, थ, द, ध and न). प-class (प, फ, ब, भ and म) evolves from उ. Hence, it means, classes like क-class etc. evolve from first five *bījas* like *Anuttara* etc. That's why Lord *Pāṇinī* explains the places of evolution of vowels and consonants on the basis of 'अकुहविसर्जनीयानां कण्ठ' etc. As said elsewhere:

'Five *Śaktis* evolve from *Akula*. Second class comprises *Icchā Śakti*. ट-class evolves from fire and त-class from

इति ।।150-152 ।।

ननु

‘पृथिव्यादीनि तत्त्वानि पुरुषान्तानि पञ्चसु।
क्रमात्कादिषु वर्गेषु मकारान्तेषु सुव्रते।

इत्याद्युक्त्या कादयो मावसानाः पञ्चविंशतिर्वर्णाः पृथ्वीतत्त्वादारभ्य पुरुषतत्त्वान्तं यावत्स्थिताः,तत् तत्त्वान्तराणामपि संभवाद्विश्वमवशिष्यत इति कथमेतावतैवोक्तं ‘यतो विश्वं समाप्यत’ इति? इत्याशङ्क्याह–

earth. प etc. evolve from *Unmeṣa*. These only are known as *sparśa.*’

[The body parts which produce the vowels, consonants and Visarga are given below along with their respective sūtras.

Throat – अकुहविसर्जनीयानां कण्ठः – (अ् क् ख् ग् घ् ङ् ह्ः = विसर्गः)

Palate– इचुयशानां तालुः – (इ, च्, छ्, ज्, ञ्, य्, श्)

Head – ऋटुरषाणां मूर्धा –(ऋ, ट्, ठ्, ड्, ढ्, ण्, र ष्)

Teeth – लृतुलसानां दन्तः – (लृ, त्, थ्, द्, ध्, न्, ल्, स्)

Lips – उपूपध्मानीयानां ओष्ठौ – (उ, प्, फ्, ब्, भ्, म्, उपध्मानीय प्, फ्)

Nose – ञमङण्णनानां नासिका च (ञ्, म्, ङ्, ण्, न्)

Throat and palate – एदैतोः कण्ठतालुः –(ए, ऐ)

Throat and lips– ओदौतोः कण्ठोष्ठम् – (ओ, औ)

Teeth and lips– वकारस्य दन्तोष्ठम् (व)

Tip of tongue – जिह्वामूलीयस्य जिह्वामूलम् (जिह्वामूलीय क् ख)

Nose– नासिकानुस्वारस्य (ं = अनुस्वारः),] 150-152

‘O Suvrate! ‘Elements from earth up to *puruṣa* resort in five Classes like क etc. up to म’ (P.T.6)

As per this saying, the way the elements from earth up to *puruṣa*, resort in twenty-five letters from क up to म. Same way other elements may also evolve as letters (total elements are thirty-six), as their creation has still not happened, how it is said that world ends here? He clears this doubt as:

ज्ञेयरूपमिदं पञ्चविंशत्यन्तं यतः स्फुटम्।
ज्ञेयत्वात्स्फुटतः प्रोक्तमेतावत्स्पर्शरूपकम्।।153।।

यत इदं-विश्वं पृथ्वीतत्त्वादि, पञ्चविंशत्यन्तं, '**पुरुषःपञ्चविंशकः**'

इत्याद्युक्त्या पुरुषतत्त्वान्तं विश्वं सफुटत्वाज्ज्ञेयरूपम्, अत उक्तं 'यतो विश्वं समाप्यते' इति। नियत्यादि हि-

'**मायासहितं कञ्चुकषट्कमणोरन्तरङ्गमिदमुक्तम्।**'

इत्याद्युक्त्या ज्ञातुरत्यन्तं कण्ठसंलग्नत्वेन अभिन्नमेव, इति न व्यतिरिक्तस्थूलज्ञेयात्मविश्वरूपतयोक्तमिति भावः, अत एव चैतावत्तत्त्वपञ्चविंशकान्तं विश्वं स्फुटाज्ज्ञेयत्वादेव हेतोः, इन्द्रियैः स्पृश्यन्त इति 'स्पर्शाः' तद्रुपं, प्रकर्षण 'कादयो मावसानाःस्पर्शाः, इति वाचकाभिप्रायेण

'**मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।**
आगमापायिनो नित्यास्तांस्तितिक्षस्व भारत।।'

Jñeyarūpamidaṁ pañcavinśatyantaṁ yataḥ sphuṭam/
Jñeyatvātsphuṭataḥ proktametāvatsparśarūpakam//153//

Being *jñeya* they are distinct up to twenty-five letters; as they are *jñeya* and distinct they are called as *sparśa*.153

World comprises of twenty-five elements from *pṛthvī* (earth) up to *puruṣa*. **'*Puruṣa* is twenty-fifth element.'**As per this saying, world is *jñeya* and distinct up to *purṣa* element hence it is said, "Here the world ends." For rest of the elements like *niyati* etc.:

'The six *kañcuka* elements like *māyā* etc. are said to be indifferent from atoms.'

As per this saying, as they hug the *jñātā* (knower) they are indifferent from knower, hence they are not mentioned as gross world of the form of *jñeya*. That's why the twenty-five letters are called as world because of their relation with sense organs and hence they are called *Sparśa*. The letters from क up to म are dualistic. They dwell as *vācya* and *vācaka*. This way for the sake of telling *vācaka*:

'O *Kaunteya Arjuna*! These *mātrā sparśas* (carnal subjects

इति च वाच्याभिप्रायेण उक्तम्, अत्र च पुंसः प्रमातृत्वेऽपि करणानां च करणत्वादेव प्रमाणत्वेऽपि यज्ज्ञेयत्वमुक्तं तच्छून्यादिप्रमात्रन्तराभिप्रायेण, इति न कश्चिद्दोषः।।153।।

एवं स्पर्शानामुदयमभिधाय अन्तःस्थानामप्यभिधत्ते-

इच्छाशक्तिश्च या द्वेधा क्षुभिताक्षुभितत्वतः।
सा विजतीयशक्त्यंशप्रोन्मुखी याति यात्मताम्।।154।।

सैव शीघ्रतरोपात्तज्ञेयकालुष्यरूषिता।
विजातीयोन्मुखत्वेन रत्वं लत्वं च गच्छति।।155।।

यद्वदुन्मेषशक्तिर्द्विरूपा वैजात्यशक्तिगा।
वकारत्वं प्रपद्येत सृष्टिसारप्रवर्षकम्।।156।।

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and their relation with sense-organs) are cold and hot or joyous and sorrowful and they evolve and decay. Hence O *Bhārata*! They are transient so tolerate them.'

Hence they are called as *vācya* also here, this way. *Puruṣa* is *pramātā*, senses are *pramāṇa*; the *jñeya* being etc. is said while keeping *Śūnya pramātā* in mind. Hence, there is no wrong (in saying that the world ends here, while keeping carnal subjects in mind)!153.

He now tells about evolution of *antaḥstha* letters, after telling about evolution of *sparśa* letters:

Icchāśaktiśca yā dvedhā kṣubhitākṣubhitattvataḥ/
Sā vijātīyaśaktyanśapronmukhī yāti yātmatām//154//
Saiva śīghrataropāttajñeyakāluṣyarūṣitā/
Vijātīyonmukhatvena ratvaṁ latvaṁ ca gacchati//155//
Yadvadunmeṣaśaktirdvirūpā vaijātyaśaktigā/
Vakāratvaṁ prapadyeta sṛṣṭisārapravarṣakam//156//

Icchā Śakti is of two types; normal (इ) and excited(ई), when she inclines towards *Śakti* of different class, she becomes य. When same *Icchā Śakti* is agitated by *jñeya* she evolves as speedy (*kṣipra*-ऋ) and steady (ऌ). When they incline towards different class, they become र and ल

क्षुभिताक्षुभितरूपत्वेन द्विविधा येयमिच्छाशक्तिः सा, विजातीयश्चिद्रुपो योऽयं शक्त्यंशोऽनुत्तरस्तत्र प्रोन्मुखी- तेन समं 'इको यणचि' इति प्राप्तसंधिः सती यात्मतां याति-यकारात्मना प्रस्फुरतीत्र्थः, सैव द्विरूपापीच्छाशक्तिः 'अचिरद्युतिभासिन्या' इत्याद्युक्तगत्या शीघ्रं स्थिरं च कृत्वा, उपात्तं यत् ज्ञेयम्--अर्थादिष्यमाणं, तत्कालुष्येणारूषिता सती अनुत्तरात्मनि विजातीये यदुन्मुखत्वं--तेन समं 'इको यणचि' इति संधिः, तेन रत्वं लत्वं च गच्छति- तदात्मना भासत इत्यर्थः, एवमुन्मेषशक्तिरपि द्विप्रकारा 'वैजात्यशक्तिगा'-अनुत्तरेण सह प्राग्वदेव कृतसन्धिर्वकारत्वमवभासयेत्, तदुक्तम्

'विभिन्नशक्तिसंयोगादिच्छा य-र-लतां गता।
उन्मेषशक्तिरायाति वत्वमेव वरानने।।' इति।

'सृष्टिसारप्रवर्षकम्' इत्यनेन अस्य वरूणबीजत्वादाप्यायकारित्वं दर्शितम्, एवं य-र-लानामपिशोषकारित्वं दाहकत्वं स्तम्भकत्वं च क्रमेणावगन्तव्यम्।।156।।

respectively. When *Unmeṣa Śakti* which is of two types (उ & ऊ) incline towards *Śakti* of different class, she becomes व which showers the gist element of creation (of the form of elixir).154-156

Icchā Śakti which is of two types normal (इ) and excited (ई), only evolves as य when she inclines towards *Anuttaras* different *Śakti* portion as per Lord *Pāṇinī's sūtra* (*iko yaṇaci* 6/1/77). There only, when the same *Icchā Śakti* is moved by *jñeya* elements, she becomes speedy letter ऋ and steady ऌ; when they incline towards different *Anuttara* (ऋ+अ=र and ऌ+अ=ल), these two letters become र and ल. When *Unmeṣa* which is of two types (उ & ऊ) inclines towards different *Śakti* portion, it become व as per the above said *sūtra*. That's said:

'*Icchā* herself evolves as य, र and ल. O*Varānane* (The one with beautiful face)! *Unmeṣa Śakti* only becomes व.'

व is *Varuṇa bīja*; *Varuṇa* is Lord of water and the one who satiates, hence it is called as, the one who showers gist of element of creation. य is dryer (or is air's seminal seed); र burns (or is fire's seminal seed); ल stagnates (or is earth's seminal seed).156

ननु इष्यमाणारूषणायामपि वक्ष्यमाणनीत्या इच्छाशक्तिरेव परामर्शन्तरजननसमर्था, इत्यनुत्तरसंघट्टभाजः तस्याः परामर्शान्तरलक्षणं कार्यमुत्पद्यतां नाम, तस्य पुनर्यकारादिरूपत्वेन भेदः कथं स्यात् कारणभेदाद्धि कार्यभेदः' कारणं चात्रेच्छनुत्तरसंघट्टात्मकमेव किमेतत्? इत्याशङ्क्याह–

इच्छैवानुत्तरानन्दयाता शीघ्रत्वयोगतः।
वायुरित्युच्यते वह्निर्भासनात्स्थैर्यतो धरा।।157।।

इह इच्छैव, न पुनरिष्यमाणमपि, अनुत्तरानन्दाभ्यां अर्थाद्विकल्पेन यातामिलिता सती, शीघ्रत्वयोगतः संस्कारलक्षणं वेगमुपाधित्वेन स्वीकृत्य, वायुरित्युच्यते–वायुबीजयकाररूपां प्राप्तेत्यर्थः एवं भासनाद्भास्वत्तालक्षणं धर्म, तथा स्थैर्यतो धृतिहेतु स्थिरत्वाख्यं धर्मम् उपरञ्जकत्वेन अवलम्ब्य, क्रमेण वह्निः–वह्निबीजरेफात्मतां, धरा––धराबीजलकाररूपतां चाभासयतीत्यर्थः, आनन्देति चोन्मेषादिविजातीयशक्त्यन्तराभिव्यञ्जनपरतयोक्तम् तेनानुत्तरादिसंघट्टभाज इच्छाया एवमुपाधियोगेन भेदात्कार्यस्यापि भेद इति यथोक्तमेव युक्तम्।।157।।

Question is that here *Icchā Śakti* only can develop different deliberations, when she is moved by the *iṣyamāṇa*. Hence her action to develop the deliberations may happen when she unites with *Anuttara*. There is a rule that different actions evolve due to different causes behind. Here the cause is one, union of *Icchā Śakti* and *Anuttara;* then how different deliberations are experienced? He clears this doubt as:

Icchaivānuttarānandayātā śighratvayogataḥ/
Vāyurityucyate vanhirbhāsanātsthairyato dharā//127//

Icchā Śakti only unites with *Anuttara* and *Ānanda* quickly, the speed of union is called as air; splendour of union is called as fire and stability of this union is called as earth.157

This *Icchā Śakti* only unites with *Anuttara* and *Ānanda* speedily; she acquires the deceit of speed hence she is called air. य is seminal seed of air. The brilliance of the splendour of union only evolves as र, the seminal seed of fire. The patience of *Icchā Śakti* only evolves as ल, the seminal seed of earth. This way, her union with *Anuttara* only splendours in different forms, due to deceit. Hence, the saying that different actions evolve due to different causes is true.157

अत्र चान्तःस्थशब्दस्य प्रवृत्तौ निमित्तं दर्शयति

इदं चतुष्कमन्तःस्थमत एव निगद्यते।
इच्छाद्यन्तर्गतत्वेन स्वसमाप्तौ च संस्थितेः ।।158।।

अत एव-प्रागुक्ताद्धेतोः, 'इच्छादि' इति आदि शब्देन उन्मेषस्य ग्रहणादिच्छोन्मेषयोरन्तर्-अभेदेनावस्थानात्, तथा स्वस्य--प्रमात्रेकरूपस्य आत्मनः, सम्यगाप्तिः--ऐकात्म्येनावभासः, तत्र संस्थितेः-प्रमात्रैकात्म्येन वर्तमानत्वादिदं यदि-वान्तं चतुष्कमन्तःस्थं निगद्यते-सर्वशास्त्रेषु एवमुच्यते इत्यर्थः, यदुक्तम्

'इच्छाद्यन्तः प्रवेशेन तेऽन्तस्था इति कीर्तिताः इति ।।158।।

नन्विच्छाद्याः शक्तयो विजातीयशक्तिसंभिन्ना यथा परामर्शान्तराणि आवि र्भावयन्ति, तथैव सजातीयशक्तिसंबन्धेऽपि किं, न वा? इत्याशङ्क्याह-

सजातीयकशक्तीनामिच्छाद्यानां च योजनम्।
क्षोभात्मकमिदं प्राहुः क्षोभाक्षोभात्मनामपि ।।159।।

Now he explains, why these letters are called *antaḥstha*:

Idaṁ catuṣkamantaḥsthamata eva nigadyate/
Icchādyantargatvena svasamāptau ca saṁsthite//158//

Thus, due to their inherent existence within *Icchā* etc.and due to their positon in the end; these four are called as *antaḥstha*.158

As they resort without any difference within *Icchā* and *Unmeṣa* and as they dwell inherently with *pramātā*. Here is the eternal stage of inherent splendour. Hence, due to this type of situation, these four letters are called as *anatḥastha*. As said:

'As they enter within *Icchā*, they are called *antaḥstha*.'158

The way *Śaktis* like *Icchā* etc. project different deliberations while uniting with unlike *Śaktis*. Don't they evolve the different deliberation when they unite together? He clears this doubt and says:

SajātiyaśaktīnāmIcchādyānāṁ ca yojanam/
Kṣobhātmakamidaṁ prāhuḥ kṣobhākṣobhātmanāmapi//159//

क्षोभात्मनां--दीर्घाणाम्, अक्षोभात्मनां--ह्रस्वानाम् इच्छादीनां शक्तीनामेवंरूपाणां सजातीयानामपि शक्तीनां यदा योजनं-'अकः सवर्णे दीर्घः' इति सन्ध्यात्मा योगो भवेत्, तदा 'क्षोभात्कम्' इति प्राहुः- सजातीयदीर्घरूपपरामर्शस्वभावत्वं, न पुनर्विजातीयपरामर्शान्तररूपत्वं शास्त्रकोविदाः कथयन्तीत्यर्थः, तेन इ इ=ई, ई इ=ई, ई ई=ई इत्येवंप्राये योगे क्षोभात्मदीर्घरूपमीकारत्वमेव भवेदिति तात्पर्यम्।।159।।

अनुत्तरे पुनरेवंरूपत्वेऽपि विशेषोऽस्तीत्याह-

अनुत्तरस्य साजात्ये भवेत्तु द्वितयी गतिः।
अनुत्तरं यत्तत्रैकं तच्चेदानन्दसूतये।।160।।
प्रभविष्यति तद्योगे योगः क्षोभात्मकः स्फुटः।
अत्राप्यनुत्तरं धाम द्वितीयमपि सूतये।।161।।
न पर्याप्तं तदा क्षोभं विनैवानुत्तरात्मता।

The union of same class of normal and excited forms of *Icchā Śakti* is called as excited form.159

Normal form of *Icchā Śakti* is short vowel इ and excited form is long vowel ई when they untie, they follow the *sūtra'akaḥ savarṇe dirghaḥ'*. In this case unlike deliberations don't evolve and only like deliberations of the form of long vowels evolve. For example:इ+इ = ई (*i*+*i*=*ī*); इ+ई= ई(*i*+*ī*=*ī*) and ई+ई=ई (*ī*+*ī*=*ī*).159.

He now describes the speciality of *Anuttara's* union with its liked ones:

Anuttarasya sājātye bhavettu dvitayī gatiḥ/
Anuttara yattatraikaṁ taccedānandasūtaye//160//
Prabhaviṣyati tadyoge yogaḥ kṣobhātmakaḥ sphuṭaḥ/
Atrāpyanuttaraṁ dhām dvitīyamapi sūtaye//161//
Na paryāptaṁ tadā kṣobhaṁ vinaivānuttarātmatā/

Two situations evolve when *Anuttara* does union with alike. In first situation *Anuttara* is capable of producing *Ānanda*. (In that case) union of *Anuttara* with another *Anuttara* is capable of producing long vowel. In this case agitation is distinctly seen. Here if second *Anuttara* is not

अनुत्तरस्य पुनः सजातीययोगे द्विप्रकारा गतिर्भवेत्, यत्-यस्मात्तत्र तदेकमनुत्तरं चेत्, आनन्दसूतये प्रभविष्णुतामेष्यति, तदा तेनापरेणानुत्तरेणैव योगे-संबन्धे, क्षोभात्माक आनन्दरूप एव स्फुट योगः - प्राग्वदेव निर्बाधः सन्धिः, यथा 'दण्डाग्रम्' इत्यादावेकः प्रकारः, तथापि- अर्थादेकस्यानुत्तरस्य द्वितीयमप्यनुत्तरं संघट्टमानम् आनन्दजन्मने न पर्याप्तं स्यात्, तदा क्षोभात्मकानन्दप्रादुर्भाव मन्तरेण 'अतो गुणे' इति पररूपे कृते सति, अनुत्तरात्मतैव भवेत्, यथा 'सीमन्तम्' इत्यादाविति द्वितीयः।।161।।

एवमेतत् प्रसंगादभिधाय प्रकृतमेव ऊष्मणामुदयभिधत्ते

इच्छा या कर्मणा हीना या चैष्टव्येन रूषिता।।162।।

शीघ्रस्थैर्यप्रभिन्नेन त्रिधा भावमुपागता।
अनुन्मिषितमुन्मीलत्प्रोन्मीलितमिति स्थितम्।।163।।

capable enough to be pregnant, then there would be no long vowel and the *Anuttara* only would dwell. In this case, *Anuttara* dwells without any agitation.160-161

Two situations evolve when *Anuttara* unifies with alike one. In first situation the union of first *Anuttara* 'अ' with second *Anuttara* 'अ' is capable to produce *Ānanda* then long vowel 'आ' is evolved. This is hassle-free *dirgha* conjunction; as in case of evolution of word *ḍanḍāgra*. In second case when two *Anuttaras* are not capable to produce *Ānanda* then there would be no evolution of long vowel. Due to *'ato guṇe'* (P.A.-6/1/97) here, form produced is *para* and then union of two *Anuttaras* produce *Anuttara* or short vowel only as in case of *sīmantam*.

[Here interpretation of aphorisms of Lord Pāṇinī is done on the basis of Trika. First situation explains akaḥ savarṇe dirghaḥ (P.A.-6/1/101) and second case deals with ato guṇe(P.A.6/1/97).].160-161

After explaining all this due to need of situation, now he moves towards the topic under discussion and describes *ūṣmāṇa* letters:

Icchā yā karmaṇā hīnā yā caiṣṭavyena rūṣitā//162//

Śīghrasthairyaprabhinnena tridhā bhāvamupāgatā/
Anunmiṣitamunmīlatpronmīlitamiti sthitam//163//

इष्यमाणां त्रिधैतस्यां तादूप्यस्यापरिच्युतेः।
तदेव स्वोष्मणा स्वात्मस्वातन्त्र्य प्रेरणात्मना।।164।।
बहिर्भाव्य स्फुटं क्षिप्तं श-ष-सत्रितयं स्थितम्।

एवमत्रेष्टव्यस्यापि विभज्यावस्थानं दर्शयति-अनुन्मिषितमित्यादिना, एतस्यां त्रिधाभावमुपागतायामिष्यमाणमपि त्रिधैवावस्थितं, यतः

'तत्सा केवलमिच्छामात्ररूपा स्त्रष्टव्यस्य विप्रकृष्टा।'

इत्यादिनीत्या शुद्धायामिकाररूपायाम् 'अनुन्मिषितम्' अनुल्लसितं शीघ्ररूपेण एष्टव्येनारूषितायामृकाररूपायाम् 'उन्मीलत्' उल्लसद्रूपं, स्थैर्यात्मना चैष्टव्येनारूषितायां लृकाररूपायां 'प्रोन्मीलितम्' उल्लसितमिति। ननु इष्यमाणस्य शीघ्रत्वादिभेदेन

Iṣyamāṇaṁ tridhaitasyāṁ tādrūpyasyāparicyuteḥ/
Tadeva svoṣmaṇā svātmasvātantrya prerṇātmanā//164//
Baihrbhāvya sphutaṁ kṣiptaṁ śa-ṣa satritayaṁ sthitam/

When *Icchā* which is free of *karma*, is influenced by desire, she reveals in three forms, due to two (prior) revealed speedy and steady forms. These are normal, blowing and blossomed. Her form doesn't decay even when three *iṣyamāṇas* quiver from her. She herself reveals extrinsically due to her *ūṣmā* (heat) when she is motivated by her *Svātantrya*. While being revealed extrinsically due to motivation of her *Svātantrya*, she appears distinctly as श, ष and स.162-164

Pure desire is free of *karma* first, when she is moved by the desire to reveal herself extrinsically; two more forms viz. speedy ऋ and steady लृ are evolved and she becomes of three types. Normal, budding and budded. As said:

'She is free from desires of creation and resort as *Icchā* only.'

When the attribute of speed continuously buds in her, she becomes ऋ and when she wants to stabilize after budding up, she is लृ. There may be a doubt that she become two then does

वैशिष्ट्यात्मस्वरूपप्रच्याव: प्राप्त:, इति त्रयोऽत्र विषया इति वाच्यं, न पुनरेक एव त्रिधा? इत्याशंक्योक्तं 'तादूप्यस्यापरिच्युतेरिति' नहि शीघ्रत्वादिभेदेऽपीष्यमाण-तालक्षणाद्रूपादस्य प्रच्याव इति भाव:, तदेवं त्रिविधमपीष्यमाणं स्वातन्त्र्यलक्षणेन स्वोष्मणा बहीरूपतया समुल्लासितं सत् उष्मसंज्ञश-ष-सत्रितयात्मना प्रस्फुरेत्, अत आह 'तदेवेत्यादि' एवमेषणीयस्य तदतिरेकासंभवात्त्रिप्रकारापीच्छैव स्वोष्मवशात् एवं परामर्शत्रयात्मना प्रस्फुरिता इति तात्पर्यार्थ:, यदुक्तं

'इच्छैव स्वोष्मणाक्रान्ता कलात्रयसमाश्रिता।'

इति, अत एवैषामिच्छायाश्च 'इचुयशानां तालु' ऋटुरषाणां मूर्धा' 'लृतुलसानां दन्ता:' इत्यादिना सस्थानत्वमुक्तम्, इयदन्तमेव विस्फार इत्यप्यनेन प्रकाशितम्।।164।।

अत आह

तत एव सकारेऽस्मिन्स्फुटं विश्वं प्रकाशते।।165।।
अमृतं च परं धाम योगिनस्तत्प्रचक्षते।

तत् इति-प्रोन्मीलितस्यापीष्यमाणस्य बहीरूपतया समुल्लासितत्वात्, अनेनैव चाभिप्रायेण-

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her real form decayed? He clears this doubt and says that her form never decays. Thus, *Icchā* reveals as श,ष and स extrinsically due her own heat, by the virtue of *Svātantrya Śakti*. As said: '*Icchā* only splendours as three *kalās* while being excited by her own heat.'

Hence *Icchā Śakti's* sounds of इ, च-class, य and श evolve from palate; ऋ, ट-class र and ष from head and लृ,त-class, ल and स evolve from teeth. Thus these are place of evolution of these sounds. The *Saṁskṛta* consonants are from क to स. This also is experienced here.164

Hence he says:

Tata eva sakāre'sminsphuṭaṁ viśvaṁ prakāśate//165//
Amṛtaṁ ca paraṁ dhāma yoginastatpracakṣate/

Thus the world splendours in स in most distinct manner. Hence *Yogīs* call it supreme abode of nectar.165

Entire world splendours in 'स'- the mascot of budded

'सार्णेनाण्डत्रयं व्याप्तं'

इत्याद्युक्तम् अत एव चेयद्विश्वाप्यायकारित्वात्

'सोमं चामृतनाथं च सुधासारं सुधानिधिम्।
सकारं षड्रसाधारं नामभिः परिकीर्तितम्।।'

इत्यादिदृशा अमृतबीजतयोक्तेश्च गुरवस्तत्परामृतं धाम प्रचक्षते-सर्वशास्त्रेषु कथयन्तीत्यर्थः।।165।।

ननु चास्य किमेवंरूपत्वं क्वचिद्विभाव्यते, न वा? इत्याशङ्क्याह-

क्षोभाद्यन्तविरामेषु तदेव परामृतम्।।166।।
सीत्कारसुखसद्भावसमावेशसमाधिषु ।

क्षोभस्य-आदियागरूपस्य ये आद्यन्तविरामाः, तेषु ये सीत्कारादयः, तेषु तदेवामृतं परं धाम अर्थादभिव्यज्यत इति संबन्धः, एवमस्य परानन्दमयतोद्रेचनेन

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isyamāṇa's extrinsically revealed display. It is for the sake of telling this:

'Three *āṇḍas* resort within स.'

Etc. is said. Hence, as it satiates the world:

'It is famous as *Soma*, Lord of nectar, gist of nectar, nectar's reservoir and base of six tastes.'

स appears to be *Amṛta bīja* due to all these names hence lineage of respected *Gurus* consider it the supreme abode of nectar. This principle is approved by all scriptures.165

Does this form of स splendours anywhere? He clears this doubt as:

Kṣobhādyantavirāmeṣu tadeva ca parāmṛtam//166//
Sītkārasukhasadbhāvasamāveśasamādhiṣu /

The one who resorts as *sītakāra, sukha, sadbhāva, samāveśa* and *samādhi* at the beginning and end of *kṣobha* is called as supreme nectar (स).166

Kṣobha is called as first-*yajña*. The pause at the beginning and end are subject of perception. The *sītkāra, sukha, sadbhāva*

'करणमरीचिचक्रमुदयं कुरुते रभसात्-
स्थितिमुपयाति तत्र परसौख्यरसान्ततया।
विलयमुपैति चात्र परबोधभरक्षपणात्-
परमकलात्र केवलतया विलसत्यमला।।'

इत्याद्युक्तयुक्त्या प्रथमं करणचक्रस्य क्षोभौन्मुख्यात् उदितसीत्कारादौ, अनन्तरं तत्रैव विश्रान्त्या परसामरस्यात्मसौख्यसमावेशे, तदनु च तत्रैव दार्ढ्येन निरूढ्या

'सदिति ब्रह्म परमम्'

इत्याद्युक्त्या सतः परस्य ब्रह्मणो भावः सत्ता, तत्र यः समावेशो-देहादिप्रमातृतानिमज्जनेन चित्प्रमातृताया उन्मज्जनं, स एव समाधिः- परसंवित्कलारूपत्वेन परिस्फुरणं, तत्रेति एवमादिष्वानन्द-स्थानेष्वभिव्यक्तिरित्यर्थः।।166।।

and *samāveśa* resorting there are display of *sva* of supreme nectar स. Due to excess of supreme nectar in this way:

'It forcibly awakens *karaṇa-raśmi cakra* (*cakra* of *antaḥkaraṇa* and *bāhyakaraṇa* rays) and again settles. This situation is pollen of elixir of supreme bliss. Again, when the splendour of supreme *Bodha* reduces; *raśmi-cakra* merges in it. Then only pure *Parama Kalā* (*Amā Kalā*) sports; exclusively.'

As per these sayings, first the *sītkāra*, is experienced when the *karaṇa cakra* inclines towards excitement. When the same *karaṇa-cakra* moves to rest in that stage, *sukha* (joy) evolves. When it firmly sits over that stage:

'*Sat* only is *Parama Brahma*.'

As per this saying, *Sat* shows the *sadbhāva* (existence) of *Brahma*. When *samāveśa* (inclusion) in *Brahma* happens, the thought that body is *pramātā* vanishes and *Cit Pramātā* being quivers. This only is *Samādhi*. (When the one forgets her/his bodily form and firmly perceives that he is none other than *Brahma*, he is said to have attained *samādhi*) In that stage only *Para Saṁvit kalā* quivers. This is the description of that supreme abode of nectar.

एवं चास्य परब्रह्मरूपत्वमेवेत्युक्तं स्यादत आह–

तदेव ब्रह्म परममविभक्तं प्रचक्षते।।167।।

ब्रह्मेति

'सर्वं खल्विदं ब्रह्म'

इत्याद्युक्त्या व्यापकं रूपमित्यर्थः, अत एव 'अविभक्तमित्युक्तं'–नियतरूपस्य हि विभागो भवेदिति भावः, प्रचक्षत इति–श्रीपरात्रिशकादौ, तथाहि तत्र, पराबीजोद्धारे

'तृतीयं ब्रह्म सुश्रोणि' इत्युक्तं,

तृतीयं ब्रह्म सकारः, यद्गीतं

'ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।' इति।।167।।

यत एव चास्य व्यापकमामृतं च रूपम्, अत एव अन्यत्र 'विषतत्त्वमिति' व्यपदेशान्तरमप्यस्ति, इत्याह–

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*[Sītkāra is a sound produced during inhaling breath; sukha is joy; sadbhāva is existence; samāveśa is comprehension or inclusion and samādhi is profound intentness. All these words begin with स in Saṁskṛta.]*166

This way its *Parama Brahma* being only is told. Hence he says:

Tadeva Brahma paramamavibhaktaṁ pracakṣate//167//

Thus it is called indivisible supreme *Brahma*.167

Brahma:

'All this is *Brahma* only.'(C.U.)

As per this saying, *Brahma* is all pervading. Hence called as indivisible. The limited one can be divided not *Brahma*. *Parā bīja* is defined in *Śrī Parātrinśikā* as:

'O *Suśroṇī*! That only is third *Brahma*!!!'(P.T. 10)

The third *Brahma* is स. The same is said in *Śrīmadbhagvadgītā* as:

'*Brahma* is remembered in three ways ॐ, *Tat* and *Sat*.'(S.B.G.17.23)167

As its form is pervasive and nectar, it is called *Viṣa*(poison) *bīja* elsewhere. He says:

उवाच भगवानेव तच्छ्रीमत्कुलगुह्वरे।
शक्तिशक्तिमदैकात्म्यलब्धान्वर्थाभिधानके ।।168।।
काकचञ्चुपुटाकारं ध्यानधारणवर्जितम्।
विषतत्त्वमनच्काख्यं तव स्नेहात्प्रकाशितम्।।169।।

अन्वर्थाभिधानके इति, यदुक्तं तत्रैव-

'कुलं शक्तिः समाख्याता गह्वरं शक्तिमानपि।
उभयोर्वेदनैकत्वं कथ्यते कुलगुह्वरम्।। इति।।

तत्रत्यमेव ग्रन्थं पठति 'काकचञ्चु' इत्यादि। संबोधनसारत्वाद्युष्मदर्थस्य-'हे देवि तव स्नेहात्'-शासनोयत्वेनानुकम्प्यत्वात्, विषस्य-व्यापकस्य रूपस्य, यत्तत्त्वं-सर्वत्राप्रतिहतत्त्वं, तत्प्रकाशितम्- अन्योन्यसंघट्टात्मसामरस्यावसरेऽनुभवगोचरता-मापादितमित्यर्थः, तच्चानाहतरूपत्वादनच्कशब्दाभिधेयम्, अत एव सततोदितत्वेन

Uvāca bhagvāneva tacchrīmatkulaguhvare/
Śaktiśaktimadaikātmyalabdhānvarthābhidhānake //168//
Kākacañcupuṭākāraṁ dhyānadhārṇavarjitam/
Viṣatattvamanacakākhyaṁ tava snehātprakāśitam//169//

Lord himself said intelligibly in *Śrīmatkulaguhvaraśāstra* which intelligibly tells about the sameness between *Śakti* and *Śaktimāna* as,"I reveal it because of my love for you, it is called as *viṣa* element and *Anacka*, it is like the Kākacañcapuṭa and beyond contemplation or *dhāraṇā*."168

As said in *Śrīmatkulaguhyavara*:

'*Kula* is *Śakti* and *Guhyavara* is *Śaktimāna*. The unified perception of them is called as *Kulaguhyavara*.'

From there only he reads, "Kākacañcu etc." Lord himself tells to Goddess about it intelligibly that *Viṣa tattva* is not hurt by anyone (it doesn't evolve due to any collision between *sthāna* and *karaṇa*). He says that its shape is like Kākacañcupuṭa. It is beyond contemplation or *dhāraṇā* because it is eternal. It is unhurt the way pervasive elements are and hence it is called Anacka. It evolves during union of self (*Śakti* and *Śaktimāna*). It is two humped. It in itself resorts in objective.168-169

ध्यानादिनिरपेक्षं, तद्धि नियतध्येयादिनिष्ठमिति भावः, एवमपि काकचञ्चुपुटवदाकारो यस्तत्तथाविधम्-अनच्कस्य द्विकुब्जतया तथासंनिवेशात्।।168-169।।

नन्विह अमृतबीजमुपक्रान्तं वर्तते, न च तस्यैवं रूपं संभवति-तस्य कामाक्षर-विषयत्वेनोक्तत्वात्, तत्किमर्थमत्रैतत्संवादितं, भगवतोऽपि-

'यदेतत्कामतत्त्वं तु विषतत्वं तदेव हि।
तदिदानीं समासेन शृणु त्वं मृगलोचने।।'

इत्यादिनां कामतत्त्वस्यैव पुनर्विषतत्त्वत्वेनाभिधाने क आशयः? इत्याशङ्क्याह-

कामस्य पूर्णता तत्त्वं संघट्टे प्रविभाव्यते।
विषस्य चामृतं तत्त्वं छाद्यत्वेऽणोश्च्युते सति।।170।।

ननु भगवता श्रीकुलगुह्वरे कामतत्त्वविषतत्त्वयोः प्राणनामात्ररूपां प्राणादिवायुपञ्चकसामान्यभूतां षष्ठीं प्राणकलामधिकृत्य स्वरूपं निरूपितं, न पुनः प्राणमात्रं-तस्यैवंरूपासंभवात्, तस्य हि रेचकादिदशासु परेच्छाधीनवृत्तित्वादुच्चार्यमाणत्व-

Question is that it is called as *Amṛta bīja* however it can't have that form as that form is said to be of *Kāma bīja* also; why this is said about it? Lord also:

'O *Mṛganayanī* (Deer-eyed)! *Kāma tattva* only is *Visa tattva*. You listen about it precisely.'

What is the reason behind calling *Viṣa tattva* to *Kāma tattva*? He clears this doubt as:

Kāmasya pūrṇatā tattvaṁ saṁghatte pravibhāvyate/
Viṣasya cāmṛtaṁ tattvaṁ cchādyatve'ṇoścyute sati//170//

The completeness of *Kāma tattva* is experienced during union. *Amṛta tattva* of *Viṣa* is experienced when the limitedness of empirical soul decays.170

Logic of argument is that Lord has called the sixth *kalā* as *prāṇa kalā* which is administrator of five airs like *prāṇa, apāna, vyāna, udāna* and *samāna* and not the simple *prāṇa*. (As per *Śrī Paramhaṁsa Miśra* when it would not resort in body, the living being would be alive though she/he would be in coma. Completeness in life would be there, only when sixth *prāṇakalā* exists. It is experienced by couple during their union also.

प्रतिहन्यमानत्वाद्यपि संभवेत्, विशिष्टत्वं पुनः कामतत्त्वस्य प्राणरूपत्वं, विषतत्त्वस्य च अपानरूपत्वम्, अत एवानयोर्हकारसकारात्मत्वं, तदुक्तम्

'स-हौ क्षपादिनामानावधरोत्तरचारिणौ।
परस्परद्वेषरतौ मतौ नगहुडूपमौ।।
कस्तौ रोधयितुं शक्तो वीर्य मुक्त्वा स्वयं महत्।' इति।

तथा

'ऊर्ध्वे बिन्दू रविः प्राणो दिनं भागार्धमेव च।
सिद्धैरधिष्ठितो भागः खेचर्याराधनात्मकः।।
अधो नादस्तथापानो मत्तगन्धः क्षपा शशी।
खेचर्यधिष्ठितो भागः सिद्धसेव्यो लयात्मकः।।' इति।

Existence of *prāṇa kalā* only is *Kāma tattva*.) Its form is स. There is possibility that it may be enunciated and some obstruction may happen during *recaka* (breathing out); as it would be under someone's control. (Enunciate *sa*, thou would feel that tongue touches teeth and the sound comes with air; the same is explained here.) *Visa tattva* is of the form of *apāna*, it is ह.Hence they are called स and ह. That's said:

'The upward and downward movement of स and ह is natural, where स is known as *kṣapā* (night) (and ह is representation of *Bhū Śakti* the *Saṁvida*).They hate mutually like serpent and sheep. Who else can stop them, other than free flowing great semen.'

[Serpent sounds sa-sa.... and sheep ha ha...]

And

'There upper dot is called as *Prāṇa*, sun and day. It is occupied by *siddhas* who are the worshipper of *khecarī*. Lower dot is *nāda*, *apāna*, *matta gandha*, night and Moon. This converging part is being served by *siddhas* who resort in *Khecarī*.'

एवं वैशिष्ट्येऽपि अनयोः सामान्यस्य विशेषनिष्ठत्वात् प्राणनमात्ररूपत्वम् उभयत्रापि संभवतीति ऐकरूप्येण निर्देशः, यदभिप्रायेण कामातत्त्वस्यैव विषतत्त्वत्वेन भगवतोऽभिधानम्, इह चैतत्संवादनम्, अत एव कामस्य कामतत्त्वस्यापि पूर्णता–स्वात्ममात्रविश्रान्तेरनन्याकाङ्क्षता नाम, तत्त्वंपारमार्थिकं रूपं, संघट्टे प्रविभाव्यते–परस्परसामरस्यात्मसंक्षोभावसरे सर्वैरेव साक्षात्क्रियते इत्यर्थः, विषतत्त्वस्याप्यणोः परिमितस्य देहादिमातुः स्वाभाविकपूर्णदृक्क्रियावारके पारिमित्यात्मनि छाद्यत्वे, च्युते–वेद्यवेदकविभागविगलनात्पूर्णे रूपे समुदिते सति, आमृतं–विकासदशामयं तत्त्वं संघट्टे प्रविभाव्यते इति पूर्वेणैव संबन्धः।।170।।

ननु चास्य स्वाभाविकपूर्णदृक्क्रियावरणेऽपि किं निमित्तम्? इत्याशङ्क्याह–

व्याप्त्रीशक्तिर्विषं यस्मादव्याप्तुश्छादयेन्महः।

शक्तिरिति–पारमेश्वरी स्वरूपगोपनारूपा मायाख्या, मह इति–स्वाभाविकपूर्णदृक्क्रियारूपं, विषमपि हि बहिर्व्यापकत्वादव्याप्तुरण्वात्मनो दृक्क्रियावरणमेव कुर्यादित्यत्र तदारोपः।।

[Here Visarga is discussed, upper dot represents evolution and lower one represents the liberation. Both dots are not simple and can be resorted by or observed by siddhas. The same is explained in Śrī Parātrinśikā ś-5 also.]

The is speciality of these two. In this, business of breathing is exclusively common in both of them. Hence one said *Kāma tattva* only is called as *Viṣa tattva*. Completeness of *Kāma tattva* means, it resorts in self and is independent. Similarly, in *Viṣa tattva;* when the action and experiences of limited *pramātā* cease, its complete and natural form evolves. That only is nectar oozed growth state. This happens during union only.170

What is the purpose of concealing its natural complete form with knowledge and action? He clears this doubt and says:

Vyāptrīśaktirviṣaṁ yasmādavyāptuśchādayenmahaḥ/

The all-pervading *Śakti* is poison which conceals the attributes of might (knowledge and actions) of limited (soul).

All-pervading *Śakti* is *Parmeśvarī* who conceals her real form, appears as *Māyā*. Might is of the form of complete

एवं न केवलमस्य कामतत्त्वत्वमस्ति, विषतत्त्वत्वं वा, यावन्निरञ्जनत्वमपि, इत्याह

निरञ्जनं परं धाम तत्त्वं तस्य तु साञ्जनम्।।171।।
क्रियाशक्त्यात्मकं विश्वमयं तस्मात्स्फुरेद्यतः।

प्रोन्मीलितस्यापि इष्यमाणस्य बहीरूपतया समुल्लासितत्वात्क्रियाशक्त्यात्मकम्, अत एव विश्वमयं यत्परम्–आपूरकं, धाम–सकारात्म चान्द्रं तेजः, तन्निरञ्जनं

'एतत्त्रितयमैक्येन यदा तु प्रस्फुरेत्तदा।
न केनचिदुपाधेयं स्वस्वविप्रतिषेधतः।।

इत्यादिपूर्वोक्तयुक्त्या न केनचिदप्युपाधेयमित्यर्थः, तस्य पुनः क्रियाशक्त्यात्मनः चान्द्रस्य धाम्नो यत्तत्त्वं–परमप्रकाशात्म शक्तिमल्लक्षणं विश्रान्तिस्थानं, तत्साञ्जनं

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knowledge and actions. *Viṣa* only conceals the experiences and actions of empirical living beings, hence she is called so.

It's not merely the *Kāma tattva* or *Visa tattva*, it's spotless. He says the same:

Nirañjanaṁ paraṁ dhāma tattvaṁ tasya tu sāñjanam//171//
Kriyāśaktyātmakaṁ Viśvamayaṁ tasmādasphuredyataḥ/

Spotless element is of supreme abode. It distinctly reveals as *Viśvamaya* and is accompanied with *Kriyā Śakti* when it's *sāñjana*.171

The third budded (ref. *Ś*-166) stage is *sāñjana* stage (word *sāñjana* means स and it would also mean tainted). This स owns *Kriyā Śakti* during its extrinsic brilliance. Hence it is called as *Viśvamaya* also. The aura of *Para* Moon (*Amā kalā*) is also known as supreme abode of spotless:

'When the three (*Kāma tattva, Visa tattva* and *nirañjana*) quiver together, then they are not concealed by deceit due to their self-control.'

As per earlier said logics, they can't be concealed by anyone. When the element of supreme abode is accompanied by *Kriyā Śakti* it becomes foundation of rest, it becomes *sāñjana*. *Sāñjana* is:

'शक्तिमानञ्ज्यते यस्मान्न शक्तिर्जातु केनचित्।'

इत्यादिप्रागुपपादितयूक्त्या शक्तिकर्तृकेन व्यक्तीकरणेन युक्तमित्यर्थः, अत आह 'तस्मात्स्फुरेद्यतः' इति, तस्माद्धेतोः, यतः–शक्तेः सकाशात्, स्फुरेत्–

'.....................शैवी मुखमिहोच्यते।'

इत्याद्युक्त्या स्वशक्त्यैवाभिव्यज्यत इत्यर्थः।।171।।

ननु कामादेस्तत्त्वत्रयस्य इच्छादिशक्तित्रयरूपत्वमस्ति, तत्कथमेकस्यैव अमृतबीजस्य एतद्रूपत्वमुक्तम्? इत्याशङ्क्य विभागावेदनपूर्वमेषामविभागमेव द्रढयति

इच्छा कामो विषं ज्ञानं क्रिया देवी निरञ्जनम्।।172।।
एतत्त्रयसमावेशः शिवो भैरव उच्यते।

भैरव इति–विश्वमयत्वेन पूर्णत्वात्, अत एव 'तदेव ब्रह्म परमम्', इत्याद्युक्तम्।।172।।

एवमेतत्प्रसंगादभिधाय प्रकृतमेवाह

'*Śaktimāna* is revealed though *Śakti* is never revealed.'

As per earlier said logic, *Śaktimāna* displays himself through his *Śakti*. Hence he is made shine by his *Śakti*:

'....This only is called as *Śaivīmukha*.'

Hence, he is revealed by *Śakti* only (She is gateway of Lord *Śiva*).171

These three *Kāma tattvas* etc. are the form of *Icchā Śakti* etc. then how the three forms are called as *Amṛta bīja* only? To clear this doubt, he establishes their unified situation, which existed before this triad:

Icchā Kāmo viṣaṁ jñānaṁ kriyā Devī nirañjanam//
Etattrayasamāveśaḥ Śivo Bhairava uccyate/

Icchā is *Kāma*; *Viṣa* is *Jñāna* and *Devī Kriyā* is *nirañjana*. The union of three is called as *Śiva* the *Bhairava*.172

Bhairava means complete due to his attribute of being *Viśvamaya*. Hence it is said, "He is *Parama Brahma*."172

After discussing this topic which came in to picture due to consequences, he narrates the topic under discussion:

अत्र रूढिं सदा कुर्यादिति नो गुरवो जगुः।।173।।
विषतत्त्वे संप्रविश्य न भूतं न विषं न च।
ग्रहः केवल एवाहमिति भावनया स्फुरेत्।।174।।

अत्रैति–विषयत्त्वात्मनि व्यापके रूपे, रूढिमिति–अनुप्रवेशं, किं चात्र रूढ्या भवेत्? इत्याशङ्क्याह 'विषतत्त्वे' इत्यादि, भूतमिति–यक्षादि, ग्रह इति–अनात्मनि आत्माभिमानः, तद्धि. परिमितस्य प्रमातुर्भवेदित्यभिप्रायः, परे प्रमात्रात्मनि व्यापके रूपे समावेशभाजः पुनर्भावनाभ्यासात् 'अहम्' इत्येव परमाद्वयमयतोल्लसेत्, येनास्य तदतिरिक्तमुपद्रवनिमित्तं न किंचिदपि भायादिति भावः। यदुक्तं श्रीकुलगुह्वरे

यदा शून्यं निरालम्बं ध्यानधारणवर्जितम्।
सर्ववर्णधरं शान्तं सर्ववर्णविवर्जितम्।।
चिन्मात्रं केवलं शुद्धं विषनिर्वाहकारकम्।
न विषं न ग्रहः पापं न यक्षो न च राक्षसः।।

Atra rūḍhiṁ sadā kuryāditi no guravo jaguḥ//173//
Viṣatattve saṁprivśya Na bhūtaṁ Na viṣaṁ Na ca/
Grahaḥ Kevala evāhamiti bhāvanayā sphuret//174//

Gurus have said that one shall always be submerged in it. One merged in *Viṣa tattva* is neither effected by ghosts nor by poison or planaterry effect and thought of *ahaṁ* only quivers.173-174

One shall always be submerged or resort in this *Viṣa tattva*. Question is what happens then? He says she/he is never haunted by ghost or *yakṣa* etc. and she/he doesn't feel passionate towards transient ones; these are actions of empirical souls, once she/he enter in *Para Pramātā* only *'ahaṁ'* or *Parama advaya* being quivers and due to this she/he doesn't experience any plight of discrimination. As said in *Śrīmatkulaguhyavara*:

'When the supreme thought which is *Śūnya*; independent; beyond contemplation and *dhāraṇā*; keeps all letters within but is beyond them; perfectly calm; only *Cit*; absolute pure and career of *viṣa* quivers, then dualistic thoughts like thou and me cease....'etc. 173-174

न पिशाचादिकं किं चिन्नायं नाहं विभावयेत्।
केवलं भावमात्रेण..........................।।'

इत्यादि।।173–174।।

ननु इष्यमाणरूषिताया इच्छायाः पूर्व क्षोभान्तरस्यासंभवात्

'....................नेदं बीजं च कस्यचित्'

इत्याद्युक्त्या षण्ठत्वं प्रतिज्ञातम्, अनन्तरं चात्र

'या तूक्ता ज्ञेयकालुष्य..........................' इत्यादि,

तथा

'सैव शीघ्रतरोपात्त........................' इत्यादि,

तथा

'........................सा चैष्टव्येन रूषिता'

इत्यादिवाक्यैः षण्ठवर्णेभ्यः क्षोभान्तरस्यापि सद्भाव उक्तः, इत्येषां पूर्वप्रतिज्ञातं षण्ठत्वं कथं निर्वहेत्? इत्याशङ्क्य प्रतिविधत्ते

नन्वत्र षण्ठवर्णेभ्यो जन्मोक्तं तेन षण्ठता।
कथं स्यादिति चेद्ब्रूमो नात्र षण्ठस्य सोतृता।।175।।

तथाहि तत्रगा यासाविच्छाशक्तिरुदीरिता।
सैव सूते स्वकर्तव्यमन्तःस्थं स्वेष्टरूपकम्।।176।।

There is no chance of quivering of deliberation of *kṣobha* (resultant of union of excited vowel with *jñeya* or no evolution can happen from any vowel prior to ई) prior to *Icchā* being agitated by *iṣyamāṇa* (on there own)(and) as said:
‘.... Its not the seed of anyone.’

As per this saying only it is called *ṣaṇṭha* being (eunuch). Elsewhere in *ślokas* 151,155 and 162 it is said that different *kṣobha* or letters evolve from *ṣaṇṭha*. In this way, how the known attribute of *ṣaṇṭha* would be carried on? To clear this doubt, he explains:

Nanvatra ṣaṇṭhavarṇebhyo janmoktaṁ tena ṣaṇṭhatā/
Kathaṁ syāditi cedbrūmo nātra ṣaṇṭhasya sotṛtā//175//
Tathāhi tatragā yāsāvicchāśaktirudīritā/
Saiva sūte svakartavyamantaḥsthaṁ sveṣṭarūpakam//176//

यत्त्वत्र रूषणाहेतुरेषितव्यं स्थितं ततः।
भागान्न प्रसवस्तज्जं कालुष्यं तद्वपुश्च तत्।।177।।

जन्मोक्तमिति–टवर्गादीनां, ब्रूम इति 'नात्र षण्ठस्य सोतृता' इत्युत्तरम्, एतदेवोपपादयति 'तथाहीत्यादिना' यतः षण्ठगता येयमिच्छाशक्तिरुक्ता सैव अन्तःस्थं स्वाभेदेन वर्तमानमपि यथास्वं नियतं रूपमात्मीयं कार्यं 'टवर्गादि' बहिरुल्लासयेत्, न पुनस्तद्गतं रूषणानिमित्तं चिरक्षिप्रस्वभावमेषितव्यं तद्धिकालुष्यमेव जनयेत् एतावतैव च एतच्चरितार्थम्, इति न कार्यान्तराविर्भावनायापि प्रभवतीति भावः, तच्च कालुष्यं तन्निमित्तमेषितव्यं वा अस्या इच्छायाः एव वपुः– तदेकात्मकमित्यर्थः, नहि प्रकाशैकस्वभावाया इच्छाया अन्यदतिरिक्तं नाम किंचित्संभवेदिति भावः, तेन वस्तुत इच्छाया एव प्राधान्यात् तत्तत्स्वकार्याविर्भावकत्वम् इति युक्तमुक्तं 'सैवसूत' इति।।175–177।।

Yatvatra rūṣaṇāhetureṣitavyaṁ sthitaṁ tataḥ/
Bhāgānna prasavastajjaṁ kāluṣyaṁ tadvapuśca tat//177//

Question is that here the birth from eunuch letters is told then how they are eunuch? In this reference (I) say that these eunuchs are not breeder though *Icchā Śakti* resorting within them gives birth to *Antaḥstha* letters; by her actions and as her own forms. The desirable (letter) which is the cause behind excitement is steady here. Nothing is conceived from their parts and the impurities evolved from them is her body.175-177

The birth is of ट-class; they are not conceived from eunuchs. He proves the same. The *Icchā Śakti* resorting in eunuch letters, conceives ट-class which is of her own form; within her and then exposes them extrinsically. The attribute of being speedy or steady are not the reason behind excitement of eunuch letter because they give birth to impurities. This impurity is not another deliberation. This impurity may be considered as cause or the body of *Icchā*. Nothing is possible without *prakāśa* formed *Icchā*. She manifests herself in those forms by virtue of her *Svātantrya*, hence it is true that she gives birth.

*[This also proves that Lord reveals himself by his Icchā Śakti.]*175-177

नन्वेवमपि षण्ठानां सर्वसर्विकया न बीजत्वमपास्तं भवेत्? इत्याशङ्क्याह–

ज्ञेयारूषणया युक्तं समुदायात्मकं विदुः।
षण्ठं क्षोभकताक्षोभधामत्वाभावयोगतः।।178।।

इष्यमाणस्य इच्छायाश्च मेलनारूपं हि षण्ठं विदुः, यतोऽत्र न क्षोभकत्वं क्षोभाधारत्वं चेति, तेन केवलाया इच्छाया एव क्षोभान्तराविर्भावकत्वेऽपि नैषां बीजत्वमपास्तं भवेत्–समुदायात्मकत्वात्षण्ठत्वस्य, इति युक्तमुक्तं 'नात्र षण्ठस्य सोतृतेति'।।178।।

एवमेतत्प्रसंगादभिधाय प्रकृतमेवाह–

एतद्वर्णचतुष्कस्य स्वोष्मणाभासनावशात्।
ऊष्मेति कथितं नाम भैरवेणामलात्मना।।179।।

Isn't that the essence of seed is not completely seized in these eunuch letters? He clears this doubt as:

Jñyeārūṣaṇayā yuktaṁ samudāyātmakaṁ viduḥ/
Ṣaṇthaṁ kṣobhakatākṣobhadhāmatvābhāvayogataḥ//178//

The letters excited by *jñeya* are eunuch when they are devoid of *kṣobhaka* the exciter and the ground of *kṣobha*.178

Mating of *iṣyamāṇa* and *Icchā* gives birth to eunuch letter (ref. *ś*-78 the iṣyamāṇa is र and ल and desire is इ; when the letter evolves from them which is neither *kṣobhaka* or *jñeya* nor *kṣobhādhāra* or consonant it is eunuch).As there is neither exciter nor their is ground on which one can be excited, only *Icchā* resorts. Hence, as *Icchā* is capable of producing another *kṣobha* (vowel) it consists attributes of seed. As *ṣanṭha* is form of a group (ऋ, ॠ, ऌ and ॡ), they are not progenitors.178

After telling this as a part of discussion, he now moves to tell the principle topic:

Etadvarṇactuṣkasya svoṣmaṇābhāsanāvaśāt/
"Ūṣmeti kathitaṁ nāma bhairveṇāmalātmnā//179//

As these four letters splendour due to their own light (Revered and Venerable) *Svacchanda Bhairava* calls them "*Uṣmā*.179

चतुष्कस्येति हकारेण सह, तस्य ह्यनुत्तराज्जन्म, इति भङ्ग्या प्रागेवोक्तम्, अनुत्तरस्य हि शक्तिर्विसर्ग:, तस्यैवा चाश्यानं रूपम् अयम् इति, अत एवानुत्तरेणास्य सस्थानत्वम्, स्वोष्मणेति स्वातन्त्र्यलक्षणेन स्वात्मतेजसेत्यर्थ:, नहि इच्छाया अनुत्तरस्य वा परामर्शान्तरवदन्यापेक्षया एतदाभासमानम्, अपि तु स्वामाहात्म्यादेवेति भाव:। यद्यपि कवर्गादीनामनुत्तरादेरेकैकस्मादेव जन्मोक्तं तथापि तच्छक्त्यन्तरप्रयोजकीकारेण, इति युक्तमुक्तं 'स्वोष्मणाभासनावशादिति'।।179।।

न केवलं कादिहान्तस्य वर्णजातस्य स्पर्शादितया पृथक् पृथगभिधानं, यावदपृथक्त्वेनापि, इत्याह–

कादि-हान्तमिदं प्राहुः क्षोभाधारतया बुधाः।

क्षोभाधारतया इति–योनियेत्यर्थ:, यदुक्तं

'कादिभिश्च स्मृता योनि:......................' इति।।

न केवल उक्तनीत्या बीजानामेव बीजान्तरयोगे क्षोभान्तराविर्भावो भवेत् यावद्योनेरपि योन्यन्तरयोगेन, इत्याह

श, ष, स and ह these four letters which splendour due to the *Svātantrya* of their *Sva* are called *"Uṣmā*. *Visraga* is *Anuttara's Śakti*, these letters are developed form of *Visarga*, hence they resort within *Anuttara*. They splendour on their own and not like other deliberations of *Icchā* and *Anuttara*, which splendour due to *Icchā* and *Anuttara*. They are not capable to produce other deliberations, as *Anuttara* does while producing *Śakti* of the form of क-class (consonant).179

Letters from क to ह are not only classified into *sparśa*, *ataḥstha* and *"Uṣmā*, they have indifference also. He says the same:

Kādi-hāntamidaṁ prāhuḥ kṣobhādhāratayā budhāḥ/

Erudite consider letters from क to ह the reason behind excitement.

Reason behind excitement means they are *yoni*. As said: 'क etc. (to ह) are remembered as *yoni*.'

The new forms not only evolve when seed (vowels) meets

योनिरूपेण तस्यापि योगे क्षोभान्तरं व्रजेत्।।180।।
तन्निदर्शनयोगेन पञ्चाशत्तमवर्णता।

तस्येति–योनिरूपस्य कादेः, तथा च तस्य क्षोभान्तरस्य निदर्शनयुक्त्या तदेव क्षोभान्तरमुदाहर्तुं मातृकायां पञ्चाशता पूरणेन वर्णेन 'क्षकाराख्येन कूटबीजेन' संबन्धः स हि आद्यन्तभूतयोरनुत्तरविसर्गानुप्राणितयोः ककारसकारयोः प्रत्याहारतयोपात्तो, येन निखिलमेव यौगपद्येन मातृकायाः सतत्त्वं प्रदशितंभवतीति, तदुक्तं श्रीक्षेमराजपादैः

'तदियत्पर्यन्तं यन्मातृकायास्तत्त्वं, तदेव
ककारसकारप्रत्याहारेणानुत्तरविसर्गसंघट्ट-
ट्टसारेण कूटबीजेन प्रदर्शितमन्ते' इति।।180।।

ननु

'ज्ञेयरूपमिदं पञ्चविंशत्यन्तं यतः स्फुटम्।'

---

with another seed, they evolve when womb (consonant) meets with another consonant too:

Yonirūpeṇa tasyāpi yoge kṣobhāntaraṁ vrajet//180//
Tannidarśanayogena pañcāśattamavarṇatā/

There also, when *yoni* mats with *yoni* another *kṣobha* evolves. As per this shown *yoga* a new fiftieth letter evolves.180

When two reasons behind *kṣobha* meet, the fiftieth filler letter called as क्ष, evolves. This evolves as *pratyāhāra* (comprehension of first letter and last letter) of क and स being empowered by *Anuttara* and *Visarga* respectively. क्ष is called as *kūṭa bīja*, in which essence of all *matṛkās* is seen simultaneously. As said by revered and venerable *Kṣemarājapāda*:

'Thus the essence of *Mātṛkās* only is shown here as comprehension of first letter क and last letter स. This is actually the mating of *Anuttara* and *Visarga*. This only is called as *kūṭa bīja* क्ष.180

Question is:

'These twenty-five letters are *jñeya*.'

इत्याद्युक्त्या कादयो मावसानाः पञ्चविंशतिवर्णा ज्ञेयरूपतया भेदकस्वभावा निर्दिष्याः, तदनन्तरभावि पुनश्चतुष्कद्वयं कीदृग्रूपम्? इत्याशङ्क्याह–

पञ्चविंशकसंज्ञेयप्राग्वद्भूमिसुसंस्थितम् ।।181।।
चतुष्कं च चतुष्कं च भेदाभेदगतं क्रमात्।

एतदेव प्रपञ्चयति–

आद्यं चतुष्कं संवित्तेर्भेदसंधानकोविदम्।।182।।
भेदस्याभेदरूढ्येकहेतुरन्यच्चतुष्टयम् ।

भेदेति–संविदः सकाशाद्विच्छिन्नमित्यर्थः, अत एवास्य स्थूलवाय्वादिभूतरूपत्वमुक्तम्, अभेदेति–इच्छाशक्तिसमुत्थत्वेन शाक्ततेजोमात्ररूपत्वात्।।182।।

As per this saying twenty-five letters from क to म are called as *jñeya*. They are naturally discriminative. What is the nature of two groups having four letters, falling after that? He clears this doubt as:

Pañcavinśakasaṁjñeyaprāgvadbhūmisusaṁsthitaṁ//181//
Caṭuṣkaṁ ca catuṣkaṁ ca bhedābhedagataṁ kramāt/

These two groups of four, which represent discrimination and indifference respectively, are based on preset background of collative *jñeya* (group) of twenty-five letters.181

He explains the same:

Ādyaṁ catuṣkaṁ saṁvitterbhedasaṁdhānakovidam//182//
Bhedasyābhedarūḍhayaikaheturnyac catuṣṭayam/

The first four (letters) display discrimination in *Saṁvida* as told by erudite. Second four (letters) are for the sake of inclination from discrimination to indiscrimination.182

This is the reason why य represents air; र represents fire; ल represents earth and व represents water. On the other hand, श, ष, स and ह are the form of indifferent *Śakti's* splendour evolved from *Icchā Śakti*.182

इदानीमेवमुपपादितं कादिहान्तं वर्णजातं स्वरानुप्राणितमेव भवति, इति दर्शयितुमाह

इत्थं यद्वर्णजातं तत्सर्वं स्वरमयं पुरा।।183।।
व्यक्तियोगाद्व्यञ्जनं तत्स्वरप्राणं यतः किल।

इत्थं–समनन्तरोक्तनीत्या, वर्णजातं यदुक्तं तत्सर्वमुदयात्पूर्व 'स्वरमयं' स्वराणामेवान्तः शक्त्यात्मना रूपेणावस्थितमित्यर्थः, अन्यथा ह्येषां तत्तत्संयोजनवियोजनेनैवं–रूपतयाभिव्यक्तिरेव न भवेदिति भावः, अत एव तद्वर्णजातं बहिरभिव्यक्तं सत् व्यज्यत इति 'व्यञ्जनं' न पुनरपूर्वतयैव उत्पाद्यं–पूर्वमपि स्वरात्मनास्यावस्थानात्, व्यङ्ग्यस्य च व्यञ्जकसंनिधावेव तत्त्वं भवेत् नान्यथा? इत्याशङ्क्याह 'स्वरप्राणं यत' इति, अभिव्यक्तमेव एतद्वर्णजातं स्वरानुप्राणितमेव भवेत्, अन्यथा हि अनच्कतया अस्य उच्चार एव न भवेत्।।183।।

एवं च 'स्वरा एव सर्ववर्णानां मूलकारणम्' इत्युक्तं भवेत्, तदाह–

स्वराणां षट्कमेवेह मूलं स्याद्वर्णसंततौ।।184।।
षड्देवतास्तु ता एव ये मुख्याः सूर्यरश्मयः।

The letters from क to ह evolved this way are made animated by vowels. He speaks to show the same:

Itham yadvarṇajātaṁ tatsarvaṁ svaramayaṁ purā//183//
Vyaktiyogādvyañjanaṁ tatsvaraprāṇaṁ yataḥ kila/

Thus all these types of letters are vowels before birth. As they evolve, they are called *vyañjana* however their soul is vowel only.183

Thus as per the previously told logics, these consonants were vowels before they evolved. They used to resort as their intrinsic *Śakti* within them. As when they evolve or are *'vyakta'* in extrinsic world, they are called *vyañjana*. It is not that they were not present earlier, they were but they used to resort in *svara*. Hence their soul is vowel by which they are made to animate.183

Hence, the vowels are the reason behind origin of all letters, he says the same:

Svarāṇāṁ ṣaṭakameveha mūlaṁ syādvarṇasaṁtatau//184//
Ṣaḍadevatāstu tā eva ye mukhyāḥ sūryaraśmayaḥ/

षट्कमित्यकारादूकारान्तम्, एवकारेण स्वरान्तराणां व्यवच्छेदः, तेषामप्येतत्स्फार-मात्रमेव हि रूपमित्याशयः। एवमेषां षण्णामेव वर्णान्तराभिव्यञ्जनेप्रकाशरूपत्वमित्युक्तं स्यात्, अतश्च प्रकाशरूपत्वादेव एषामन्यत्र 'षड्देवतात्मकं सूर्यरश्मित्वम्', अप्युक्तमित्याह 'षड्देवता' इत्यादि, यदुक्तं

'दहनी पचनी धूम्रा कर्षिणी वर्षिणी रसा।'

इति, मुख्या इति–दाहकत्वादीनां शक्तीनां प्रकाशैकनिष्ठत्वात्, यदुक्तं

'षडेवेह स्वरा मुख्याः कथिता मूलकारणम्।
ते च प्रकाशरूपत्वाद्विज्ञेयाः सूर्यरश्मयः।।' इति।।184।।

न केवलमेषां सौरमेव रूपं संभवेद्यावच्चान्द्रमपि, इत्याह

सौराणामेव रश्मीनामन्तश्चान्द्रकला यतः।।185।।
अतोऽत्र दीर्घत्रितयं स्फुटं चान्द्रमसं वपुः।

These six letters of vowels are foundation of entire sequence of letters. These six Deities only are the principal rays of Sun.184

The vowels from अ to ऊ only are the source of origin of all letters as others are merely their spread. These six only are said to be *Prakāśa* from whom other letters evolve. These six Deities only are principal rays of Sun. Their names are: '*Dahanī, Pacanī, Dhūmrā, Karṣiṇī, Varṣiṇī* and *Rasā*.'

These are principal rays which lie within *Prakāśa* only. All letters are the form of *prakāśa* only. As said:

'These six vowels only are prime and are called as basis of creation (of other letters). As they are of the form of *Prakāśa*, they must be known as rays of Sun.'184

They are not only of the form of Sun they are Moon also. He says the same:

Saurāṇāmeva raśmīnāmantaścāndrakalā yataḥ//185//
Ato'atra dīrghatritayaṁ sphuṭaṁ cāndramasaṁ vapuḥ/

There are *kalās* of Moon also apart from Sun in them. Thus the three long vowels in them are revealed in body of moon.185

एतच्च पूर्वमेवोपपादितम्, इति नेह पुनरायस्तम्।।185।।

ननु परस्परव्यावृत्तत्वात्सर्वभावानां कथं सौराणां रश्मीनामन्तश्चान्द्र्यः कलाः संभवन्ति? इत्याशङ्क्याह

चन्द्रश्च नाम नैवान्यो भोग्यं भोक्तुश्च नापरम्।।186।।
भोक्तैव भोग्यभावेन द्वैविध्यात्संव्यवस्थितः।
घटस्य न हि भोग्यत्वं स्वं वपुर्मातृगं हि तत्।।187।।
अतो मातरि या रूढिः सास्य भोग्यत्वमुच्यते।

चन्द्रो हि नाम न सूर्यादन्यो यतस्तद्भोग्यं, भोग्यं हि नाम प्रमेयमुच्यते, न च प्रमेयं तदुपसर्जनवृत्तित्वात्प्रमाणादतिरिच्यते इत्याशयः, तच्चैवंविधं भोग्यं भोक्तुरप्यतिरिक्तं न भवेत्–वस्तुतः सर्ववस्तूनां प्रमातर्येव विश्रान्तेः, अतश्च भोक्तैव तदुभयात्मना रूपेण प्रस्फुरतीति भावः, अत आह 'भोक्तैव भोग्यभावेन' इत्यादि, ननु विप्रतिषेधात्कथं

The three long vowels amongst first six vowels are revealed in the body of Moon. This is said earlier hence it is not reiterated here.185

Question is that as entire group of existing objects have mutual difference then how the *kalās* of Moon resort in rays of Sun? He clears this doubt as:

Candraśca nāma naivānyo bhogyaṁ bhoktuśca nāparam//186//
Bhoktaiva bhogyabhāvena dvaividhyātsaṁvyavasthitaḥ/
Ghaṭasya na hi bhogyatvaṁ svaṁ vapurmātṛgaṁ hi tat//187//
Atī mātari yā rūḍhiḥ sāsya bhogyatvamucyate/

Moon is none other than *bhogya* of *bhoktā*. *Bhoktā* only becomes *bhogya* and dwells dually. The body of pot is not *bhogya*, though it itself is *bhogya* of *pramātā*. Thus the growth (of pot) within *pramātā* is attribute of being *bhogya*.186-187

Moon and Sun are indifferent. Moon is *bhogya* of Sun. *Bhogya* is *prameya* and *Prameya* and *Pramātā* are indifferent. As there is a rule, "Everything rest in *Pramātā*." Hence *Bhoktā* itself appears in two forms *prameya* and *pramāṇa*.Question is: if there is mutual cohesion, how *jñātā* and *jñeya* are one (in this case

भोग्यभोक्त्रोरेकत्वमित्याशङ्क्याह 'घटस्येति' नहि ज्ञेयत्वं नाम घटादेर्ज्ञेयता तस्यात्मीयो धर्मः, तथात्वे हि–तस्य सर्वान्प्रत्यविशेषात्सर्वे सर्वज्ञाः स्युः, तेन ज्ञातुरेव स धर्मः–तस्यैव तत्त्वज्ञानोदयेनातिशयदर्शनात्, अतोऽस्य घटादेर्या ज्ञातरि विश्रान्तिस्तदेव ज्ञेयत्वं नाम उच्यते इति, यदुक्तं 'भोक्तुर्भोग्यं नापरमिति'।।186–187।।

एतदेव प्रकृते योजयति

अनुत्तरं परामृश्यपरामर्शकभावत।।188।।
संघट्टरूपतां प्राप्तं भोग्यमिच्छादिकं तथा।

अनुत्तरम्–आदिवर्णलक्षणं परं रूपं स्वात्मनि भोत्तृभोग्यभावमाभास्य परस्परौन्मुख्येन संघट्टरूपतां प्राप्तं सत् 'भोग्यम्' इत्युच्यते, अन्यथा न भोक्तत्वं भोग्यत्वं च भवेत्–अन्योन्यापेक्षत्वात्तयोः, तेनाकारद्वयस्य संघट्टादाकारलक्षणं भोग्यं जातमिति तात्पर्यं,

the two will be two separate entities, he says that *jñeya* dwells in *jñātā*.)? He explains this by giving an example of a pot. A pot is *jñeya* (it is an object) however 'it must be known' is not the *dharma* of pot (its *dharma* is to store water or sacred *prasāda* or anything). If it would be an object 'to be known', it would be commonly perceivable for all and everyone would become omniscient. Hence *jñeya* is the *dharma* or nature of *jñātā* (sentient). When the true knowledge is earned by *jñātā* its excessiveness is experienced (*jñeya* are experienced). Hence, the resorting of pot etc. (or *jñeya*) in *jñātā* only is attribute of *jñeya*. On the basis of this it is said that there is no *bhogya* and *bhoktā*.

[Bhogya is good to use while using the sense organs, in general here it is used as jñeya also. Bhoktā is jñātā or pramātā the subject who is experiencing all this.] 186-187

He adds it to principal topic of discussion:

Anuttaraṁ parāmṛśyaparāmarśakabhāvataḥ//188//
Saṁghaṭṭarūpatāṁ prāptaṁ bhogyamivvhādikaṁ tathā/

Anuttara only unites while being object to be deliberated and deliberator and becomes *bhoyga* like *Icchā* etc.188

Anuttara only reveals as object to be deliberated and deliberator and then unites. At that time, it only becomes *bhogya;* when अ and अ unite, आ evolves. This आ is *bhogya* and

भोग्यं चात्र वत्तुमुपक्रान्तमिति प्राधान्येन तदेवोपात्तम्, एवमिच्छोन्मेषावपि स्वात्मनि भोक्तृभोग्यभावेन संघट्टमासाद्येषणोनतात्मभोग्यरूपतामाप्ताविति युक्तमुक्तम् 'अतोऽत्र दीर्घत्रिततयं स्फुटं चान्द्रमसं वपुः' इति।।188।।

नन्वेवं भोग्यं तावदास्तां न कश्चिद्दोषो, भोक्तुः पुनरनेकरूपतायामद्वयहानिः–इति स्वसिद्धान्तभङ्गो भवेत्? इत्याशङ्क्य इच्छादेर्भोग्यत्वमेवास्ति, न पुनर्भोक्तृत्वम्, इति दर्शयति

अनुत्तरानन्दभुवामिच्छाद्ये भोग्यतां गते।।189।।
संध्यक्षराणामुदयो भोक्तृरूपं च कथ्यते।

यद्यपीच्छादीनां स्वापेक्षया भोक्तृत्वमस्ति, तथापि अनुत्तरापेक्षया एषां भोग्यता विश्रान्तिमेति, तदा संध्यक्षराणामुदयः–सृष्टिर्भवेत्, 'अनुत्तरानन्दभुवाम्' इति बहुवचननिर्देशो व्यक्त्यपेक्षो ज्ञेयः, स चोदयो भोक्तृप्राधान्ये भवेदित्युक्तं 'भोक्तृरूपं च कथ्यत' इति, अत एवात्र इच्छाद्यं गुणभूतम्, अत एवानुत्तरेच्छादिसंघट्टमयत्वाविशेषेऽपि अन्तः स्थानां

अ is *bhoktā*. There is no difference between the two. Same way, when *Icchā* and *Unmeṣa* evolve as *bhoktā* and *bhogya* then, *Icchā* unites with another *Icchā* and *eṣaṇa* (ई) evolves and when *Unmeṣa* unites with *Unmeṣa*, *ūna* ऊ evolves. These evolved long vowels only are said to be the body of Moon.188

If in case various forms of *bhogya* are accepted there would be various *bhoktās* also; in that case our monistic principle, shatters. He clears this doubt as:

Anuttarānandabhuvāmicchādye bhogyatā gate//189//
Sandhykṣarāṇāmudayo bhoktṛrūpaṁ ca kathyate/

When *Icchā* evolved from *Anuttara* and *Ānanda* becomes *bhogya*, then evolves the conjunctive letters. These are said to be of the form of *bhoktā*.189

When *Anuttara* and *Ānanda* unite with *Icchā* and *Unmeṣa* conjunctive letters evolve; as the *bhogya* rests within *bhoktā*. This is the result of primacy of *bhoktā* only. Hence, the *bhogya* etc. are called as secondary. In case of conjunction letter *Anuttara* is prime and *Icchā* is secondary and *Anuttara* is secondary and *Icchā* is prime in *antaḥstha* letters. This is the speciality of *antaḥstha* over other conjunction letters. Hence it

संध्यक्षरेभ्योऽयमेव विशेषः, यत्संध्यक्षराणि गुणीभूतेच्छाकानि अनुत्तरप्रधानानि, अन्तःस्थास्तु गुणोभूतानुत्तरा इच्छादिप्रधाना इति, एवमनुत्तर एव एकः पारमार्थिको भोक्तेति सिद्धं, स हि स्वप्रकाशत्वात्स्वात्मनि प्रमेयत्ववार्तामपि न सहते–इति तस्य कथं भोग्यत्वं भवेत्, इच्छादिकं पुनर्भोग्यमेवेत्यस्य भोग्यत्वम्।।189।।

अत आह–

अनुत्तरानन्दमयो देवो भोक्तैव कथ्यते।।190।।
इच्छादिकं भोग्यमेव तत एवास्य शक्तिता।

आनन्दस्य भोग्यत्वेऽपि अनुत्तराव्यतिरेकाद्भोक्तृत्वमप्यस्ति, इत्यवद्योतयितुमिहानन्दग्रहणं, 'भोग्यमेव' इत्येवकारेण भोक्तृत्वच्छेदः, यत्पुनरेषणाद्यपेक्षया भोक्तृत्वमुक्तं तन्न पारमार्थिकं–भोग्यस्यैव सतः तथात्वेन कल्पनात्, 'तत' इति–भोग्यत्वात्, भोग्यत्वमेव हि शक्तित्वं, यदभिप्रायेणैव

'शक्तयोऽस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः। इत्युक्तम्।।190।।

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is proved that *Anuttara* is eternal *bhoktā*. Being self-brilliant, *Anuttara* never accepts the being of *prameya* (or *bhogya*), in that case, *Icchā* etc. only are *bhogya*.

*[Ex. of antaḥstha is as given. In इ+अ=य, इ is prime where as in case of conjunction letter ए, अ the Anuttara is prime.]*189

He says the same:

Anuttarānandamayo devo bhoktaiva kathyate//190//
Icchādikaṁ bhogyameva tata evāsya śaktitā/

Being full of *Anuttara*, *Ānanda* is divine and *bhoktā*. *Icchā* etc. are *bhogya* and hence they are called as *Śakti*.190

Ānanda was called as *bhogya* though it is not; as it is indifferent from *Anuttara* it is *bhoktā*. Hence both are called divine and *bhoktā*. As far as *Icchā* etc. is concerned, it is considered as *bhogya*. It was said in *ś*-189 that they are *bhoktā* (these are said to be of the form of *bhoktā*), this is not true, attribute of *bhogya* only is contemplated as *bhoktā*. Due to attribute of *bhogya* only they have attributes of *Śakti*. For the sake of this:

'The world is *Śakti* and the *Śaktimāna* is *Maheśvara*.'190

नन्वेवं पुनरपि भोक्ता भोग्यं चेति द्वयमेवापतितम्? इत्याशङ्क्याह–

भोग्यं भोक्तरि लीनं चेद् भोक्ता तद्वस्तुतः स्फुटः।।191।।
अतः षण्णां त्रिकं सारं चिदिष्युन्मेषणात्मकम्।

इह भोग्यं तावद्भोक्तारमन्तरेण स्वात्मनि सत्तामेव लब्धुं नोत्सहते, इति भोग्यत्वमपि तस्य कथं स्यात्, भोक्तरि चेद्विश्रान्तं तद्भोक्तैवावशिष्यते, न तदतिरिक्तं भोग्यं नाम किंचित्, इति भोक्तैव साक्षाद्विजृम्भते, न काचिदद्वयवादहानिः, एवं भोग्यात्मदीर्घत्रयं भोक्त्रात्मनि ह्रस्वत्रये प्रत्येकं विश्रान्तम्–इति ह्रस्वत्रयमेव प्रधानभूतमिति तात्पर्यम्, तदाह 'अत' इत्यादि, 'चिदनुत्तरम्' इषिरिच्छा।।191।।

नन्वेवमपि भोक्तुरानैक्यादद्वयवादहानिरिति तदवस्थ एव स दोषः? इत्याशङ्क्याह–

तदेव त्रितयं प्राहुर्भैरवस्य परं महः।।192।।
तत्त्रिकं परमेशस्य पूर्णा शक्तिः प्रगीयते।

While saying this dualism quivers again, he clears that doubt as:

Bhogyaṁ bhoktari līnaṁ ced bhoktā tadvastutaḥ sphuṭaḥ//191//
Ataḥ ṣaṇṇāṁ trikaṁ sāraṁ cidiṣyunmeṣaṇātmakam/

As *bhogya* merges in *bhoktā*, only *bhoktā* sustains eternally. Hence, *Cid*, *Unmeṣa* and *Icchā* formed *Trika* only is gist of six.191

There is no existence of *bhogya* without *bhoktā*, when it merges in *bhoktā*, only *Bhoktā* quivers. Hence, there is no loss of *advaya*. This way three (long vowels) आ, ई and ऊ the *bhogya* rest in their (corresponding)*Bhoktās*(or the short vowels) अ, इ and उ (respectively).191

In that case also as *bhoktā* is said to be of various types, *advaya* is hit hence whether the defect exists or not? He clears this doubt as:

Tadeva tritayaṁ prāhurbhairavasya paraṁ mahaḥ//192//
Tatrikaṁ parmeśasya pūrṇā śaktiḥ pragīyate/

These three are called as the supreme splendour of *Bhairava*. This *Trika* is called as complete *Śakti* of him.192

तदेव–समनन्तरोक्तमनुत्तरेच्छोन्मेषात्मकं, 'त्रितयं', भैरवस्य–अनन्यापेक्षत्वात्पूर्णस्य तत्त्वस्य, परं–विश्वापूरकं शाक्तं तेज: प्राहु:, यत:

'बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता।'

इत्याद्युक्तयुक्त्या तदेव त्रिकं पूर्णं संघट्टितं सत् परमेश्वरस्य स्वातन्त्र्यलक्षणा शक्ति: सर्वत्रैवेष्यते, यतोऽयं वाच्यवाचकात्मनो विश्वस्य प्रसर:, एतदेव हि त्रिकं सर्वाक्षेपेण वर्तते इत्यभिप्राय:।।192।।

तदाह

तेनाक्षिप्तं यतो विश्वमतोऽष्मिन्समुपासिते।।193।।
विश्वशक्तावच्छेदवन्ध्ये जातमुपासनम्।

यतस्तेन त्रिकेण सर्वमिदमाक्षिप्तम् अतोऽस्मिन्नेव स्वातन्त्र्यशक्तिमात्र परमार्थे त्रिके समावेशशालिन:

'........................शैवी मुखमिहोच्यते।'

Anuttara, *Icchā* and *Unmeṣa* these three are indifferent from *Bhairava*, hence they are *Śākta* splendour which nourishes or makes this world complete.

'His association with infinite *Śaktis* is his togetherness with his *Śaktis*.'

As per this saying, *Trika* unites together, this only is *Svātantrya Śakti* of *Parmeśvara* from which this *vācya-vācaka* world expands, this only is *Trika* which pervades all.192

He says the same:

Tenākṣiptaṁ yato viśvamato'ṣminsamupāsite//193//
Viśvaśaktāvacchedavandhye jātamupāsanam/

As this entire world is launched by them, when they are worshipped the *Parmeśvara* is worshipped.

This world is launched by *Trika*, hence one must enter or merge in *Svātantrya Śakti* formed eternal Trika.

'.... She is *Śaivī mukha*.'

इत्याद्युक्त्या तद्द्वारेणैव अनवच्छिन्नस्वभावत्वात्पूर्णे शक्तिमद्रूपेऽपि अयत्नेनैव समावेशो जायते इति वाक्यार्थः ।।193।।

सर्वं चैतदाक्षेप्यमेतत्स्फारसारमपरिच्छेद्यं चेत्याह–

इत्येष महिमैतावानिति तावन्न शक्यते ।।194।।
अपरिच्छिन्नशक्तेः कः कुर्याच्छक्तिपरिच्छिदाम् ।

न शक्यते इति–अर्थात्परिच्छेत्तुम् ।।194।।

अत एव च स एव भगवाननुत्तरः स्वस्वातन्त्र्याद्विश्वरूपतामाप्तः, इत्याह–

तस्मादनुत्तरो देवः स्वाच्छन्द्यानुत्तरत्वतः ।।195।।
विसर्गशक्तियुक्तत्वात्सपन्नो विश्वरूपकः ।

विसर्गशक्तियोगे स्वाच्छन्द्यमनुत्तरत्वं च हेतुः, स्वतन्त्रस्यैव हि

By their grace only the seeker merges in complete *Parameśvara*. (This is why they are called *Śaivī mukha* or gateway of *Śiva*).193

This entire world launched, is her expansion and is indivisible. He says the same:

Ityeṣa mahimaitāvāniti tāvanna śakyate//194//
Aparicchinnaśakteḥ kaḥ kuryācchaktiparicchidām /

Thus, it is not possible to tell this much is her grandeur or this is limit. Who can circumscribe the *Śakti* of unlimited powerful *Parameśvara*?194

Hence Lord *Anuttara* splendours in the form of this world by the virtue of his *Svātantrya*. He says the same:

Tasmādanuttaro devaḥ svācchandyānuttaratvataḥ//195//
Visargaśaktiyuktatvātsapanno viśvarūpakaḥ/

That's why *Anuttara Deva* incarnated in the form of world due to his association with *Visraga Śakti* by the virtue of *Svātantrya* and attribute of *Anuttara*.195

The reason behind his association with *Visarga Śakti* is *Svātantrya* and attribute of *Anuttara*. Being sovereign only, he can do five works like creation, operation, destruction,

पञ्चविधकृत्यकारित्वाद्विसर्गे सामर्थ्यम्, अनुत्तरस्यैव च शक्तिः विसर्गशब्दव्यपदेश्येति, यदुक्तं प्राक्

'अनुत्तरं परं धाम तदेवाकुलमुच्यते।
विसर्गस्तस्य नाथस्य कौलिकी शक्तिरुच्यते।। इति।।195।।

नन्वेवं विश्वरूपतायामस्यानैक्यं स्यात्, इत्यद्वयहानिः? इत्याशङ्क्याह–

एवं पञ्चाशदामर्शपूर्णशक्तिर्महेश्वरः।।196।।
विमर्शात्मैक एवान्याः शक्तयोऽत्रैव निष्ठिताः।

पञ्चाशदामर्शा–आदि–क्षान्ताः, एक इति शक्तिशक्तिमतोरभेदात्, ननु समनन्तरमेव शक्तीनामपरिच्छिन्नत्वमुक्तं तत्कथं तासां पञ्चाशदिति नियतावच्छेदः संगच्छते? इत्याशंक्योक्तम् 'अन्याः शक्तयोऽत्रैव निष्ठिता' इति, अन्या इति–तत्संयोगवियोगसमुत्थाः 'घटः पट' इत्येवमादयः, अत्रैव निष्ठिताः–पञ्चाशतोऽतिरिक्तस्य परामर्शस्यानुपपत्तेः।।196।।

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concealment and liberation. Hence, it is clear that *Anuttara's Śakti* only is denoted by *Visarga*. As said earlier:

'The supreme abode of*Anuttara* only is called as *Akula*.
That Lord's *Visarga* only is called as *Kaulikī Śakti*.'195

Being of the form of world like this, he quivers in various forms. Isn't this loss of *advaya*? He clears this doubt as:

Evaṁ pañcāśadāmarśapūrṇaśaktirmaheśvaraḥ//196//
Vimarśātmaika evānyāḥ śaktayo'traiva niṣṭhitāḥ/

Thus *Maheśvara's Śakti* owns fifty deliberative *Śaktis*. He alone is the soul of *Vimarśa* and the *Śaktis* resort within him.196

Fifty deliberations are letters from अ to क्ष and they all resort in *Maheśvara*, as *Śakti* and *Śaktimāna* are one. Question is that just now *Śakti* was said to be indivisible and absolute complete then how she could be limited to fifty deliberations? To clear this doubt, it is said that all other deliberative *Śaktis* resort within *Visarga Śakti*. All the objects etc. resort within them because more than fifty deliberations are not accepted.196

अत एव चार्धमात्रागणनाक्रमेण एकाशीतिपदापि देवी वर्णपञ्चाशत्येवान्तर्भावयिष्यते, इत्याह–

एकाशीतिपदा देवी ह्यत्रान्तर्भावयिष्यते।।197।।

अत्रान्तर्भावयिष्यते इति–एतन्निष्ठतयैव पर्यवसाययिष्यते, यद्वक्ष्यति

'कालोऽर्धमात्राः कादीनां त्रयस्त्रिंशत उच्यते।
मात्रा ह्रस्वाः पञ्च दीर्घाष्टकं द्विस्त्रिः प्लुतं तु लृ।।
एकाशीतिमिमामर्धमात्राणामाह नो गुरुः।
यद्वशाद्भगवानेकाशीतिकं मन्तमभ्यधात्।।
एकाशीतिपदा देवी शक्तिः प्रोक्ता शिवात्मिका।'

इति।।197।।

नन्वेवं परामर्शान्तराणामत्रैव निष्ठितत्वात्पञ्चाशदेव परामर्शा मुख्या, इति पुनरपि

Hence, the perpetuation of *Devī* having eighty-one steps, comprising half syllables etc.; resort within these fifty letters. He says the same:

Ekāśītipadā Devī hyātrāntarbhāvayiṣyate//197//

Goddess having eighty-one feet also resort within her.197

He ascertains Mother having eighty-one steps resorts in these fifty letters. As said:

'Half *mātrā* is duration of thirty-three letters starting from क; it is *harasva* for five short vowels; for long vowels it is two times of the count of long vowels (sixteen); these are three times for *pluta* (protracted) vowels (long vowels only become protracted vowels hence count of *mātrā* is twenty-four) and *pluta* for लृ (three). These eighty-one *mātrās* are told by my *Guru*. Due to this reason only Lord discoursed eighty-one *Mantras* (*Śiva Sūtras*). Hence the *Devī* having eight-one steps is considered as *Śivātmikā* (the soul of *Śiva*).'197

Question is that here it is settled that amongst all reflections,

नियतावच्छेद एवापतेत्? इत्याशंक्य अवच्छेदाधानसामर्थ्यं द्योतयितुमवास्तवत्वप्रकटीकाराय आमर्शविशेषाणां तत्तदुपाधियोगोत्थापितत्वं दर्शयति–

एकामर्शस्वभावत्वे शब्दराशिः स भैरवः।
आमृश्यच्छायया योगात्सैव शक्तिश्च मातृका।।198।।
सा शब्दराशिसंघट्टाद्भिन्नयोनिस्तु मालिनी।
प्राग्वन्नवतयामर्शात् पृथग्वर्गस्वरूपिणी।।199।।
एकैकामर्शरूढो तु सैव पञ्चाशदात्मिका।

एकः–आमृश्यशून्यत्वान्निःसहायः, आमर्शनमामर्शः परामर्शकः प्रमाता, तत्स्वभावत्वे पञ्चाशतोऽपि वर्णानां संकलनया 'शब्दाराशिरिति, भैरव' इति व्यपदेशः, आमृश्येनापि योगात् 'शक्तिरिति मातृकेति' च, सैव मातृका शब्दाराशिसंघट्टाच्छक्ति-शक्तिमदैक्यात्म्यलक्षणात् लवणारनालवत्परस्परमेलनात्, भिन्ना बीजैर्भेदिता योनयो

fifty are prime, isn't this leading to divisibility? To clear this doubt and to prove that divisibility is not possible, he tells about quivering of a few specific deliberations evolved from union of specific deceits:

Ekāmarśasvabhāvatve śabdarāśiḥ sa Bhairavaḥ/
Āmṛśyacchāyayā yogātsaiva śaktiśca mātṛkā//198//
Sā śabdarāśisanghaṭṭādbhinnayonistu mālinī/
Prāgvannavatayāmarśāt pṛthagvargasvarūpiṇī//199//
Ekaikāmarśarūḍho tu saiva pañcāśadātmikā/

Bhairava is one whose nature is to influence; is of the form of group of words. When the image of reflection falls on him, he is perhaps *Śakti* or *Mātṛkā*. Being untied with group of words, she is called as *Mālinī* with loosened *Yoni*. Being influenced as it is said previously, she quivers in nine different classes. She becomes fifty letters while growing as per every single influence.198-199

One means beyond the helps of anyone, God! He is free of desires! His nature is to influence. He is eternal reflector and *Pramātā*. As he is associated with deliberations like fifty or eighty-one or one hundred and thirty-two or one hundred and

व्यञ्जनानि यस्याः सा तथाविधा सती, 'म' इति-वाच्यस्य प्रतियोग्यभावस्यालिनी विमर्शिका, मलते-विश्वं स्वरूपे धत्ते, मालयति-अन्तःकरोति कृत्स्नमिति च मालिनीति व्यपदिश्यते, भिन्नयोनित्थादेव च अस्या बीजयोनीनां विसंस्थूलत्वात् नादि-फान्तत्वम्, प्राग्वदिति-षोडशकपञ्चपञ्चकचतुष्कद्वयैकरूपतया यथापूर्वम्, उक्तमित्यर्थः, तदुक्तम्

'......................नवधा वर्गभेदतः।
पृथग्वर्गविभेदेन शतार्धकिरणोज्ज्वला।।' इति।।199।।

तदेवमत्र वर्णपञ्चाशतः प्रत्येकं भेदेन स्वरूपमभिधाय अभेदेनापि अभिदधदेव तदनुषक्तमनुजोद्देशोद्दिष्टं मन्त्राद्यभिन्नरूपत्वमपि आसूत्रयति-

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sixty-eight or many more reflections, dwelling within his *Parāvāka Śakti*; he is called as *Bhairava*. When the image of these deliberations fall on him, he quivers as *Mātṛkā Śakti*. When the group of words, unites with *Mātṛkās*, they become loosened (means their sequence vanishes) and they quiver as *Mālinī*. The seminal seed of *Mālinī* is 'म'. When she bears the world in her *sva* as salt mixes in rice water, she is called as *Mālinī*. Or else she possesses entire spread of world within her. As the sequence of her arrangement is different from *Mātṛkās*, she is said to be the one with loosened *Yoni*. *Mātṛkā* starts from अ and is up to क्ष and *Mālinī* starts from न and ends on फ. Essence of its being with loosened *Yoni* means, "These consonants are excited by seeds of *Mātṛkās*, hence they randomly displaced from their position." As said earlier means, "It has sixteen vowels, five classes of *sparśa* hence twenty-five letters, four *antaḥstha* letters and four *uṣmā* letters; total fifty letters". Same is said:

'.... being of nine types as per classification of letters, she has fifty letters which are bright due to fifty individual rays.'199

Thus, after ascertaining the discriminative forms of each of fifty letters and while telling about indiscrimination, he now tells their indifference with *Mantras* etc. as told in *Anuja uddeśya*:

इत्थं नादानुवेधेन परामर्शस्वभावकः ।।200।।
शिवो मातपितृत्वेन कर्ता विश्वत्र संस्थितः ।

इत्थम्-उक्तेन वक्ष्यमाणेन प्रकारेण, नादेन हकारात्मना शक्त्या, योऽसावनुवेधः-तादात्म्यापत्तिः, तेन अनुत्तरः परमेश्वरः शिव एव

'अकारश्च हकारश्च द्वावेतावेकः स्थितौ।
विभक्तिर्नानयोरस्ति मारुताम्बरयोरिव।।'

इत्याद्युक्त्या परमन्त्रवीर्यस्वभाव-अकारहकारात्मपरामर्शरूपो भवेत्, यतः स एव कर्ता परप्रमात्रेकरूपो वर्णपञ्चाशदात्मनि विश्वत्र, मातापितृत्वेन संस्थितः-अनुत्तरविसर्गरूपतया प्रस्फुरित इत्यर्थः।।200।।

नन्वेवमपि भेदेनैव वर्णपञ्चाशतो रूपमुक्तं स्यात् नाभेदेन? इत्याशङ्क्याह-

विसर्ग एव शाक्तोऽयं शिवबिन्दुतया पुनः।।201।।
गर्भीकृतानन्तविश्वः श्रयतेऽनुत्तरात्मताम्।

Itthaṁ nādānuvedhena parāmarśasvabhāvakaḥ//200//
Śivo mātāpitṛtvena kartā viśvatra saṁsthitaḥ/

Thus the *Śiva* whose nature is reflection; resorts as doer like father and mother of this world, while being associated with *Nāda*.200

Thus *Anuttara* unites with ह which is of the form of *Nāda*. The sameness between the two only is association with *nāda*. Hence Lord *Śiva* only resorts like these letters:
'अ and ह these two resort as one. There is no difference between them as there is no gap between air and sky.'

As per this saying, reflection of अ and ह is of the nature of virile of *Para mantra*. Hence, that one *Para Pramātā Śiva* the doer only resorts as father and mother in the world of the form of fifty letters. *Śiva* only splendours as fifty letters.200

Question is that then also the form of *Brahma* is narrated by the virtue of fifty distinct letters and not via *abheda*? He clears this doubt as:

Visraga eva śākto'yaṁ śivabindutayā punaḥ//201//
Garbhīkṛtānnantaviśvaḥ śrayate'nuttarātatām/

इह खलु अनुत्तरस्य परमेश्वरस्य शाक्त एवायं विसर्गो–हकारपर्यन्तेन स्थूलेन रूपेण परिस्फुरणं, पुनः प्रत्यावृत्त्य शिवबिन्दुतया निर्विभागात्मपरप्रकाशात्मप्रमात्रेकरूपतया क्रोडीकृतनिखिलवाच्यवाचककलापः सन्, अनुत्तरात्मतां श्रयते, निर्विभागपर-प्रकाशस्वभावबिन्दुरूपतामाश्रयते, येन 'अहम्' इति परामर्शो भवेत्–यदनुत्तर एव हकारात्मशक्तिरूपतामाभास्य स्वात्मन्येव अविभागप्रकाशरूपे विश्राम्यतीति भावः। यद्वक्ष्यति

'संवित्तौ भाति यद्विश्वं तत्रापि खलु संविदा।
तदेतत्त्रितयं द्वन्द्वयोगात्संघाततां गतम्।।
एकमेव परं रूपं भैरवस्याहमात्मकम्।'

(3।207) इति ।।201।।

ननु अविभागपरप्रकाशविश्रान्तावपि अहंपरामर्शस्य भेदमयत्वमेवास्ति? इत्याह–

अपरिच्छन्नविश्वान्तःसारे स्वात्मनि यः प्रभोः ।।202।।
परमर्शः स एवोक्तो द्वयसंपत्तिलक्षणः।

The *Visarga Śakti* which is spread as unending creation; evolves as *Śiva Bindu* again while keeping entire world within, she becomes *Anuttara*.201

This is *Śākta Visarga* of *Anuttara* only which is expanded upto ह, extrinsically. During reverse cycle of this action, she keeps this entire *Vācya-Vācaka* world within and splendours like *Anuttara* which is *Pramātā* of the form of indivisible *Para Prakāśa* who is also known as *Siva Bindu*.At that time her form becomes complete *Ahaṁ*. This only is place of rest in *sva*, as *Anuttara* only reveals himself as *Śakti* of the form of ह. It is discussed in *śloka* 3-207 also.201

Does deliberation of *Ahaṁ* would be discriminative when it would resort in the indivisible *Para Prakaśa*? He says:

Aparicchinnaviśvāntaḥsāre svātmani yaḥ praobhoḥ//202//
Parāmarśaḥ sa evokto dvayasaṁpattilakṣaṇaḥ/

The deliberation which happens in indivisible *sva* of Lord, which keeps entire world within; is accomplishment of his dualistic characteristics.202

प्रभोः-अनुत्तरस्य परमेश्वरस्य, अनन्तजगन्मध्यसातिशये स्वात्मनि यः 'अहम्' इति परामर्शः, स एव प्रतियोगिभूतस्यापोह्यस्य इदन्तापरामर्शस्यापि संभवात् 'द्वयसंपत्तिलक्षण उक्तो' भेदनिबन्धनत्वेन प्रतिभासते इत्यर्थः।।202।।

ननु इह शरीरादावहंप्रत्यवमर्शः सप्रतियोगित्वाद्भवतु नाम भेदनिबन्धनं, परप्रमात्रात्मनि प्रकाशे प्रवर्तमानः अतिरेकानतिरेकविकल्पोपहतत्वात् प्रतियोगिनो [अप्रतियोगी] न तथा? इत्याह-

अनुत्तरविसर्गात्मशिवशक्त्यद्वयात्मनि ।।203।।
परामर्शो निर्भरत्वादहमित्युच्यते विभोः।

अनुत्तरविसर्गात्मिके ये शिवशक्ती, तयोरद्वयं सामरस्यं, यत्र 'शिव इति, शक्तिरित्यपि' पृथक् परामर्शो नास्ति, तथात्वे हि प्रतियोगिनः संभावनामात्रमपि न भवेदिति भावः। एवंविधे परप्रकाशस्वभावे विभोः अनुत्तरस्यात्मनि निर्भरत्वात्परस्य कस्यचिदपेक्षणीयस्याविद्यमानत्वेन पूर्णत्वात्-

The reflection of *'ahaṁ'* in soul of *Anuttara* Lord, is birthplace of competing *Idantā* deliberation and is called accomplishment of dualistic characteristics. Lord splendours while confining this dualism and hence there is no room for dualism.202

If deliberation of self (empirical self) becomes reason for discrimination in body, due to its corresponding existence then there is no question. As duality and non-duality both quivers in him, does the *Ahaṁ* deliberation of *Prakāśa* of the form of *Para Pramātā*, also is effected by *vikalpa*? He says:

Anuttaravisargātmaśivaśaktyadvyātmani //203//
Parāmarśo nirbharatvādahamityucyate vibhoḥ/

The deliberation quivered due to dependence of Lord of the form of Anuttara and Visarga or Śiva and Śakti, on his Sva, is called as Ahaṁ.203

There is no separate deliberation of *Śiva* and *Śakti* of the form of *Anuttara* and *Visarga*, during the epoch of situation of *advaya*. Here *Anuttara* of the form of *Para Prakāśa* only quivers. There is no chance of any relative existence and Lord resorts in his *sva*.

'प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः।' (अ.प्र.22श्लो.)

इत्यादिदृशा अहमिति स्वात्ममात्रस्फुरत्तारूपः परामर्श उच्यते–सर्वशास्त्रेषु अविगानेन अभिधीयते इत्यर्थः।।203।।

ननु भवतु नाम स्वात्ममात्रस्फुरत्तारूपोऽहंपरामर्शः किमनेन नः प्रयोजनं वर्णपञ्चाशतः पुनरभेदेन स्वरूपमनेनोक्तं न भवेत्? इत्याशङ्क्याह–

अनुत्तराद्या प्रसृतिर्हान्ता शक्तिस्वरूपिणी।।204।।
प्रत्याहृताशेषविश्वानुत्तरे सा निलीयते।

अनुत्तरात् आदिवर्णादानन्दादिपरामर्शान्तराविर्भावकारित्वाच्छक्तिस्वरूपिणी, या हान्ता प्रसृतिर्हकारपर्यन्तेन स्थूलेन रूपेण स्फुरत्ता, सैव पुनः 'आदिरन्त्येन सहेता'(पा02/2/71) इति नीत्या अकारहकारत्मना रूपेण, प्रत्याहृतं गर्भीकृतमशेषमानन्दाद्यमृतबीजपर्यन्तं विश्वं यया तथाभूता सती, अनुत्तरे निर्विभाग–प्रकाशात्मनि परस्मिन् रूपे, निलीयते विश्राम्यति, येनाहंपरामर्शो जायते, येन अभेदेनैव प्रत्याहारनीत्या सर्वेषामपि वर्णानां परामर्शः स्यात्।।204।।

'This resorting of *Prakāśa* in his *sva* only is called as *Ahaṁ*.'(A.P.S.-22)

While seeing this, it is said that *ahaṁ* is reflection of quivering of '*sva*'. This is unanimously told by all scriptuers.203

Even when reflection of *Ahaṁ* quivers in *sva* we are not concerned. Won't it not be different from fifty letters? He clears this doubt as:

Anuttarādyā prasṛtirhāntā śaktisvarūpiṇī//204//
Pratyāhṛtāśeṣaviśvānuttare sā nilīyate/

Śākta expansion of this entire world from *Anuttara* up to ह retreats and merges in *Anuttara*.204

Śākta deliberation from अ, आ up to ह retreats and merges within *Anuttara* as per *Ādirntyena sahetā* (P.A. 2/2/71). When he keeps this entire world within and rests in his *sva*, *Ahaṁ* reflects. Hence, this entire expansion is monistic and it is proved.204

ननु यदि पाणिनीयप्रक्रियया प्रत्याहारक्रमेणैव युगपत्सर्वेषां वर्णानां परामर्शो विवक्षित:, तदकारहकारात्मनैव परामर्शविशेषेण भवेत्; यत्तु पुनरपि 'अनुत्तरे एव विश्रान्ति:, इत्युक्तं तत्किमर्थम्? इत्याशङ्क्याह-

तदिदं विश्वमन्तःस्थं शक्तौ सानुत्तरे परे।।205।।
तत्तस्यामिति यत्सत्यं विभुना संपुटीकृतिः।

यद्यपि अकारहकारात्मनैव रूपेण प्रत्याहारनीत्या समस्तवर्णपरामर्श: सिद्ध्येत्, तथापि हकलात्मनो विश्वरूपाया: शक्तेरनुत्तरकर्तृकं संपुटीकारं प्रदर्शयितुमेवमुक्तम्। तथाहि

'शक्तयोऽस्य जगत्कृत्स्नं............................।

इत्यादिनीत्या विश्वं तावच्छक्त्येकात्मकं, शक्तिरपि 'शक्तिमत: खलु शक्तिरनन्या' इत्यादिनीत्या अनुत्तर एव विश्रान्ता, अत एव च परस्परावियोगात् शक्तिशक्तिमतो:, तत् शक्तिमद्रूपमप्यनुत्तरं, तस्यां शक्तावेवान्त:स्थम्-इत्यनुत्तरादेव शक्तेरुदयस्तत्रैव च विश्रान्ति:,-इत्यनुत्तरेणैव विभुना नूनं शक्तेराद्यन्तयोगात् संपुटीकृति:।।205।।

Question is that if reflection of all letters is explained together in the *pratyāhāra* of first and last letters अ and ह, as per process of *Pāṇinī*. Then why it said that they all rest in *Anuttara*? He clears this doubt as:

Tadidaṁ viśvamntaḥsthaṁ Śāktau sānuttare pare//205//
Tattasyāmiti yatsatyaṁ vibhunā sampuṭīkṛtā/

Thus the world resorts within *Śakti* and *Śakti* resorts in *Śiva* and he (*Śiva*) resorts in her (*Śakti*) Lord has casketed this situation; really.205

As per the rule of *pratyāhāra* (word used is retreat; actually it talks about comprehension of several letter by using first letter and last letter.) perception of entire world can be done inthe form letters falling between the first and last letter. This is said to show the casketing of*Śakti* of the form of ह-*kalā*, done by*Anuttara*.That only:

'Entire world is his *Śaktis*....'

As per this saying, world is of the form of *Śakti* only. *Śakti* and *Śaktimāna* unanimously quiver. *Śakti* resorts in *Anuttara* and *Anuttara* resorts in *Śakti*. *Śakti* dawns from and dusks in *Anuttara*. The can't be seen as separate. *Anuttara* only has casketed the entire world between अ and ह.205

अत एव चागमोऽप्येवमित्याह–

तेन श्रीत्रीशिकाशास्त्रे शक्तेः संपुटिताकृतिः ।।206 ।।

त्रयाणां परादिशक्तिप्रतिपादकानां शास्त्राणामीशेति त्रिशिका श्रीपरात्रिंशका। यदुक्तं तत्र

'तत्र सृष्टि यजेद्वीरः पुनरेवासनं ततः ।
संपुटीकृत्य सृष्टिं तु पश्चाद्यजनमारभेत् ।।' (परात्री० 29 श्लो.) इति ।।206 ।।

तदेवोपसंहरति–

संवित्तौ भाति यद्विश्वं तत्रापि खलु संविदा।
तदेतत्त्रितयं द्वन्द्वयोगात्संघाततां गतम् ।।207 ।।
एकमेव परं रूपं भैरवस्याहमात्मकम्।

यदिदं हकलात्म शक्तिरूपं विश्वं संवित्तावनुत्तरात्मनि परस्मिन्नूपेभाति तत

The same is said by other *Āgamas* also:

Tena Śrītrīśikāśāstre śakteḥ saṁpuṭitākṛtiḥ//206//

Thus *Śakti* is said to be of casket shaped in Śrī Śrī Parātrinśikā.206

Śrī Parātrinśikā is the Lord of all the *śāstras* who bestow three *Śaktis Parā* etc. is. As said there:

'First *Vīra* seeker must perform (extrinsic *yajña*)then he should set his seat. Then after casketing the world (and merging in *Ahaṁ* of *sva*) he must perform (intrinsic) *yajña*. (P.T.-30)206

He concludes the same:

Saṁvittau bhāti yadviśvaṁ tatrāpi khalu saṁvidā/
Tadetattritayaṁ dvandvayogātsanghātatāṁ gatam//207//
Ekameva paraṁ rūpaṁ bhairavasyāhamātmakam/

Saṁvitti splendored as the world and that only became *Saṁvidā*. The assemblage thus evolved due to mutual cohesion of two out of this *Trika*, is one supreme form of *Bhairava's Ahaṁ*.207

एवोदितमित्यर्थः। तत्रापि एवंरूपतयामपि, संविदैव खलु भाति तत्रानुत्तरात्मन्येव रूपे तद्विश्रान्तमित्यर्थः। यदुक्तम्

'यत्रोदितमिदं चित्रं विश्वं यत्रास्तमेति च।' इति।

तदेतत् संवित्तिर्विश्वं संविदेति त्रितयं द्वन्द्वयोगात्परस्परसंघट्टात्संघाततां गतं मेलनां प्राप्तं सत्, अहमिति प्रतियोगिभूतपरामर्शान्तराभावादेकमेव प्रमातृप्रमेयादि-प्रकाशविश्रान्तिधामतया, परम् उकृष्टं, भैरवस्य सर्वभावनिर्भरत्वादनन्यापेक्षिणः पूर्णवृत्तेः प्रकाशैकवपुषः स्वात्मनो रूपं परविमर्शात्मा स्वभाव इत्यर्थः।।207।।

ननु 'परस्याकुलस्य धाम्नः कौलिकी शक्तिविसर्ग' इति प्रागुक्तं, सा च न शक्तिमतोऽतिरिक्तेति तस्यास्तदतिरेकेण परिस्फुरणमेव न युज्यते,–इति का वार्ता पुनरपि तत्र विश्रान्तौ? इत्याशङ्क्याह–

विसर्गशक्तिर्या शंभोः सेत्थं सर्वत्र वर्तते।।208।।
तत एव समस्तोऽयमानन्दरसविभ्रमः।

The world made of ह-*kalā* the *Śakti*, splendours in *Saṁvitti* the *Anuttara Parmeśvara* and dawns out of him. Even after that also only *Saṁvidā* splendours. This means she resorts within the soul of *Anuttara*. As said:

'The picture called world, dusks from where it dawns.'

Thus, happens the assemblage of *Trika* in which *Saṁvitti*, world and *Saṁvidā* associate mutually in couples and then mix and then takes birth the *Ahaṁ*. As it has no competitor, it is supreme abode of rest for *Prameya* and*Pramātṛ* beings. This *Ahaṁ* is excellent, abundant of all beings, without any desire from others and *Prakāśa* formed body and nature of *Bhairava* which deliberates *Para*.207

It was said earlier that *Kaulikī Śakti* residing in *Akula* resort of *Parmeśvara* is called as *Visarga*. She is indifferent from *Śaktimāna*. Her distinct existence other than *Śaktimāna* is not logical. Question is that what would be the meaning of her repose in *Śaktimāna*? He clears this doubt as:

Visargaśaktiryā śaṁbhoḥ setthaṁ sarvatra vartate//208//
Tata eva samasto'yamānandarasavibhramaḥ/

या खलु नि:श्रेयसात्मपरश्रेय: कारणस्य अकुलस्य धाम्नो विसर्गशक्तिरुक्ता, सैवेत्थं वक्ष्यमाणेन प्रकारेण, सर्वत्र वर्तते भेदभेदाभेदात्मनाप्रस्फुरतीत्यर्थ:। यद्वशादेव वाच्यवाचकात्मा बाह्योऽयमानन्दमय: समुज्जृम्भतेस्फार:।।208।।

ननु बाह्यस्य सुखदु:खादिरूपत्वादानन्दमयत्वमेव कथमुक्तम्? इत्याशंकां गर्भीकृत्य तदेवोपपादयति

तथाहि मधुरे गीते स्पर्शे वा चन्दनादिके।।209।।
माध्यस्थ्यविगमे यासौ हृदये स्पन्दमानता।
आनन्दशक्ति: सैवोक्ता यत: सहृदयो जन:।।210।।

इह खलु यस्य कस्यचन प्रमातु:, गीतादौ विषये यदा माध्यस्थ्यविगम:

She is *Visraga Śakti* of *Śiva* and she only exists everywhere in this manner. This juice of bliss has trickled from her.208

Hence, the saying that *Visraga Śakti* resorts in abode *Akula Parmeśvara* is absolutely correct. *Visraga Śakti* quivers from there only as in the form of *Bheda, Bhedābheda* and *Abheda* and due to this only this extrinsic *Vācya-Vācaka* spread is possible. It is very attractive, pleasing and full of bliss.208

Question is that extrinsic world is full of joy and sorrow then how bliss is said? To clears this doubt, he propounds:

Tathāhi madhure gīte sparśe vā candanādike//209//
Mādhyasthavigame yāsau hṛdaye spandamāntā/
Ānandaśaktiḥ saivoktā yataḥ sahṛdayo janaḥ//210//

(It happens) in this manner-when (experiencer) moves or forgets herself due to music or touch of sandal paste, then when the listener losses her *sva* (*mādhyastha vigama*) the rise of *Spanda* happens in heart called as *Ānanda Śakti* and the person is called as *sahṛdaya* (compassionate).209-210

Whenever the subject listens to music she losses herself and becomes unconcerned from world and merges within music. She gives up frigidness, or all the gaps between soul's

ताटस्थ्यपरिहारेण तदेकतानता, तदा येयं हृदये विश्वप्रतिष्ठास्थाने बोधे, स्पन्दमानता तन्मयतया परिस्फुरद्रूपता, सैवेयमानन्दशक्तिरुक्ता सर्वशास्त्रेषु अभिहितेत्यर्थः। यदुक्तम्

'गीतादिविषयास्वादासमसौख्यैकतात्मनः ।
योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता।।' वि. भै., 73 इति।

भोगस्य सुखदुःखाद्याभाससाधारण्यमनश्नुवाना

'सा स्फुरत्ता महासत्ता देशकालाविशेषिणी।
सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः।।' ई. प्र. 1।5।18

इत्यादिनिरूपितस्वरूपा परिस्फुरद्रूपतैव 'स्वातन्त्र्यमिति विमर्श इति आनन्द इति च' सर्वत्रैव उद्घोष्यते, यनमाहात्म्यादेव च जडोऽपि निखिलोऽयं जनः सचेतन इत्युच्यते, अत एव लोकेऽप्यानन्दातिशयकार्येव जनः 'सहृदय' इति प्रसिद्धः। यद्यपि सर्व एवायं विश्वप्रपञ्च आनन्दशक्तिस्फारः तथापि स्फुटोपलम्भादत्र तस्या एवमुक्तम्।।210।।

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real *sva* and music vanishes, she unites with music. At that time the vibration quivered in heart is known as *Ānanda Śakti*. The same is said in all scriptures. As said:

'As the one losses *sva* and unites with bliss experienced due to music, the *Yogī* also unites with *Bhairava* when his mind rises and settles (in *sva*).'(V.B 73)

She doesn't experience the ordinary joy and sorrow called as *bhoga*:

'Being existent eternally beyond space and time, that quivering is called as the heart of *Parmeșthi* (*Mahāciti*).'(I.P. 1/5/18)

Such quivering (of vibration in heart due to listening of music or reaching to the top of penance; ecstasy) only is called as *Svātantrya, Vimarśa* and *Ānanda*, the one by whose valour the frigid soul also is called as *Cetana* (enlightened). That's why in the world too, the one who gives the pleasures is called as compassionate. Although this entire display of world is called as spread of *Ānanda Śakti* but for the sake of understanding it is referred to as music here.209-210

तदेवं विसर्गशक्तेरेवायं महिमा–यदियान्भेदभेदाभेदाभेदात्मा विश्वस्फारः यदूपाधिवशादेव विसर्गशक्तेरपि त्रैविध्यं, तदाह

पूर्वं विसृज्यसकलं कर्तव्यं शून्यतानले।
चित्तविश्रान्तिसंज्ञोऽयमाणवस्तदनन्तरम्।।211।।

दृष्टश्रुतादितद्वस्तुप्रोन्मुखत्वं स्वसंविदि।
चित्तसंबोधनामोक्तः शाक्तोल्लासभरात्मकः।।212।।

तत्रोन्मुखत्वतद्वस्तुसंघट्टाद्वस्तुनो हृदि।
रूढेः पूर्णतयावेशान्मितचित्तलयाच्छिवे।।213।।

प्राग्वद्भविष्यदौन्मुख्यसंभाव्यमिततालयात्।
चित्तप्रलयानामासौ विसर्गः शाम्भवः परः।।214।।

Hence it is proved that this entire display is might of *Visraga Śakti*. From her only this display of *Bheda*, *Bhedābheda* and *Abheda* evolves. *Visraga Śakti* displays herself in three forms due to this only. He says the same:

Pūrvaṁ visṛjyasakalaṁ kartavyaṁ śūnyatānale/
Cittaviśrāntisaṁjñyo'yapramāṇavastadanataram //211//

Dṛṣṭaśrutāditadvatstupronmukhatvaṁ svasaṁvidi/
Cittasaṁbodhanātmoktaḥ śāktollāsabharātmakaḥ//212//

Tatronmukhatvatdvastusaṁghaṭṭādvastuno hṛdi/
Rūḍheḥ pūrṇatayāveśānmitacittalayācchive//213//

Prāgvadbhaviṣyadaunmukhyasaṁbhāvyamitatālayāt /
Cittapralayanāmāsau Visragaḥ śāmbhavaḥ paraḥ//214//

First of all, this empirical (*Visarga Citta*) acquires the stage of *Viśrānti* (rest), while offering (oblations of) *karma* in the fire of *Śūnya*. Then (*Visarga*) having attribute of inclination towards object seen or heard about by *Saṁvida* is called as *Citta saṁbodha*. This is full of *Śākta* sport. When it inclines (towards *Saṁvida* of *sva*) and this material world merges in supreme existence due to its union with in heart (true existence of *Saṁvida*), and while

शून्यता भावप्रक्षयात्मकं निष्कलं रूपं, तस्या अनले तद्विलापकत्वात्तद्विरुद्धे निखिले भावमये सकले रूपे, पूर्वमनिदंप्रथमतया प्रवृत्तं, विसृज्यं न तु स्थाप्यं संहार्यं वा, सकलं प्रमातृप्रमेयात्म विश्वं यत्र, एवंविधं यत्कर्तव्यं तेन तेन रूपेण परिस्फुरणं, तदेव नाम चित्तं

'चितिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम्' (प्र०हृ०5 सू०)

इत्यादिनीत्या चितिचेत्ययो: संघट्टरूपं संकुचितं ज्ञानं, तस्य विश्रान्ति: भेदौन्मुख्ये परा काष्ठा, तदभिधानोऽयं भेदप्राधान्यादाणवो नरसम्बन्धी हकारात्मा स्थूलो विसर्ग:। एतदन्तरमपि दृष्टश्रुते आदौ यत्र, आदिग्रहणात् स्पृष्टघ्राताद्यपि, एवविधं यत्तच्चराचरात्मना प्रसिद्धं जगल्लक्षणं वस्तु, तस्य यदात्मसंविदि प्रकर्षेणोन्मुखत्वं ग्राह्यग्राहकभेदात्म

attaining maturity due to it the complete absorption or merger of empirical *Citta* happens in *Śiva*. Then happens the merger of future possible inclinations of empirical attributes too, this is called as *Citta pralaya* or *Śāmbhava Visarga*.211-214

Destruction of *Niṣkala* (without any *kalās*) formed thoughts is called as attribute of *Śūnya*. On the contrary, the world comprising of various kinds of thoughts (*prameya* and *pramātā*; *vācya-vācaka* and *grāhya-grāhaka*) is called as *Sakala*. Settling the *Citta* in the direction of extreme limits of *bheda* (reaching to the maxima of discrimination) is called as repose of *Citta*.This stage occurs when the *śūnya* is set ablaze.First of all, all the *Viśvātma* (appearance of *Śiva* as *grāhya-grāhaka* or *prameya* and *pramāṇa* world) thoughts eligible for giving up, are placed in it. *Citta* reposes there only. Due to this contraction pervades. (This is the stage of creation of world) As said:

'*Citi* only drops down to the stage of *Cetana* and becomes *Citta* while uniting with *Cetya*.' (P.H.-5)

Citi contracts due to extrinsic and intrinsic *prameyas* and this way *Citta* reposes into materials due to this, while acquiring the contraction. This is the above said *nara* related (*nara* of *Trika*); 'ह' shaped gross *Āṇava Visarga* who primarily has discriminative attributes and observations.

सकलरूपापहस्तनेन निष्कलरूपतोद्रेचनेन स्वत्मसंविदेकीभावेनावभासनं, तदेव नाम चित्तस्य संकुचितात्मनो ज्ञानस्य, स्वात्मसंविद्विश्रान्ते: संबोध: सम्यग्बोध:, तन्नामायं सूक्ष्मो विसर्जनीयात्मा भेदाभेदप्रधान:शाक्तो विसर्ग उक्त:। तथा तत्र आत्मसंविदि, उन्मुखत्वेन तस्य जगल्लक्षणस्य वस्तुनोऽर्थात्तयैव संघट्टात्परस्परीन्मुख्यात्तस्यैव च वस्तुनो हृदि तत्रैव संविल्लक्षणे पारमार्थिके रूपे, प्ररोहात्, शिवे चिदात्मनि बोधे, पूर्णतया कर्तृत्वाद्युत्तेजनेन, मितस्य शून्यादे: संकुचितस्य परिमितस्य प्रमातुर्गुणीभावात्, य आवेशस्तत: प्राग्वदाणववद्भविष्यदपि यदौन्मुख्यं बहीरूपतया परिस्फुरणं, तेन संभाव्यमाना येयं मितता संकुचितज्ञानरूपता तस्या लय: संभाव्यमानस्यापि संकोचस्याभाव:, ततश्चित्तस्य प्रकर्षेण लय: संकुचिततापासनेन पूर्णतावलम्बनेन च स्वात्मसंविन्मात्रतया परिस्फुरणं, तन्नामायमभेदप्रधान आनन्दात्मा पर: शैवो विसर्ग:। तदेवं पारमेश्वरी विसर्गशक्तिरेव तथा तथा परिस्फुरति,-इति नरशक्तिशिवात्मना अस्यास्त्रैविध्यमुक्तं, तेन युक्तमुक्तं-यद्विसर्गशक्ति: सर्वत्र वर्तत इति।।211-214।।

Śākta Visraga is of the form of expansion of *Citta*. The object of the form of *Vācya-Vācaka* world looks for margining in the *Saṁvida* of *sva*. Discrimination of the form of *grāhaka* starts decaying. *Niśkala* attributes start quivering. Thoughts of unity of *sva* with *Saṁvida* dawns. The contracted *jñāna* of *Citta* ends and reposes in *Saṁvida* of *sva*. A distinguished *Bodha* known as *Śākta* brilliance quivers. This only is *Citta Sambodha*. This only is *Śākta Visarga*.

Śāmbhava Visarga is of the form of merger of *Citta*.In this first inclination towards *Saṁvida* of *sva* happens then worldly objects unite in *Saṁvida* then entire objective world merges in *Saṁvida's* true existence. Then *Bodha* shines while comprising *Cit*. Then due to this complete absorption, the contraction of *Citta* decays and it merges within *Śiva*. This *Visarga* looks towards *Saṁvida* of *sva* which is opposite to that of empirical *Visarga* where the inclination is towards the extrinsic world and finally the *Citta* merges completely called as *Citta Pralaya*. This *Cittapralaya* only is called as *Śāmbhava Visarga*. The spread of *Visarga* happens in three ways, *Nara, Śiva* and *Śakti*. Hence it is correctly said that *Visraga Śakti* pervades all.211-214

अत एव भगवताप्येवमुक्तमित्याह–

तत्त्वरक्षाविधानेऽतो विसर्गत्रैधमुच्यते।

अत इति यथोक्तन्यायात्। तदेव शब्दद्वारेण अर्थद्वारेण च पठति

हृत्पद्मकोशमध्यस्थस्तयोः संघट्ट इष्यते।।215।।

विसर्गोऽन्तः स च प्रोक्तश्चित्तविश्रान्तिलक्षणः।
द्वितीयः स विसर्गस्तु चित्तसंबोधलक्षणः।।216।।

एकीभूतं विभात्यत्र जगदेतच्चराचरम्।
ग्राह्यग्राहकभेदो वै किंचिदत्रेष्यते यदा।।217।।

तदासौ सकलः प्रोक्तो निष्कलः शिवयोगतः।
ग्राह्यग्राहकविच्छित्तिपूर्णग्रहणात्मकः ।।218।।

तृतीयः स विसर्गस्तु चित्तप्रलयलक्षणः।
एकीभावात्मकः सूक्ष्मो विज्ञानात्मात्मनिर्वृतः।।219।।

Hence he mentions the statement of God:

Tattvarakṣāvidhāne'to visargatraidhyamucyate/

These three types of *Visarga* are mentioned in *Tattvarakṣāvidhāna* (scripture).

These three are mentioned as per the told logics. He reads the same words and then their meaning:

Hṛtpadmakośamadhyasthastayoḥ saṁghatta iṣyate//215//

Visargo'ntaḥ sa ca proktaścittaviśrāntilakṣaṇaḥ/
Dvitīyaḥ sa visargastu cittasaṁbodhalakṣaṇaḥ//216//

Ekībhutaṁ vibhātyatra jagdetaccarācaraṁ/
Grāhyagrāhakabhedo vai kincidatreṣyate yadā//217//

Tadāsau sakalaḥ prokto niṣkalaḥ śivayogataḥ/
Grāhyagrāhakavicchittisaṁpūrṇagrahaṇātmakaḥ //218//

Tṛtiyaḥ sa visargastu cittapralayalakṣaṇaḥ/
Ekībhāvātmakaḥ sūkṣmo vijñānātmātmanirvṛtaḥ//218//

Their union is considered as lotus of heart the coffer. That only is last visarga called as citta viśrāntī. The

हृत् बोधभूः, तदेव बहिर्विकस्वरत्वात्पद्मं, तस्य कोशमध्यं परा काष्ठा, तत्रस्थो योऽयं चितिचेत्ययोः संकुचितज्ञानात्मा संघट्टः, स एव चित्तविश्रान्तिनामा विसर्गयोः शैवशाक्तयोरन्तः तृतीयः प्रथमो वा आणवो विसर्गः, प्रकर्षेण भेदप्रधानतयोक्तः। द्वितीयः शाक्तः पुनः स विसर्गश्चित्तसंबोधनामा, यतोऽत्र चराचरं ग्राह्यग्राहकरूपमेतद्विचित्रावभासं जगदेकीभूतं विभाति स्वात्मसंविन्मात्ररूपतया परिस्फुरति, यतोऽसौ शाक्तो विसर्गो ग्राह्यग्राहकभेदावभासे सकलो विश्वमयः प्रोक्तः, परनिःश्रेयसात्मश्रेयस्कर-स्वात्मसंविदेकीभावे पुनर्निष्कलो विश्वोत्तीर्णो, येनायं भेदाभेदप्रधानः। तृतीयः शैवः पुनः स विसर्गः चित्तप्रलयनामा, यतोऽयंग्राहकयोः संविन्मात्ररूढ्या येयं विच्छित्तिः त्रोटः,

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second visarga is citta saṁbodha. The mobile and immobile word seems to be unifying (in this stage). If any grāhya-grāhata bheda is perceived here then it is called as sakala. They are called as niṣkala, when they unify with Śiva. The one in which all grāhya-grāhata bhedas merge and in itself is grāhaka is called citta pralaya the third visarga. It has monisitic attribute, it is subtle and beyond the perception of mortal and immortal. 215-219

The land of *Bodha* is heart. That only becomes lotus when revealed as empirical *Visarga* in extrinsic world. Its treasure is the coffer of extreme (extrinsic discriminative world). The union of limited sentient's *Citta* and *Catiya* happens there. This only is third *Visarga* called as *Citta Viśrānti* which comes after *Śaiva* or *Śākta Visarga* in countdown or it is the first empirical *Visarga* which has discrimination as its prime attribute. Second *ŚāktaVisarga* is called as *Citta Saṁbodha* due to which this multi-coloured world comprising of movable and immovable *grāhya*, is experienced as one and shines as *Saṁvida* of *sva*. As *grāhya-grāhaka* discrimination is experienced in this *Śākta Visarga* it is *Sakala* or *Viśvamaya* and when it (*Visarga* is beyond he, she and it) unites with *Saṁvida* of *sva* it is called as *niśkala* or *Viśvottīrṇa*. Hence this *Śākta Visarga* is *Bhedābheda Visarga*. Third *Visarga* is *Śaiva Visraga* called as *Citta Pralaya* because the attribute of *grāhya-grāhaka* merges in *Saṁvida* of *sva*. All the bonds break

तया सम्यक् शून्यादिनियतावच्छेदाभावात्पूर्णं यद्ग्रहणं, तदात्मकः परप्रकाशरूप इत्यर्थः, अत एवैकीभावात्मकः स्वात्मसंविन्मात्रावेशरूपः, अत एव सूक्ष्मः- प्रमात्रेक-रूपत्वात्परासंवेद्यः, अत एव संभाव्यमानस्यापि संकुचितज्ञान- रूपस्याभावाद्विज्ञानात्मा पूर्णज्ञानस्वभावः, अत एव परस्य कस्यचिदपि आकाङ्क्षणीयस्याभावादात्मनिर्वृतः स्वात्ममात्रविश्रान्तः, अत एव चायमभेदप्रधानः। तदेवं पारमेश्वरी कौलिक्यादि-शब्दव्यपदेश्या विसर्गशक्तिरेव तत्तदामर्शात्मन स्फुरतीति तात्पर्यार्थः।।215-219।।

न चैतदस्माभिः स्वोपज्ञमेवोक्तमित्याह-

निरूपितोऽयमर्थः श्रीसिद्धयोगीश्वरीमते।

तदेवार्थद्वपारेण पठति

सात्र कुण्डलिनी बीजं जीवभूता चिदात्मिका:।।220।।
तज्जं ध्रुवेच्छोन्मेषाख्यं त्रिकं वर्णास्ततः पुनः।

सा पारमेश्वरी संविन्मात्ररूपा विसर्गशक्तिरेव गर्भीकृतनिखिलविश्वत्वात् कुण्डलिनीशब्दव्यपदेश्या अनच्ककलारूपा वाच्यवाचकात्मन्यत्र विश्वत्र

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in it. Monistic attribute and all-pervasiveness quivers in *Para prakāśa*. This is *Visarga* in which complete absorption in *Saṁvida of sva* happens, and is omniscient and *Abheda* and hence is called *Śāmbhava Visarga*. Hence the conclusion is that *Visarga Śakti* called as *Kaulikī Śakti* only splendours in these forms.215-219

These are not his thoughts; he says the same:

Nirūpito'yamarthaḥ śrīsiddhayogīśvarīmate/

I explain its meaning on the basis of opinion of *Śrī Siddhayogīśvarī* (*tantra*).

He explains the words of said *tantra* in his own words (he explains the meaning of them):

Sātra kuṇḍalinī bījaṁ jīvabhūtā cidātmikā//220//
Tajjaṁ dhruvecchonmeṣākhyaṁ trikaṁ varṇāstataḥ punaḥ/

That *Kaulikī Śakti* only is *Kuṇḍalinī*, the seed of all souls. She only gives birth to *Trika* of *Anuttara, Icchā* and *Unmeṣa* and again letters (अ, इ and उ from her)220

Being called as *Kualikī*, the *Parmeśvarī Visarga Śakti* only is *Kuṇḍalinī* who keeps this entire creation within her. *Kuṇḍalinī*

अविद्यादेस्तत्कारणत्वे दूरापास्तत्वात् बीजभूता, तत्त्वेऽपि संविन्निष्ठत्वात्सर्वव्यवस्थितीनां जीवभूता, नहि संविदमन्तरेण किंचिदपि स्फुरेदिति भावः। तदुक्तं तत्र

'या सा कुण्डलिनी सात्र जगद्योनिः प्रकीर्तिता।
तुटिरूपा तु सा ज्ञेया जीवभूता जगत्यपि।।
बीजरूपा समाख्याता चिद्रूपापि प्रकीर्तिता।'

इति। मात्रेत्यपपाठः-नह्यनेन कश्चिदप्यागमिकोऽर्थः संग्राह्यो वर्तते यदर्थोऽयमेतत्प्रयोगः, प्रत्युतासंगतार्थत्वमसाधुशब्दत्वं च प्रसज्यते,-इत्यलं बहुना। तदेवंभूतायाश्च तस्याः सकाशादनुत्तरेच्छाज्ञानाख्यं परामर्शत्रयं जातं, ततश्च परामर्शत्रयादुक्तवक्ष्यमाणनीत्या निखिलपरामर्शानतरोदयः। तदुक्तं तत्र

'शक्तित्रयसमुद्भूतिस्ततो वर्णसमुद्भवः।' इति।।220।।

एतदेव विभजति-

आ इत्यवर्णादित्यादियावद्वैसर्गिकी कला।।221।।

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means she is of the form of *Anacka kalā*. She becomes like a seed, when *Avidyā* (the *vacya-vācaka* world) and the cause behind this *Avidyā* vanish. Being absorbed in *Saṁvit*, she is the seed of this creation. It means she is *Prāṇa* of this entire creation, nothing can quiver without *Saṁvida*. The same is said there:

'This *Kuṇḍalinī* only is famous as the womb of this creation. Being subtle, she only is of the form living beings of this creation. Being famous as seed (of creation) she is also famous as *Cid*.

Use of word *mātra* instead of *sātra* is not proper as no *Āgama* related meaning can be extracted from it for which it may be used (in citation *śloka*). Thus from her (*Śakti*) mentioned above three reflections called *Anuttara*, *Icchā* and *Unmeṣa* sprung. Latter other reflections also evolve. Same is said there:

'Once the three *Śaktis* evolve, all other words also evolve.'220

He does classification of the same:

Ā ityavarṇādityādiyāvadvaisrgikī kalā//221//

ककारादिसकारान्ता विसर्गात्पञ्चधा स च।
बहिश्चानतश्च हृदये नादेऽथ परमे पदे।।222।।

बिन्दुरात्मनि मूर्धान्त हृदयाद्व्यापको हि सः।

एक 'इतिशब्दः' स्वरूपपरामर्शकः, अपरः प्रकारे, तेनानुत्तरादानन्दो यथा जातः एवमिच्छातः ईशित्री उन्मेषादूनता यावत्ककारादिः सकारोऽन्ते यस्या एवंविधा हकारात्मा वैसर्गिकी कला जाता, निखिलमेव वर्णजातमुदितमित्यर्थः। तदुक्तं तत्र

'अकाराज्जात आकार इकारादी इति स्मृतः।
ऊकारश्च उकारात्स्यादृकाराच्च नपुंसकम्।।
एकार ऐस्वरश्चैव ओकार औकार एव च।
अंकारश्च अनुस्वारः अः विसर्ग इति स्मृतः।।' इति।

तथा–

Kakārādisakārntā visargātpañcadhā sa ca/
Bahiścāntaśca hṛdaye nāde'tha parame pade//222//
Bindurātmani murdhāntaḥ hṛdayādvyāpako hi saḥ/

The way आ evolved from अ same way ई from इ etc. this is *Visarga Kalā*. Letters (consonants) from क up to स evolve from *Visarga* in five ways. That (*Visarga*) only resorts extrinsically and intrinsically in heart as *nāda* and then in supreme stage. (*Visarga* only resorts as) *Bindu* right from heart up to *dvādaśānta* while being all pervasive.221-222

Iti used first time shows the 'form' and then second one is used for 'etc.' Hence the way आ or *Ānanda* evolves from अ the *Anuttara*; इ *Icchā* produces ई the *Īsirtrī* and ऊ the "*Ūna* from उ the *unmeṣa* then क in beginning and स in last. All these letters are evolved from the *kalā* whose form is ह. That's said there:

'आ evolved from अ; ई from इ; ऊ from उ;neutral letters (ऋ, from ऋ) ऐ from ए; औ from ओ and अं from *anusvāra* and अः is *Visarga*.'

And

'ककारादिसकारान्ता द्वात्रिंशत्ता: कला: स्मृता:।' इति।

मकारान्तेति वक्तव्ये ककारादीत्यत प्रभृति व्यञ्जनरूपत्वं कवर्गस्य च अकाराज्जन्म द्योतयितुमुक्तम् 'अकुहविसर्जनीयानां कण्ठ:' इत्यादिनीत्या कवर्गहकारविसर्जनीयानामकारादवोत्पत्ति:। वैसर्गिकी कला इति सामान्येनोक्ते: परापरो हि विसर्जनीयात्मा विसर्ग: कट्यक्षित:। एतच्च सर्वविसर्गादुत्पन्नं विसर्ग एव तत्तदामर्शात्मना प्रस्फुरित इत्यर्थ:। स एव हि परप्रमात्रेकरूपोऽशेषविश्वक्रोडीकारेण अनुत्तरहकारात्मना प्रस्फुररन्नन्तर्बहीरूपतया नरशक्तिशिवात्मतामाभासयेत्। तदुक्तं तत्र

'तदेवं बिन्दुरुद्दिष्टो व्याप्नुवन्स जगत्स्थित:।
अष्टात्रिंशत्कलाभेदाद्विन्दुमाला व्यवत्स्थिता।।
विन्दुना क्रमिता: सर्वे आदिमान्त्ययुता: स्मृता:।' इति।

अत एवाह 'पञ्चधा स च' इति। चो हेतौ यत: स विसर्ग एक बिन्दु: विदिक्रियायां स्वतन्त्र: प्रमाता, बहीरूपतया हृदये नरतया–बहीरूपत्वेऽपि अन्तारूपतायामेव विश्रान्ते:;

'From क up to स total 32 *kalās* are accepted.'

Letters from क up to म are called as *sparśa* (clasp) letters. This is told here to show that क-class has evolved from अ. As it was said earlier that क-class, ह and *Visarga* are evolved from throat, these letters evolve from अ. *Kalā* of *Visarga* has *Parāparā* nature (it is *Para* and *Apara* both). This entire creation has evolved from *Visarga* only i.e. these letters evolve in their particular shape from *Visarga* only. That only who is of the form of *Para Pramātā*, keeps this entire world (use of word, 'world' in this book is in the sense of this entire creation and not merely this planet earth) within and splendours it. *Anuttara* only splendours as ह and reveals the Trika of *Nara, Śiva* and *Śakti*. That's said there:

'Thus *Bindu* only is said. That only resorts while pervading over this world. The chain of *Bindu* is made using thirty-eight different *kalās*. All the letters from beginning up to end comprise of *Bindu*, sequentially.'

Hence it is said that it is of five types. (1) This *Visarga* only is *Bindu*. *Bindu* means subject sovereign in terms of knowledge

नादे शक्तितया, अन्तारूपतया परमे पदे द्वादशान्ते शिवतया प्रस्फुरन्पञ्चप्रकारः। अत एव शरीरेऽपि हृदयान्मूर्धान्तं हृत्कण्ठललाटशक्त्यन्तद्वादशान्तेषु अर्थादवस्थितः। एवं पञ्चधात्वेऽपि अस्य वस्तुतस्त्रैरूप्य एव पर्यवसानम्,-इति न पूर्वापरव्याहतत्वं किंचिदाशङ्कनीयम्। नन्वेक एवासौ कथं हृदादौ वर्तते इत्याह 'व्यापको हि स' इति। यदुक्तं तत्र

> **'बाह्यात्मा तु भवेदेको ह्यन्तरात्मा द्वितीयकः।**
> **तृतीयो हृदयात्मा तु नादात्मा तु चतुर्थकः।**
> **एवमेते महावीरे पञ्चमः परमात्मकः।**
> **बिन्दुः पञ्चविधो देवि हृत्कण्ठे तु ललाटके।।**
> **नासान्ते च तथा चान्ते बिन्दुस्ते नैव व्यापकः।'** इति।

तदेवमनुत्तरैव इयं पारमेश्वरी विसर्गशक्तिर्हकारपर्यन्तं स्थूलं रूपमाभास्य पुनरपि

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and action. (2)This only is established as *nara* in heart. During extrinsic display also it exists as *Para* within. (3) It resorts in *nāda* as *Śakti*. (4) Resorts as *Para* in supreme abode. And (5)Resorts as *Śiva* in *Dvādaśānta*. (This tripartite of *Nara*, *Śiva* and *Śakti* only is explained in *ś* 211 to 214). Similarly, in body also it resorts in five places (1) Heart (2) Throat (3) Forehead (4) *Śaktyanta* and (5) *Dvādaśānta*. Even though it exists in five ways primarily *Āṇava*, *Śākta* and *Śāmbhava* three only are its prime form so there must not be any contradiction on who is first and who is last. Question is that how that one only resort in heart etc. five places, he says that's because the one is all pervading. As said there (*śāstra* under discussion):

'Extrinsically as *Bāhyātmā* (extrinsic soul); intrinsically as *Antarātmā* (intrinsic soul); third is *Hṛdayātmā* (soul of heart); fourth is *Nadātmā* (soul of *Nāda*) this way they are O *Mahāvīre*! Fifth one is *Parmātmā* (supreme soul). O *Devī*! *Bindu* is of five types (as per his resort in) heart, throat, forehead, nose lid and *dvādaśānta*. (As it is)*Bindu* it is all pervasive.'

This way, this *Parmeśvarī Visarga Śakti* who is *Anuttara* only splendours as (letters up to) ह in gross manner, doesn't drop

स्वस्वरूपाप्रच्यावादनुत्तरे स्वात्मन्येव विश्राम्यति, यदवद्योतनाय प्रत्याहृताशेषविश्वः प्रमात्रेकरूपः परमन्त्रवीर्यात्मा अयमहंपरामर्शः

'प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः।' अजड प्र०सि०22

इत्यादिसर्वशास्त्रेषु उद्घोष्यते, तदेव च परं तत्त्वं मातृकायाः, यदभिप्रायेणैव

'.......................न विद्या मातृकापरा।' (स्व. 11 प. 197 श्लो.)

इत्याद्याम्नातम्। एवं परिज्ञानवतामेव च इयं योगिनां भुक्तिमुक्तिलक्षणां सिद्धिं यच्छेत्, अन्यथा पुनः तत्तद्वाचकानुवेधद्वारेण हर्षशोकादिरूपतामा दधाना बन्धकारिण्येव पशूनाम्–इति भुक्तिमुक्तिलक्षणफलायोगात् निष्फलैव भेदिति पिण्डार्थः। तदुक्तम्–

'सेयं क्रियात्मिका शक्ति शिवस्य पशुवर्तिनी।
बन्धयित्री स्वमार्गस्था ज्ञाता सिद्ध्युपपादिका।।'

(स्पन्द. 4।18) इति।।222।।

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from her *sva* and again resorts in *Anuttara*. Thus, after reabsorbing this entire display, this *Parapramātā* or the soul of virile of all *mantras*-the deliberation of *Ahaṁ*, splendours all around. As said:

'Repose of *Prakāśa* in its *sva* only is *Ahaṁ* being.' (A.P.S.-22)

This is declared by all the *śāstras*. That *Mātṛkā* only is supreme element. With this motive:

'....there is no *Vidyā* above *Mātṛkā*.' (S.T. P-11, *ś*-197)

All this is said. *Yogīs* having such knowledge only accomplish the *siddhi* which bestows the worldly merits and then liberation. On the contrary, she doesn't hesitate to bound the empirical souls who are fascinated with words displaying joy and sorrow. They neither attain worldly pleasures nor they attain the liberation. Same is said:

'That *Kriyā Śakti* of *Śiva* only bounds the empirical souls in bonds. Once known she only bestows the *siddhis* to seekers.' (S.K. 4/18)221-222

न केवलमेवमस्या एव संभवेत्, यावन्मननत्राणधर्माणां मन्त्राणामपीत्याह–

आदिमान्त्यविहीनास्तु मन्त्राः स्युः शरदभ्रवत्।।223।।

तु शब्दश्चार्थे, आदिमोऽनुत्तरः, अन्त्यो हकारः, तेन मन्त्रा अपि अहंपरामर्शरूपाभ्यामादिमान्त्याभ्यां विहीनाः तद्रूपत्वेनापरिज्ञायमानाः, शरदभ्रवत् स्युः, अकिंचित्करा एवेत्यर्थः। तदुक्तं तत्र

आदिमान्त्यविहीनास्तु मूलयोनिमजानतः।
न ते सिद्धिकरा मन्त्रा निष्फलाः शरदभ्रवत्।।
खपुष्पं निष्फलं यद्वच्छशकस्य विषाणकम्।
वन्ध्यायाः प्रसवो देवि क्लीबस्य द्रवमेव च।।
अग्निमुक्ता यदा विप्रास्तदा एते तु निष्फलाः।
आदिमान्त्यविहीनानि मन्त्राणि च तथैव च।।
निष्फलानि भवन्त्येवं पिबतो मृगतृष्णिकाम्।' इति।

Not only these are like this, *Mantras*-who have attribute of liberating when recited, also are like this. He says the same:

Ādimāntyavihīnāstu mantrāḥ syuḥ śaradabhravat//223//

Mantras free from first letter (अ) up to last letter (ह) are like the cloud of autumn.223

First letter is *Anuttara* and last letter is ह. Both are the deliberator of *Ahaṁ* together. Being devoid of these two and their secrets, *mantras* become useless for seeker like cloud of autumn. (It means till the time you don't know the essence of *Mantra* which is deliberation of Ahaṁ, you can't liberate) Means they exist but can't do anything. As said there (*Śrī Siddhayogīśvarī Tantra*):

'*Mantras* are devoid of first and last for those who don't know the base (Ahaṁ deliberation) of them. Such *Mantras* don't bestow accomplishment like the clouds of autumn, flower in sky, horn on the head of rabbit, kid of a barren lady, reproductive capabilities of eunuch and a *Brāhamaṇa* devoid of *yajña* and hence are useless. Same way the *Mantras* devoid of first and last (letters) are without any merits as if water of mirage is drunk.'

अन्यथा पुनरहंपरामर्शात्मकपरमन्त्रवीर्यात्मत्वेव परिज्ञायमानाः तत्तत्स्वकार्यकारिण एव भवेयुरिति तात्पर्यार्थः, यद्वक्ष्यति

एतद्रूपपरामर्शमकृत्रिममनाविलम् ।
अहमित्याहुरेषेव प्रकाशस्य प्रकाशता ।।
एतद्वीर्यं हि सर्वेषां मन्त्राणां हृदयात्मकम् ।
विनानेन जडास्ते स्युर्जीवा इव विना हृदा ।।
अकृत्रिमैतद्धृदयारूढो यत्किंचिदाचरेत् ।
प्राण्याद्वा विमृशेद्वापि स सर्वोऽस्य जपो मतः ।।'

(4 ।192-194) इति ।।223 ।।

अत एव च एतत्परिज्ञानमेव गुरोर्मुख्यं लक्षणम्, इत्याह-

गुरोर्लक्षणमेतावदादिमान्त्यं च वेदयेत् ।
पूज्यः सोऽहमिव ज्ञानी भैरवो देवतात्मकः ।।224 ।।

Or else, again those (*Mantras*) which are known as virile of *Para mantra* and which are deliberator *ahaṁ* can do all the works. As said:

'The one who is deliberated in this way, is eternal and pure and is called as *Ahaṁ*. This only is splendour of light. This only is the virile of all *mantras*-the heart of them. Without this (*Mantras*) are as frigid, as the living being without heart. Whatever a seeker behaves, (or even) breaths or displays while being settled in this eternal heart only is *japa*.' (T.A. 4.192 to 194) 223

Hence knowledge of this (virile) only is the primal symptom of a *Guru*. He says the same:

Gurorlakṣaṇametāvadādīmāntyaṁ ca vedayet/
Pūjyaḥ so'hmiva jñānī bhairavo devatātmakaḥ//224//

Knowing (them) from beginning up to end is the characteristic of *Guru*. Venerable is he, like me (*Mahāmaheśvara Śiva*). (That) omniscient is *Bhairava* and like *deva*.224

अत एव ज्ञानित्वादियोगात् द्योतनस्वभावो, विश्वनिर्भरोऽहमिव सर्वेषां पूज्य इति भगवदुक्तिः। यदुक्तं तत्र–

'आदिं चैव तथा चान्त्यमाचार्यो यस्तु विन्दति।
स भवेद्योगिसंघस्य पूज्यः पूज्यतरो भवे।।
अच्छिद्रं तस्य कुर्वन्ति कुर्वन्ति च अनुग्रहम्।
वरं तस्य प्रयच्छन्ति पुत्रवत्पालयन्ति च।।
पूज्यः सर्वत्र जायेत अहं देवि यथा तव।
स ज्ञानी वै वरारोहे स भवेत्साधकोत्तमः।।
सर्वेषामुत्तमः प्रोक्तो दैवज्ञः सर्वसिद्धिदः।
स यतिः पण्डितश्चैव भैरवेशः प्रकीर्तितः।'

इति।।224।।

अत एव च एवंविधो गुरुर्न केवलं स्वभावत एव परिस्फुरत्परशक्तिवीर्यात्मनो मन्त्रानेव वेत्ति यावत्यत्किंचिन लौकिकमपि श्लोकादि, इत्याह–

श्लोकगाथादि यत्किंचिदादिमान्त्ययुतं ततः।
तस्माद्विदंस्तथा सर्वं मन्त्रत्वेनैव पश्यति।।225।।

Lord has said that the one whose attribute is to reveal by the virtue of knowledge is venerable like me (*Mahāmaheśvara Śiva*). As said there (in *Śrī Siddhayogīśvarī Tantra*):

'*Ācārya* who knows this beginning and end (अ & ह) are crest jewel amongst *Yogīs* and venerable. Such *Ācārya* does well for his pupil and showers grace on them. He gives the boons and nourishes the pupil like their own kid. He is worshipped like me everywhere. He only is omniscient O *Varārohe!* She only is best amongst all seekers. He is called as *Yatī, Paṇḍita* and Lord of *Bhairava*.' 224

Such *Gurus* not only become the seer of virile of *Mantras* however they become knower of the stories behind worldly stories narrated by *ślokas*:

Ślokagāthādi yankicidādimāntyayutaṁ tataḥ/
Tasmādvidaṁstathā sarvaṁ mantratvenaiva paśyanti//225//

स खलु गुरुः, तस्मान्निरतिशयज्ञानयोगात्, सर्वं यत्किंचन बाह्य श्लोकादि, तथा अहंपरामर्शरूपत्वेन परामृशन्मन्त्रत्वेनैव

'मननं सर्ववेत्तृत्वं त्राणं संसार्यनुग्रहः।'

इत्येवं-कार्यकारितया साक्षात्करोति, यतस्तदपि आदिमान्त्ययुत- महंपरामर्श-रूपमेवेत्यर्थः नहि प्रकाशात्मपरप्रमातृरूपतामन्तरेण किंचिदपि स्फुरेदिति भावः। तदुक्तं तत्र

'श्लोकगाथा तथा वृत्तं गीतकं वचनं तथा।
स्तुतिर्वै दण्डकं चैव आदिमान्त्ययुता यदा।।
तेऽपि मन्त्रा भवन्त्येव किं पुनस्तदग्रहस्य तु।'

इति।।225।।

विसर्गशक्तिरेव च इयान्विश्वस्फारः,-इति न केवलमस्मन्नसहोदरेषु शास्त्रेषु भगवता उक्तं यावदितो बाह्येष्वपि, इत्याह-

Whatever eulogy *ślokas* have, right from beginning up to end, while knowing them, (he) looks at them like *Mantra* only.225

That *Guru* only visualises the *mantra's ahaṁ* deliberation in extrinsic *ślokas* (extrinsic actions).

'Cognition only is omniscience and liberation is grace.'

As per this saying he ascertains everything and becomes capable of deliberating (their) *ahaṁ*. This is because this world is nothing else other than the letters beginning from'अ' up to 'ह'. Same is said there:

'All glory sagas (like *Śrī Durgā Saptaśati* and *Śrī Śiva Mahāpurāṇa*) and stories, sermons, praising hymns and meters are made of letters from अ up to ह. Hence, they all become *Mantras* and (once they are cognised) they are earned.'225

'*Visarga Śakti* only is the reason behind this expansion of creation.' This is not said by Lord *Śiva* in the *granthas* of our cult only; it is said elsewhere also. He says the same:

विसर्गशक्तिर्विश्वस्य कारणं च निरूपिता।
ऐतरेयाख्यवेदान्ते परमेशेन विस्तरात्।।226।।

परमेशेनेति गृहीतैतरीयकमुनिभूमिकेन, विस्तरादिति निखिलस्यास्य हि ग्रन्थस्य एतदेव प्राधान्यादभिधेयमिति भावः।।226।।

तदेव अर्थद्वारेण संवादयति-

यल्लोहित तदग्निर्यद्वीर्यं सूर्येन्दुविग्रहम्।
अ इति ब्रह्म परमं तत्संघट्टोदयात्मकम्।।227।।

लोहितं प्रकाशैकात्मकत्वात् दीप्तं यदनुत्तरं धाम तदेव प्रमात्रेकरूपत्वादग्निः, यच्चास्य वीर्यं ज्ञानक्रियात्मा शाक्तः स्फारः तदेव प्रमाणप्रमेयादिरूपतया सूर्येन्दुविग्रहम्, इत्येवंरूपयोस्तयोः-लोहितवीर्ययोः, यः संघट्टः ऐकात्म्यं, तस्य उदयः सततमेवानस्तमितत्वेन प्रस्फुरद्रूपत्वं, तत्स्वभावमिदम् अकारहकारात्मकशिव-

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Visargaśaktirviśvasya Kāraṇaṁ ca nirūpitā/
Aitareyākhyavedānte parmeśena vistarāt//226//

Visarga Śakti only is determined as reason behind origin of this world. *Parameśvara* has explained it in detail in *Vedānta* called as *Aitareya*(*Upaniṣat*).226

Parmeśvara only incarnated as *Aitareya Muni* and narrated all this in detail (in *Aitareya Upaniṣat*). This only is the prime submission of the said text. This he wants to tell.226

He explains those words:

Yallohita tadgniryadvīryaṁ sūryenduvigraham/
A iti brahma Paramaṁ tatsanghaṭṭodyātmakam//227//

The red one is fire and the semen is of the form of Sun and Moon. अ is *Para Brahma* who expands while being united.227

The one which is of red colour and splendours like the abode of *Anuttara* is *pramātā* of the form of fire. The semen is *Śākta* spread of the form of knowledge and action. Being of the form of *Prameya* and *Pramāṇa* it is body of Sun and Moon. The one who is eternal however quivers due to the union of this

शक्तिसामरस्यरूपं परं ब्रह्मोच्यते, यतोऽयम् 'अहम्' इति परप्रमात्रेकरूपः परः परामर्श उदियात्, यन्माहात्म्यान्निखिलोऽयं वाच्यवाचकात्मा सृष्ट्यवभासः स्यात्। यद्गीतम्

'अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः।।'

गी. अ. 8 श्लो. 3

इति। एतदेव स्वरूपं प्राग्वितत्योक्तं, न पुनरिहायस्तम्। चर्याक्रमे च यल्लोहितं पक्वान्नरसरूपमार्तवं तदग्निस्तत्परिपाकोऽन्नं, यद्वा सर्वस्य आर्तवस्य यच्च वीर्यम् आनन्दफलं षष्ठग्रहपर्यायं

'तद्यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूयात्मन्येवात्मानं विभर्ति' ऐ०उ०अ० 2 खण्ड 1।1

इत्यादितत्रत्योक्त्या तेजोमयत्वादाप्यायकत्वाच्च सूर्याचन्द्ररूपम्, अत एव धामत्रयात्मकत्वादेतदुभयमपि कुण्डगोलकादिशब्दव्यपदेश्यं परं पावनं, येनास्य

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red and semen only is *Para Brahma*; the state of union of *Śiva* and *Śakti* who are present as अ and ह respectively. *Ahaṁ* is dawn of deliberation of *Para Pramātā*. This *Vācya-Vācaka* world-splendours due to his might only. Lord *Śrī Kṛṣṇa* says in *Śrīmadbhagvadgītā*:

'*Akṣara* (imperishable) only is *Parama Brahma* and its resorting in *sva* is known as *adhyātma*. *Visarga* who is creator of the living beings is called as Action.(S.B.G. Ch-8 *Ś*-3)'

This form is explained in detail earlier hence it is not explained here. In *Caryā krama* the red one is juice of food digested, the menstrual fluid. Or else it is semen, which is the resultant of joy caused due to menstrual fluid, this is the meaning of *Ṣaṣṭha graha*:

'This semen resorts as brilliance in all body parts. Resorting in its *sva*, it nourishes its *sva* only.' (A.U. ch-2.1.1)

As per this saying, it nourishes the limbs, makes them healthy and bestows them brilliance and hence it is of the form

'........................तत्रार्थःशक्तिसंगमात्।'

इत्यादिवक्ष्यमाणनीत्या परमोपादेयत्वमुक्तम्, तत्संघट्टादेव च नित्योदितं परं ब्रह्मापि नियते देहादौ गृहीताहंभावं भवेत् येनायं स्त्रीपुंनपुंसकरूपादिः सर्गः, यदुक्तं तत्र

'यदेतत्स्त्रियां लोहितं भवत्यग्नेस्तद्रूपं तस्मात्तस्मान्न बीभत्सेत, अथ यदेतत्पुरुषे रेतो भवत्यादित्यस्य तद्रूपं तस्मात्तस्मान्न बीभत्सेत।।' (ऐ०उ०) इति।

तथा-

'अः इति ब्रह्म, तन्नागतमहमिति।' (ऐ०उ०) इति।।227।।

अतश्च अस्यैव विश्वं वैभवमित्याह-

तस्यापि च परं वीर्यं पञ्चभूतकलात्मकम्।
भोग्यत्वेनान्नरूपं च शब्दस्पर्शरसात्मकम्।।228।।

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of sun and moon. Hence while having three abodes these two are called as *kuṇḍa-golaka* they are supreme sacred. Thus this is:

'....it has *argya* due to union with *Śakti.*'

As per this saying, (this union is) very beneficial. Eternal *Parama Brahma* moves to enter in limited bodies by the virtue of this union only. Due to this only male, female and eunuch are evolved. As said there:

'As the red of ladies is fire, don't hate it. As the semen of men is Sun, don't hate it too.' (A.U.)

And

'अ is *Brahma* and this *Ahaṁ* has evolved from him.'227

The might in the form of world is of him only. He says the same:

Tasyāpi ca paraṁ vīryaṁ pañcabhūtakalātmakam/
Bhogyatvenānnarūpaṁ ca śabdasparśarasātmakam//228//

His *Paravīrya* has *kalās* of five principle elements. Being *bhogya* it becomes food grain comprising *śabda* (speech), *sparśa* (touch) and *rasa* (sap).228

यदेतत्पञ्चानां पृथिव्यादीनां भूतानामंशाशरूपं शब्दादिविषयपञ्चकं, तत्तथोक्तरूपस्य परब्रह्मणः परं वीर्यम्

'शक्तयोऽस्य जगत्कृत्स्नं........'

इत्याद्युक्त्या विश्ववैभवात्मना परां कोटि प्राप्तः शाक्तः स्फार इत्यर्थः। ननु शब्दादि यद्येत्स्फार एव तदस्य भोक्त्रेकरूपत्यात् तदपि तथैव किं न स्यात्? इत्याशङ्क्योक्तं भोग्यत्वेन इति, न तु भोक्तृत्वेन, अन्नरूपमिति न पुनरन्नादरूपम्। चर्याक्रमे च-लोहितवीर्यसंघट्टादस्यैव पाञ्चभौतिकशरीरादिपरिग्रहः इति। एतच्च तत्रैव-

'यो हि वात्मानं पञ्चविधमुक्तं वेद यस्मादिदं सर्वमुत्तिष्ठति स संप्रतिवित्पृथिवी वायुराकाश आपो ज्योतींषि।' (ऐ०उ०)

इत्याद्युक्रम्य

'तस्माद्योऽन्नं च अन्नादं च वेद अहमस्मिन्नन्नादो जायते (?)

His supreme virile (*Parama vīrya*) only shines in five principle elements. From them five *tanmātrās* like touch, speech, sap, form and smell which are *bhogya*, spread. This entire might is display of grace of that *Paravīrya* (super-semen) of *Parama Brahma*:

'This entire world is expansion of his *Śaktis* only....'

As per this saying, this might of world is *Śākta* expansion of excellent level. Question is that if the speech etc. are his expansion only then being the *bhoktā* why are they not like him? *Mahāmaheśvara Ācārya* answers to it and says that they are *bhogya* (to be enjoyed) and not *bhoktā* (the enjoyer), they are food grains and not the eater. During *Caryā krama* also when the red and semen meet, the body made of five principle elements is evolved. This is said there:

'The one who knows the self to be of five types from which everything evolves is sentient. Earth, air, sky, water and fire. (A.U.)

While starting from this:

'The one who knows these food grains and its eater, in the way that he (*Ahaṁ* of *Śiva*) produces food grain; for

भवत्यस्य अन्नमापश्च पृथिवी चान्नम्।' (ऐ०उ०)

इत्यादि बहूक्तम्।।228।।

ननु 'शब्दादयोऽस्यैव स्फारः' इत्यत्र किं प्रमाणम्? इत्याशङ्क्याह–

शब्दोऽपि मधुरो यस्माद्वीर्योपचयकारकः।
तद्धि वीर्यं परं शुद्धं विसिसृक्षात्मकं मतम्।।229।।

शब्द इति शब्दादयः पञ्चापि हृद्याः सन्तो, यस्मात्परब्रह्मात्मनो वीर्यस्य उपचयहेतवः तदवहितचेतसां झगित्येव परसंविदुल्लासः स्यात् इत्यर्थः। यदुक्तम्–

'गीतादिविषयास्वादासमसौख्यैकतात्मनः ।
योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता।।'

वि.भै. 73 श्लो. इति।

अनेनैवाभिप्रायेण श्रीप्रशस्तिभूतिपादैरपि–

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him water becomes the food grain and earth becomes food grain.' (A.U.)

All this is enough.228

Question is that what is the proof that speech etc. are his expansion? He clears this doubt and says:

Śabdo'pi madhuro yasmādvīryopacayakārakaḥ/
Taddhi vīryaṁ paraṁ śuddhaṁ visisṛkṣātmakaṁ matam//229//

As the delighting speech also collects the semen. Hence semen is super pure and desirous of creation.229

Here speech means speech, touch, form, sap and smell. As these five are collector of the semen of the form of *Brahma*. The aware seeker immediately experiences the splendour of *Para Saṁvida* in them. As said:

'Compassionate *Yogī* who has merged in joy of subjects like music etc. becomes identical (with it) when his mind climbs over (the music).'(V.B. Ś-73)

In the same sense only *Śrī Praśastibhūtpāda*:

'ये ये भावा ह्लादिन इद दृश्याः सुमगसुन्दराकृतयः।
तेषामनुभवकाले स्वस्थितिपरिपोषणं सतामर्चा।।'

इत्याद्युक्तम्। एवं यदि ऐषां परब्रह्मरूपत्वं न स्यात् तत्तदवहितचेतसा कथं नाम तद्विकासो भवेदिति भावः। नन्वेवंविधं तत्परं ब्रह्म किं शान्तं किं वा चित्रम्? इत्याशङ्क्याह–तद्धीत्यादि। हिशब्द आशङ्कानिवृत्यर्थः, विसिसृक्षात्मकमिति निर्मित्सात्मकत्वेन सदैव तत्तद्विश्ववैचित्र्योल्लासस्वभावमेवेत्यर्थः। मतमिति सर्वेषां, न पुनरत्र कश्चिदपि विमर्ति कर्तुशक्नुयादित्याशयः।।229।।

एवमप्यस्य किं विश्वोत्तीर्णं रूपमुत विश्वमयम्? इत्याशङ्क्याह–

तद्बलं च तदोजश्च ते प्राणाः सा च कान्तता।

तदेव ततद्रूपतया प्रस्फुरतीत्यर्थः। यदुक्तं तत्र

'स एषोऽसुः स एव प्राणः स एष भूतिश्च। (ऐ०उ०) इति

'Nourishment of *sva* by wise at the time of experiencing delighting, beautiful and good looking objects only is worship.'

Says all this. If in case they would not have *Parama Brahma* within then how the one who contemplates (on these objects) would experience the developments in him. Question is, such *Para Brahma* is calm or of vivid nature? Word *hi* is used for the sake of sorting it out. He is desirous of creation means that his nature has vivid colours. This is accepted by all. No one can oppose it.229

Question is that in this case whether his *Viśvottīrṇa form* is accepted or *Viśvamaya* form? He clears this doubt as:

Tadbalaṁ ca tadojaśca te prāṇāḥ sā ca kāntatā/

He (*Para Brahma*) only quivers as power, valour, *prāṇa* and aura.

It means he only would splendour in these forms. As said there:

'He only is power, he only is *prāṇa* and he only is this being.' (A.U.)

तथा

'स एष मृत्युश्चैवामृतं च। (ऐ०उ०) इति

गीतं च

तद्वीर्यं सर्ववीर्याणां तद्वै बलवतां बलम्।
तदोजश्चौजसां सर्वं शाश्वतं ह्यचलं ध्रुवम्।।' इति।

विश्वरूपतया चास्य स्फुरणे प्रक्रियाबन्धं दर्शयति

तस्माद्वीर्यात्प्रजास्ताश्च वीर्यं कर्मसु कथ्यते।।230।।

यज्ञादिकेषु तद्वृष्टौ सौषधीष्वथ ताः पुनः।
वीर्ये तच्च प्रजास्वेवं विसर्गे विश्वरूपता।।231।।

प्रजा इति स्त्रीपुमादिरूपाः, ताश्च प्रजा यज्ञादिकेषु कर्मसु, वीर्य कारणं कथ्यते इति

And

'He only is death and immortality.' (A.U.)

And

'He only is *Brahmā, Indra* and *Prajāpati*.' (A.U.)

In *Śrīmadbhagvadgītā*

'His virile is the virile of all, his power is power of all and his aura is aura of all; being all, he only is intact and eternal.'

Now he tells about the processes related to evolution of his *Viśvamaya* being:

Tasmādvīryātprajāstāśca vīryaṁ karamsu kathyate//230//

Yajñādikeṣu tadvṛṣṭau sauṣadhīvatha tāḥ punaḥ/
Vīrye tacca prajāsvevaṁ visarge viśvarūpatā//231//

From that *vīrya* evolve progenies. They only perform actions (*yajña* etc.). He only rains by the virtue of these *yajñas* and evolves as food grains again. These (food grains) again become *vīrya* and that (*vīrya*) is (deposited) in progenies. This is *Viśvarūpa* form of *Visarga*.230-236

Progenies are male and female. They perform actions like

संबन्धः। एवमुत्तरत्रापि योज्यम्। तदिति यज्ञादिकं कर्म, ओषधीध्वन्नादिरूपासु, वीर्य इति शुक्रशोणितात्मनि। एवं परब्रह्मण एवाजवञ्जवीभावेन ततद्रूपतया विश्वकारणत्वम्, इति तस्यैव एतद्विश्वं रूपमित्युक्तम्। एवं विसर्गेऽपि विश्वरूपतेति'। यदुक्तं तत्र

> **'अथातो रेतसः सृष्टिः प्रजापतेरेव रेतो देवा, देवानां रेतो वर्ष' वर्षस्य रेत ओषधयः, ओषधीनां रेतो अन्नमन्नस्य रेतो रेतः, रेतसो रेतः प्रजाः'।**
>
> (ऐ०उ०) इति।

तथान्यत्रापि-

> **'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।**
> **आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः।।'**
>
> (म.स्मृ. 3/77)

इति। गीतं च

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yajña. These *yajñas* become the reason for rain which only produces crops. This food becomes *Vīrya* which again produce the progenies. He only incarnates as *yajña*, rain, crop and virile of *Vīrya*. This way, being *ajavañjavī* (walking even if not walking-concept mentioned in *Kena Upaniṣat* also), he only is the cause behind this world in various ways. Hence, it is said that he only is this world. These *Visarga* also have essence of *Viśvarūpa*.As said there:

'Thus evolved the creation from his *vīrya*. *Devas* are *vīrya* of *Prajāpati*.

Vīrya of *Devas* is in rains. *Vīrya* of rain is crop. *Vīrya* of crops is food grain and *vīrya* of food grain is *vīrya* and *Vīrya* of *vīrya* are subjects.' (A.U.)

And elsewhere:

'Oblations given to Fire goes to Sun and rains evolve form Sun. Rains cause food grains and they cause subjects.' (M.S. 3/77)

In *Śrīmadbhagvadgītā*:

'अन्नाद् भवन्ति भूतानि पर्जन्यादन्नसंभवः।
यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः।।'

(गी. 3 अ. 14 श्लो.)

इति।।231।।

तदेवं विसर्गशक्तिरेव तत्तदामर्शात्मना स्वात्मनि विश्वरूपतामाभासयन्तो आगमेषु तत्तच्छब्दव्यपदेश्या भवतीत्याहु

शब्दराशिः स एवोक्तो मातृका सा च कीर्तिता।
क्षोभ्यक्षोभकतावेशान्मालिनीं तां प्रचक्षते।।232।।

पदवाक्याद्यात्मना विभक्तानां स्थूलानां शब्दानामविभागस्वभावः कारणात्मा राशिः, मातृकेति पशुभिः,

'सर्वेषामेव मन्त्राणां विद्यानां च यशस्विनी।
इयं योनिः समाख्याता सर्वमन्त्रेषु सर्वदा।।'

'Living beings evolve from food grain and food grains evolve from *parjanya* (clouds which when rain, crops produce). *Parjanya* evolves due to *yajña*. *Yajñas* happen due to actions. (S.B.G. ch-3 *ś*-14)231

Thus *Visarga Śakti* only reflects (her) *Viśvarūpa* within her *sva*, which has different reflections. She only is mentioned by various names in *Āgamas*. He says the same:

Śabdarāśiḥ sa evokto mātṛkā sā ca kīrtitā/
Kṣobhyakṣobhakatāveśānmālinī tāṁ pracakṣate//232//

That (*Visarga*) is called as *Śabdarāśi* which is famous as *Mātṛkā*. Being excited due to *kṣobhya* and *kṣobhaka* she is called as *Mālinī*.232

The group of gross words which are spread in phrases and sentences, are brought into being by *Visarga Śakti* which is called as *Mātṛkā* by empirical souls.

'O *Yaśasvinī!* Being excellent amongst all the *mantra* and *Vidyās* she is called as womb of *Vidyās* and *Mantras*.'

इत्यादिनिरूपितेन स्वेन रूपेण अज्ञाता माता इत्यर्थः। तदेवं स्वात्ममात्रावस्थानादक्षुब्धाया विसर्गशक्तेरागमिको द्विधा व्यपदेशो दर्शितः, क्षुब्धायाः पुनर्व्यपदेशान्तरमस्ति इत्याहु क्षोभ्येत्यादि। क्षोभ्या योनयः, क्षोभकाणि बीजानि तेषां भावः क्षुभिक्रियायां कर्तृकर्मरूपः संबन्धस्ता य आवेशः परस्परसंघट्टात्मा लोलीभावः, ततो भिन्ना बीजैर्भेदिता, योनयो व्यञ्जनानि यस्याः सा तथाविधा सती, मालिनी–मलते विश्वं स्वरूपं धत्ते इति विश्वस्वरूपिणी इत्यर्थः।।232।।

ननु कथमेतावतैवास्या विश्वरूपत्वम्? इत्याह–

बीजयोनिसमापत्तिविसर्गोदयसुन्दरा ।
मालिनी हि परा शक्तिनिर्णीता विश्वरूपिणी।।233।।

अनुत्तरप्रकाशात्मपरशक्तिख्या हि मालिनी तद्रश्मिभूतशिवशक्तिरूपयोर्बीजयोन्योर्या

From it, it is ascertained that being unknown she is called as Māta (*Mātṛkā*). She is calm till the time she is settled within herself. Such calm *Visarga Śakti* is said to be of two types by *Āgamas* (*Śabda rāśi* or group of words and *Mātṛkās*). There is separate denotation for excited *Visarga Śakti*. The one who excites is *Yoni* and the one who is excited is called as *bīja*. This process of excitement has relation of action and work done. The excitement is''mutual eagerness to unite'. The *yoni* which is consonant, becomes discriminative due to *bīja*. Hence the sequence of consonants becomes different from *Mātṛkās*.Thus as she holds her form of world, herself; she is called as *Mālinī* the*Viśvarūpinī*.232

Question is that she is *Viśvarūpa* due to this much only? He says:

Bījayonisamāpattivisargodayasundaryā /
Mālinī hi parā Śaktinirṇītā viśvarūpiṇī//233//

Being risen due to union of seed and womb, beautiful *Mālinī Parā Śakti* is determined as *Viśvarūpiṇī*.233

Mālinī is the *Para Śakti* of *Anuttara prakāśa* its rays only are causal *Śiva* and *Śakti* in the form of seed and womb. There mutual union only causes the rise of *Visarga*. As she has

समापत्तिः परस्परसंघट्टात्म सामरस्यं तया योऽयं विसर्गोदयः तेन तेन रूपेण परिस्फुरणं, तेन सुन्दरा निरतिशया, येन श्रीपूर्वशास्त्रादौ विश्वरूपत्वमस्या निर्णीतम्।।233।।

ननु एकैवानुत्तरा परा संविदस्ति तदतिरिक्तस्य अन्यस्य कस्यचित्संवेद्यमानतायोगात्, तत् तदतिरेकेण शिवशक्तिरूपत्वमपि न युज्यते, का पुनर्वार्ता विश्वरूपताया? इत्याशङ्क्याह–

एषा वस्तुत एकैव परा कालस्य कर्षिणी।
शक्तिमद्भेदयोगेन यामलत्वं प्रपद्यते।।234।।

एषा इत्यनुत्तरा संवित्, कलयति शिवादिक्षित्यन्तं जगत्सृजति इति कालः भैरवः, तस्य कर्षिणी स्वात्मायत्ततयावभासयन्तीत्यर्थः। नहि तदिच्छाः मन्तरेण किंचिदपि प्रस्फुरेदिति भावः। यदुक्तम्–

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quivered in various forms, she is beautiful and unsuppressed. She only is established as *Viśvarūpa* in *Śrīpūrvaśāstra*.233

Question is that there is only one *Saṁvida*, that is *Anuttarā* and there is no chance of existence of any other *Saṁvida*. In that case existence of *Śiva* and *Śakti* other than him would not be logical. Then what to say about *Viśvarūpa*? He clears this doubt as:

Eṣā vastuta ekaiva parā kālasya karṣiṇī/
Śaktimadbhedayogena yāmalatvaṁ prapadyate//234//

She is one eternal *Parā* (the) *Karṣiṇī* of *kāla* (*Bhairava*). (She only) attains *Yāmala* due to result of split in *Śaktimāna*. 234

Para Saṁvida is one only. Then the one who creates the world right from *Śiva* up to earth is called as *Kalā Bhairava*. She is the one who does *karṣaṇa* of him or reflects him while surpassing over him. There is nothing which could quiver without her desire. As said:

'O *Bhuvanāmbike* (Creator of world)! *Kāla Bhairava* creates this world right from *Śiva* up to earth for the sake of your desire only! May you surpass all (*jaya*)!!!

The one who transforms into *Yāmala* while reflecting the

'भैरवरूपी कालः सृजति जगत्कारणादिकीटान्तम्।
इच्छावशेन यस्याः सा त्वं भुवनाम्बिके जयसि।।'

इति, किं तु प्रकाशविमर्शलक्षणमौपाधिकं भेदमवभास्य यामलतामेति, येन शक्तिरिति शक्तिमानिति च व्यपदिश्यते, वस्तुतो हि न प्रकाशाद्विमर्शः स वा तस्मादतिरिच्यते,–इति बहुश उक्तम्।।234।।

ननु यद्येवं तर्हि एतदेवास्तु, विश्वरूपतायाः पुनः कोऽवकाशः? इत्याशङ्क्याह–

तस्य प्रत्यवमर्शो यः परिपूर्णोऽहमात्मकः।
स स्वात्मनि स्वतन्त्रत्वाद्विभागमवभासयेत्।।235।।

तस्येति यामलस्य, अहममात्मक इति असांकेतिकपरपरामर्शरूप इत्यर्थः। परिपूर्ण इति पारिमित्ये ह्यस्य विकल्परूपत्वं स्यादिति भावः। विभागमिति विश्वरूपतामित्यर्थः।।235।।

तथात्वे चास्य पश्यन्त्यादिशब्दाभिधेयं त्रैविध्यं भवेदित्याह–

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deceit of *Prakāśa* and *Vimarśa* only is called as *Śakti* and *Śaktimāna*. Eternally *Prakāśa* is not different from *Vimarśa* and *Vimarśa* from *Prakāśa*. Enough is said.234

If it is like this, let it be like this. Where is the space for *Visvarūpa* being in it? He clears this doubt as:

Tasya pratyavamarśo yaḥ paripūrṇo'hamātmakaḥ/
Sa svātmani svatntratavādvibhāgamavabhāsayet//235//

Reflection of that (*Yāmala*) which is complete *Ahaṁ*, she only reflects this division within herself due to her *Svātantrya*.235

Yāmala's reflection of *Ahaṁ* is of the form of *Para* reflection. That also doesn't have space for any symbolic representation. When it reflects limits (by itself due to *Svātantrya*) she reflects as *Viśvarūpa*.235

Then she is reflected in three forms which are described by words like *Paśyanti*, *Madhyamā* and *Vaikharī*. He says the same:

विभागाभासने चास्य त्रिधा वपुरूदाहृतम्।
पश्यन्ति मध्यमा स्थूला बैखरीत्यभीशब्दितम्।।236।।

अस्येति परावाग्रूपस्य अहमात्मनः परामर्शस्य, स्थूलेति अपरयोः परत्वं सूक्ष्मत्वं चार्थाक्षिप्तं, परस्या वाचः पुनरन्यानपेक्षं परत्वम्, इत्यस्याः परतरं रूपं, सैव हि परमेश्वरी स्वस्वान्त्र्याद्बहीरूपतामुल्लिलासयिषुर्वाच्यवाचकक्रमानुदयाद्विभागस्यास्फुटत्वाच्चिज्ज्योतिष एव प्राधान्याद्द्रष्टृरूपतया पश्यन्तीशब्दव्यपदेश्या, तदनु वाच्यवाचकक्रमस्य आसूत्रितविभागत्वेऽपि स्फुटास्फुटरूपत्वेन बुद्धिमात्रनिष्ठतया दर्शनप्राधान्याद्द्रष्टृदृश्ययोरन्तरालवर्तित्वेन मध्यमापदवाच्या, ततोऽपि स्थानकरणप्रयत्नबलात्तत्तद्वर्णक्रमोपग्रहाद्विभागस्य स्फुटत्वात् दृश्यस्यैव प्राधान्यात् विखरे शरीरे भवत्वाद्वैखरीशब्दाभिधेया,–इत्यस्या विश्वरूपतावभासने त्रैविध्यम्।।236।।

एवं न केवलमासामेकैकस्य स्थूलत्वादिना त्रैरूप्यं यावत्प्रत्येकमपि,–इत्याह

Vibhāgābhasane cāsya tridhā vapurudāhṛtam/
Paśyantī Madhyamā sthūlā vaikharītyabhiśabditam//236//

Her body is said to be of three types during the reflection of division. They are called as *Paśyantī*, *Madhyamā* and gross *Vaikharī*.236

This reflection of the form of *Ahaṁ* is called as *Parāvāk*. (When she divides herself she reflects herself into three forms) Last one (*Vaikharī*) is gross then (*Madhyamā*) is medium and then (*Paśyanti*) is subtle. Being dependent on its *sva* only, *Parāvāk* form is above all. When she desires to reflect herself extrinsically due to her *Svātantrya* however, till this stage *Vācaya-Vācaka* sequence doesn't dawn and she exists merely as viewer while having primacy of *Cit*; she is called as ***Paśyanti***. When the sequence of *Vācya-Vācaka* quivers though in both the ways clear and not-clear, the extrinsic observation becomes prime in this state however she dwells between the view and viewer; she is called as ***Madhyamā***. When the sequence of letters evolves due to *sthāna*, *karaṇa* and *prayatna* (already discussed) the scene becomes prime due to growth of discrimination. Being evolved in *vikhara* (body) it is called as ***Vaikharī***. This way her *Viśvarūpa* being is of three types.236

तासामपि त्रिधा रूपं स्थूलसूक्ष्मपरत्वतः।

एतदेव वक्त्रयस्यापि स्थूलोपक्रमं विभजति

तत्र या स्वरसन्दर्भसुभगा नादरूपिणी।।237।।
सा स्थूला खलु पश्यन्ती वर्णाद्यप्रविभागतः।

तत्र स्वराणां षड्जादीनां यः परस्परं लोलीभावात्मा सन्दर्भः, अत अत एव षड्जाद्येकतमत्वे नियतोऽनुद्भिन्नवर्णादिविभाग आलापः, तेन सुभगा माधुर्यातिशयादाह्लादरूपा, अत एव प्राथमिकनादमात्रस्वभावा या वाक् सा खलु स्थूला पश्यन्ती भवतीति शेषः। ननु एवमात्मन आलापस्य स्थनवाय्वादिसंघर्षीत्थत्वपि संभवेदिति बैखर्येव किं न स्यात्? इत्याशङ्क्याह 'घर्णाद्यप्रविभागतः' इति। वर्णाद्यप्रविभागहेतुकमेवास्या माधुर्यं, यद्वशादेवात्र सर्वेषामासक्तिः–मधुर एव हि लोको रज्यतीत्यविवादः। अन्यत्र

They are not only different on the basis of gross (form) etc., they individually (also have three forms). He says the same:

Tāsāmapi tridhā rūpaṁ sthūlasūkṣmapararūpataḥ/

They also have three forms gross, medium and subtle.

Now he classifies the gross forms of these three:

Tatra yā svarasandarbhasubhagā nādarūpiṇī//237//
Sā sthūlā khalu Paśyantī varṇādyapravibhāgatḥ/

That within her which is *sandarbha* of *svaras*, is beautiful and of the form of *nāda* and is devoid of classification of letters. That only is gross *Paśyanti*.237

The mutual cohesion of musical *svaras* (*ṣaḍaja*) is *sandarbha*. It comprises of mesmerising ups and downs of tone of *svaras* in the form of *nāda*, which is called as *Alāpa*. They are devoid of letters. They are beautiful because they are full of bliss of melody. Hence the first speech of the form of *nāda* is gross *madhyamā*. Question is that such *alāps* would produce due to friction between *sthāna* (place or body organs like throat, palate, teeth or head etc.) and air; then why it shall not be *Vaikharī*? He answers to this and says that, (this gross *Paśyantī*) doesn't have distinct letters within it. It has melody because of absence

पुनर्वर्णादिविभागात्पारुष्यं, पुरुषे च न कस्याचिदप्यासक्तिरतदियाननयोः स्वानुभवसिद्धो भेद इति भावः।।237।।

तदाह–

अविभागैकरूपत्वं माधुर्यं शक्तिरुच्यते।।238।।
स्थानवाय्वादिघर्षोत्था स्फुटतैव च पारुषी।

तदेवमत्र आसक्तिभाजां योगिनां सहसैव संविन्मयीभावो भवतीत्याह–

तदस्यां नादरूपायां संवित्सविधवृत्तितः।।239।।
साजात्यान्तर्म (त्तन्म) योभूतिर्झगित्येवोपलभ्यते।

संवित्सविधवृत्तित इति मध्यमादिवद्बहिरूपतया दूरदूरमनुल्लासात् अत एव

of letters, due to which others are attracted by it. It is accepted by everyone that everyone is attracted by sweetness only. As there are letters in others, they are stiff and no one is attracted to the stiffness. This classification is proved on the basis of self-experiences.237

He says the same:

Avibhāgaikarūpatvaṁ mādhuryaṁ śaktiruccyate//238//
Sthānavāyvādigharṣothā sphuṭataiva ca pāruṣī/

The unity of avibhāgāṁśa state (state in which there are no letters) only is known as *Śakti* of melody. The sound evolved due to friction of *sthāna* and air is called as stiff.238

Hence the *Yogīs* who are absorbed in it, spontaneously submerge in *Saṁvida*. He says the same:

Tadasyāṁ nādarūpāyāṁ samvitsavidhavṛittitaḥ//239//
Sājātyāntarm (ttanm) yobhūtirjhagityevopalabhayate/

Due to unanimity evolved with this *nāda* form (of *Parāvāk*) and due to association with attributes of *Saṁvida*, he quickly, becomes identical with it.239

This happens because the mind dwells near *Saṁvida* which is far away from extrinsic exposition of *Madhyamā* etc. (It must be understood that the *Saṁvida* is attained while being intrinsic and not extrinsic.) Hence:

'गीतादिविषयास्वादा'...........................। (वि०भै० 73 श्लो०)

इत्याद्यन्यत्रोक्तम् ।।239।।

ननु केषांचिद्गदीतादाववहितचेतसामपि न तन्मयीभावो भवेदिति कथमेतदुक्तम्? इत्याशङ्क्याह–

येषां न तन्मयीभूतिस्ते देहादिनिमज्जनम् ।।240।।
अविदन्तो मग्नसंविन्मानास्त्वहृदया इति।

लोके हि सातिशयेगीतादौ विषये तन्मयीभावेन सचमत्काराणां 'सहृदया' इति, अन्यथा 'परहृदयगा' (अहृदया:) इति प्रसिद्धि: ।।240।।

एवं पश्यन्त्या: स्थूलं रूपं विचार्य मध्यमाया अप्यभिधत्ते

यत्तुचर्माऽवनद्धादि किंचित्तत्रैष यो ध्वनि: ।।241।।
स स्फुटास्फुटरूपत्वान्मध्यमा स्थूलरूपिणी।

'(It is attached to) Tasting of subjects like songs etc.....'(V.B. *ś*-73)

Etc. is said elsewhere.239

There are various people who can't be identical with music etc. why so? He clears this doubt as:

Yeṣāṁ na tanmayībhūtiste dehādinimajjanam//240//
Avidanto magnasaṁvinmānāstvahṛdayā iti/

Those who can't be identical are heartless, ignorant of *Saṁvida* and experiences of submerging of body etc. (in music).240

Those who experience the wonder of submerging in music etc. are called compassionate and those who don't submerge are heartless.240

After thinking up on the gross form of *Paśyantī*, he now defines the *Madhyamā*:

Yattucarmā'vanaddhādi kincittatraiṣa yo dhvaniḥ//241//
Sa sphuṭāsphuṭarūpatvānmadhyamā sthūlarūpiṇī/

Some sound (is produced) by lather covered (double drum). Being somewhat clear and somewhat not it is of the form of *Madhyamā*.241

तत्र चर्मावनद्धे मृदङ्गादावेष यो ध्वनिः कराघाताद्युत्थः षड्जाद्येकतमरूपत्वेन अभिव्यक्तेः पूर्वापेक्षया स्फुटो वर्णादिविभागानुल्लासाच्चास्फुटः अत एव मध्यमाशब्दव्यपदेश्यः।।241।।

तदेवमत्राविभागांशस्य सद्भावान्माधुर्यमपि संभवेदिति लोकस्याप्यत्रासक्तिः, इत्याह

मध्यायाश्चाविभागांशसद्भाव इति रक्तता।।242।।
अविभागस्वरमयी यत्र स्यात्तत्सुरञ्जकम्।

ननु किमियमपि पश्यन्तीवदासक्तिं जनयेत्? इत्याशङ्क्याह 'अविभागेत्यादि' यत्र क्वचिदविभागस्वरमयी अर्थाद्वाक् स्यात् तत्सुष्ठु रञ्जकमासक्तिजननयोग्यमित्यर्थः। तेनात्राप्यासक्त्या तन्मयीभावो भवेदिति भावः। अनेनास्या अपि वैखरीतो भेदः सूचितः।।242।।

नन्वविभाग एवासक्तौ निमित्तमित्यत्र किं प्रमाणम्? इत्याशङ्क्याह–

The lather covered *mṛdaṇga* (double drum) is when hit by hands, sound *ṣaḍaja* etc. are evolved, these are distinct with respect to previous one, though not totally distinct due to absence of sound of letters they are called as *Madhyamā*.241

Hence due to the portion of avibhāgāṁśa (of letter sounds) in it, it has some melody also. Due to which some people are attracted towards it too. He says the same:

Madhyāyāścāvibhāgāṁśasadbhāva iti raktatā//242//
Avibhāgasvaramayī yatra syāttatsurañjakam/

Madhyamā also has some portion of avibhāgāṁśa thus (it has) some enamour. Wherein (it is) avibhāgāṁśa comprising *svara* (that portion) is fairly enamours.242

Question is that does the attachment in it is like *Paśyantī* etc.? He says the portion which has avibhāgāṁśa sound would be able to absorb (the listener). Due to this attachment, (listener) becomes identical with it. Thus, by this he shows its difference with *Vaikharī*.242

What is the proof that avibhāgāṁśa sound only is reason for this attraction? He clears this doubt as:

अविभागो हि निर्वृत्यै दृश्यतां तालपाठतः।।243।।
किलाव्यक्तध्वनौ तस्मिन्वादने परितुष्यति।

अविभाग एव हि निर्वृतिनिमित्तं दृश्यतां साक्षात्क्रियतामित्यर्थः। नहि, दृष्टमदृष्टं भवतीति भावः, किलेति हेतौ, यतस्तालानां चञ्चुपुटादीनां पाठं गानमाश्रित्य अव्यक्तध्वन्यात्मनि तस्मिन्नविभागरूपे वादने अर्थात्सर्वोऽप्ययं लोकः परितुष्यति निर्वृतिं भजत इत्यर्थः। तेनात्र स्वानुभव एव प्रमाणमिति तात्पर्यम्।।243।।

एवं मध्यमायाः स्थूलं रूपमुक्त्वा बैखर्या अप्यभिधत्ते

या तु स्फुटानां वर्णानामुत्पत्तौ कारणं भवेत्।।244।।
सा स्थूला बैखरी यस्याः कार्यं वाक्यादि भूयसा।

स्फुटानामिति परस्परवैलक्षण्यावस्थानेन श्रोत्राकर्ण्यमानानाम्, अत एव पारुष्यादत्र लोकस्य नासक्तिः।।244।।

Avibhāgo hi nirvṛtyai dṛśyatāṁ tālapāṭhataḥ//243//
Kilāvyaktadhvanau tasminvādane parituṣyati/

The bliss is (earned via) avibhāgāṁśa (sound) only, it is experienced from *tālapāṭha*. The avibhāgāṁśa sound is experienced (when musical instrument etc.) is played.243

Avibhāgāṁśa (sound) only is sighted or experienced as source of bliss and not the one which is both clear and unclear. World experiences the joy while listening to the avibhāgāṁśa sound produced while playing music comprising *tāla* (beating time) on musical instrument. Hence, in this self-experience is proof.243

After narrating the forms of *Paśyantī* and *Madhyamā* he now defines the form of *Vaikharī*:

Yā tu sphuṭatānāṁ varṇānāmutpattau kāraṇaṁ bhavet//244//
Sā sthūlā Vaikharī yatsyāḥ .kāryaṁ vākyādibhūsā/

The one which is the reason behind (origin of) distinct sound of letters is called as gross *Vaikharī*. Its primary role is (formation) of sentences.244

Distinct means being mutually specific, they can be heard by ear etc. hence, while being stiff, they don't attract to listeners.244

एवं स्थूलं भेदत्रयमभिधाय सूक्ष्ममप्याह–

अस्मिन्स्थूलत्रये यत्तदनुसन्धानमादिवत्।।245।।
पृथक्पृथक्तत्त्रितयं सूक्ष्ममित्यभिशब्द्यते।

अस्मिन्समनन्तरोक्ते स्थूले भेदत्रये यदाद्यं जिगासाद्यात्मेच्छारूपमनुसन्धानं, तदेव पृथक् पृथक् पश्यन्तीमध्यमाबैखरीगतं सूक्ष्मं भेदत्रयमुच्यते।।245।।

एतदेव क्रमेणोदाहरति–

षड्जं करोमि मधुरं वादयापि ब्रुवे वचः।।246।।

तेन जिगासाविवादयिषाविवक्षात्मकानुसन्धानत्रयरूपमेतत्सूक्ष्मं भेदत्रयमिति तात्पर्यार्थः।।246।।

किं चात्र प्रमाणम्? इत्याशङ्क्याह–

पृथगेवानुसन्धानत्रयं संवेद्यते किल।

संवेद्यते इति स्वानुभवसिद्धमेतदित्यर्थः।।

After explaining the three gross forms (of *Paśyantī*, *Madhyamā* and *Vaikharī*), he now explains the subtle forms:

Asminsthūlatraye yattadanusandhānamādivat//245//
Pṛthakpṛthaktattritayaṁ sūkṣmamityabhiśabdyate/

The primal subtle investigation in the three gross (ones) only is called as three different subtle (forms).245

The subtle investigation of desire to sing in these three types only are subtle forms of *Paśyantī*, *Madhyamā* and *Vaikharī* distinctly.245

He gives examples of them; sequentially:

Ṣaḍajaṁ karomi madhuraṁ vādyāmi bruve vacaḥ//246//

I do *ṣaḍaja*, I play melodiously and I speak.246

In this the subtle investigation of desires of singing, playing and speaking only is the subtle of form of said three.246

What are the proves for them. He clears this doubt as:

Pṛthagevānusandhānatrayaṁ samvedyate kila/

Three subtle investigations are known through different experiences.

एवं सूक्ष्मं भेदत्रयमुक्त्वा परमप्याह–

एतस्यापि त्रयस्याद्यं यद्रूपमनुपाधिमत्।।247।।
तत्परं त्रितयं तत्र शिवः परचिदात्मकः।

एतस्य जिगासाद्यात्मनोऽनुसन्धानत्रयस्यापि यदनुपाधिमत् जिगासाद्युपरञ्जकरहितमाद्यं रूपमिच्छाया अपि पूर्वकोटिभूतं संवित्तत्त्वं, तदेतत्परं भेदत्रयम्। नन्वनुपाधिमति अत्र संवित्तत्त्वे भेदस्यावकाशमात्रमपि न संभवेत् तत्कथमत्र त्रिरूपत्वमुक्तम्? इत्याशङ्क्याह 'शिवः परचिदात्मकः' इति। परचिन्मात्ररूपशिवैकात्म्येनात्र पश्यन्त्यादित्रयमवभासत इत्यर्थः, यदुक्तम्

स्वामिनश्चात्मसंस्थस्य भावजातस्य भासनम्।
अस्त्येव न विना तस्मादिच्छामर्शः प्रवर्तते।।' ई.प्र. 9।5।20

इति।।247।।

Knowing them means, it is proved by experiences.

After explaining their subtle forms, he now explains their *Para* forms:

Etasyāpi tryasyādyaṁ yadrūpamanupādhimat//247//
Tatparaṁ tritayaṁ tatra Śivaḥ paracidātamakaḥ/

The first of these three which is devoid of deceits is *Para* form of these three. *Śiva* is *Para Cit* there.247

The *Saṁvit* which exists prior to desire, which have subtle investigation of desire only i.e. which is without any deceit (means not exposed extrinsically at all; इ, this is the stage where the desire to sing etc. has just evolved); that is *Para* form of three types said here. Question is that *Saṁvit* without deceit would not have any discrimination then how these three forms are mentioned here? He answers to this while saying *Śiva* is *Para Cit* there. Hence *Paśyantī* etc. three splendour while being identical with *Para Śiva*. As said:

'The group of objects resorting within Lord splendours. Without that *Icchā* etc. can't be perceived.' (I.P. 9/5/20)247

ननु परस्य निरंशस्य प्रकाशस्य विभागेन प्रकाशनमेव नोपपद्यते, तत्रापि त्रैरूप्ये किं निमित्तम्? इत्याशङ्क्याह–

विभागाभासनायां च मुख्यास्तिस्त्रोऽत्र शक्तयः ।।248।।

कास्ताः? इत्याह–

अनुत्तरा परेच्छा च परापरतया स्थिता।।249।।
उन्मेषशक्तिर्ज्ञानाख्या त्वपरेति निगद्यते।

ह्रस्वत्रयमेव च भैरवात्मनः परस्य तत्त्वस्य शक्तिरूपतया पूर्वं निर्णीतं, तदुक्तम्

'अतः षण्णां त्रिकं सारं चिदिष्युन्मेषणात्मकम्।
तदेव त्रितयं प्राहुर्भैरवस्य परं महः।।', (3।192)

इति।।249।।

इदानीं विभागाभासनमेव प्रपञ्चयति

Classification of *Prakāśa* which is devoid of any parts (or portions) is not possible, then how it could be the cause of three forms? He clears this doubt as:

Vibhāgābhāsanāyāṁ ca mukhyāstistro'atra śaktayaḥ//248//

There are three *Śaktis* primarily which are reason behind splendour of types.248

Who are they? He says:

Anuttarā Parecchā ca Parāparatayā sthitā//249//
Unmeṣaśaktirjñākhyā tvapareti nigadyate/

Anuttarā is *Parā* (form) *Icchā* is *Parāparā*. *Unmeṣa Śakti* called as *Jñāna* is *Aparā*.249

Three short vowels are known as *Śakti* of *Para* element known as *Bhairava*, this is predefined. Their said:

'Hence, *Trika* of *Cit*, *Unmeṣa* and *Icchā* is gist of six. Those three only are called as *Para Mahaḥ* (extrinsic exposure or splendour) of *Bhairava*.' (T.A. 3-192)249

He displays the revelation of their classification:

क्षोभरूपात्पुनस्तासामुक्ताः षट् संविदोऽमलाः।

तासामिति तिसृणां शक्तीनां क्षुब्धं रूपमाश्रित्य, पुनः षट्ऊनतान्ताः संविदः पूर्वमुक्ताः, ताश्च क्षुब्धत्वेऽपि स्वस्वरूपाप्रच्यावदमलाः, अत एव च परस्परसंघट्टेन संविदन्तरावभासनेऽपि योग्याः। तदुक्तम्

'स्वराणां षट्कमेवेह मूलं स्याद्वर्णसन्ततौ।
षड्देवातास्तु ता एव ये मुख्याः सूर्यरश्मयः।।'

(3।184) इति।।

अत आह

आसामेव समावेशात्क्रियाशक्तितयोदितात्।।250।।
संविदो द्वादश प्रोक्ता यासु सर्वं समाप्यते।

तासामेव षण्णां संविदां क्रियाशक्तितयोदितेन परस्परसंघट्टेन द्वादश संविदः प्रोक्ताः–षण्ठवर्जं सन्ध्यक्षरादिरूपोपग्रहात्स्वरद्वादशकात्मनावभासिता इत्यर्थः। एतास्वेव

Kṣobharūpatpunastāsāmuktāḥ ṣaṭ saṁvido'malā/

When these three get agitated they become six pure *Saṁvidas*.

When these three (short vowels) agitate, they become six upto "*Ūna* (ऊ)". As they don't drop down from their positions, they are called as pure. Hence, they are able to splendour other *Saṁvidas* due to mutual cohesion. Same is said as:

'These six vowels are the base of progeny of all letters. These are six *Devas*, they are prime rays of sun.'(T.A. 3-194)

He says the same:

Āsāmeva samaveśātkriyāśaktitayoditāt//250//
Saṁvido dvādaśa proktā yāsu sarvaṁ samāpyate/

Their comprehensions evolved as *Kriyā Śakti* only are called as twelve types of *Saṁvida*, within which everything ends.250

These six only when evolve as *Kriyā Śakti*, *Saṁvida* becomes of twelve types, due to mutual cohesion. These are twelve

च संवित्सु वक्ष्यमाणनीत्या प्रमेयादिक्रमेण परमात्रन्तमवस्थिततत्वात् अतोऽतिरिक्तस्य चाभावात् सर्वस्य परिपूर्तिः 'यासु सर्वं समाप्यते' इति। इयदेव च मुख्यं शक्तिचक्रम्–अत्रैवोक्तवक्ष्यमाणनीत्या शक्त्यन्तराणामन्तर्भावात्॥250॥

तदाह

एतावद्देवदेवस्य मुख्यं तच्छक्तिचक्रकम्॥251॥
एतावता देवदेवः पूर्णशक्तिः स भैरवः।

एता एव द्वादशापि संविदः क्रमदर्शनादौ अन्वर्थेनापि अभिधानेन दर्शिताः–इति दर्शयितुमाह

परामर्शात्मकत्वेन विसर्गाक्षेपयोगतः॥252॥
इयत्ताकलनाज्ज्ञानात्ताः प्रोक्ताः कालिकाःक्वचित्।

'कल शब्दे' कल किल बिल क्षेपे 'कल संख्याने' 'कल गतौ' इति

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because they appear as conjunction letters except four neuter letters (ऋ, ॠ, लृ and लॄ). As settlement happens in these *Saṁvida Śaktis* only up to *Para Pramātā* while following sequence of *Prameya* etc. (reverse order of origin of vowels) as per said policies, there is nothing beyond them everything completes there; hence it is said, 'everything ends in it'. This only is prime *Śakti cakra* because other *Śaktis* submerge in them as per the said polices.250

He says the same:

Etāvaddevadevasya mukhyaṁ tacchakticakrakam//251//
Etāvatā devadevaḥ pūrṇaśaktiḥ sa Bhairavaḥ/

This only is prime *Śakti Cakra* of *Parmeśvara*. Due to this only Lord of Lords is called as complete *Śaktimāna* and *Bhairava*.251

These twelve *Śaktis* are explained as per intelligible guidance of *Krama Darśana*. He shows the same:

Parāmarśātmaktvena visargākṣepayogataḥ//252//
Iyattākalanājjñānāttāḥ proktāḥ kālikāḥkvacit/

Being of *Parāmarśa* (reflection) form, due to *Kṣepa* of

धात्वर्थानुगमात्क्रमेण कलयन्ति परामृशन्ति, क्षिपन्ति, विसृजन्ति संहरन्ति च गणयन्ति जानते चेति काल्य:, ता एव कालिका:।।252।।

न केवलमेता: क्रमदर्शनादावेवोक्ता यावदस्मन्नयसहोदरेषु शास्त्रेष्वपीत्याह–

श्रोसारशास्त्रे चाप्युक्तं मध्य एकाक्षरां पराम्।।253।।
पूज्येद्भैरवात्माख्यां योगिनीद्वादशावृताम्।

सारशास्त्रे इति श्रीत्रिकसारे, यदुक्तं तत्र–

'परां त्वेकाक्षरां मध्ये शंखकुन्देन्दुसुन्दराम्।
चतुर्भुजां चतुर्वक्त्रां योगिनीद्वादशावृताम्।।' इति।

भैरवात्माख्यामिति विश्वस्यान्तर्बहीरूपतया, पालनपूराणात्मकात् 'परा' इत्यन्वर्थानुसराणात्पूर्णेनात्मना समन्तात्ख्याति अवभासते इत्यर्थ:। कालिकानां च

Visarga, due to ceasing of limits, due to *Jñāna* these are called as (twelve) *Kālikās* occasionally.252

Root word √*kala* means, to launch, to count, to go, the one who ceases or regulates as per these letters. I.e. she deliberates, launches (the world), does *Visarga* (divides one into two), sets the boundaries of limits of empirical soul, ceases the world counts the world and omniscient is *Śrī Kālī* and she only is called as *ŚrīKālikā*.252

Not only *Krama* conduct has said this, this is said in our brother *Śāstras* also. He says the same:

Śrīsāraśāstre cāpyuktaṁ madhya ekākṣarāṁ parām//253//
Pūjayedbhairavātmākhyāṁ yoginīdvādaśāvṛtām/

It is said in *Śrī Sāraśāstra*-Worship the single lettered *Parā* called as the soul of *Bhairava* in centre, (who is) surrounded by twelve *Yoginīs*.253

Śrīsāraśāstra is *Śrītrikasāra*. As said there:

'*Parā* is single lettered *Devī* resorting in centre, who is beautiful like conch, lotus and moon and has four arms and four heads. She is surrounded by twelve *Yoginīs*.'

Soul of *Bhairava* is *Parā* who nourishes this world intrinsically and extrinsically. As per this intelligible meaning

योगिनीत्यनेन नाममात्र एवायं भेदो न वस्तुनि इति, सूचितम्। तत्तदनुत्तराद्यामर्श-रूपत्वमप्यासां संविदां श्रीत्रिकसार एव भङ्ग्याभिहितम्। तत्र हि

'अथातः संप्रवक्ष्यामि वाग्विधानमनुत्तमम्।'

इति वाच एव प्राधान्यमुपक्रम्य

'तद्बीजं तु विभिन्नं वै स्वरैर्द्वादशभिः क्रमात्।
ताश्चैव तु तथा देव्यः..........................।।'

इत्याद्युक्त। एतच्च शाक्तोपायाह्निक एव वितस्य विचारयिष्यते,-इति नेहायस्तम्।।253।।

आसां च यत्प्रोक्तं मुख्यत्वं तदेव प्रपञ्चयति।

ताभ्य एव चतुःषष्टिपर्यन्तं शक्तिचक्रकम्।।254।।

एकारतः समारभ्य सहस्त्रारं प्रवर्तते।
तासां च कृत्यभेदेन नामानि बहुधागमे।।255।।

उपासाश्च द्वयाद्वैतव्यामिश्राकारयोगतः।
श्रीमत्त्रैशिरसे तच्च कथितं विस्तराद्बहु।।256।।

Parā is revealed everywhere; completely. The difference between names *Yoginī* and *Kālikā* is at the level of listening only, eternally they are one. Her various reflections like *Anuttarā* etc. also are told in *Śrī Trikasara*. There only:

'I would tell excellent *Vāk* secret here.'

While saying this and starting the narration of primacy of *Vāk*:

'That seed which splendours in twelve vowels sequentially, that only is *Devī*....'

All this is said. This is explained in detail in *Śāktopāya Āhnika* hence it is not explained in detail here.253

He reveals the said primacy of them:

Tābhya eva catuḥṣaṣṭiparyantaṁ śakticakram//254//
Ekārataḥ samārbhya sahasrāraṁ pravartate/
Tāsāṁ ca kṛtyabhedena nāmāni bahudhāgame//255//
Upāsāśca dvyādvaitavyāmiśrākārayogataḥ/
Śrīmattraiśirase tacca kathitaṁ vistarādbahu//256//

इह नो लिखितं व्यासभयाच्चानुपयोगतः।

आगम इति सामान्येनोक्ते: श्रीमत्त्रैशिरस इत्यनेन विशेषो दर्शितः, तत्तत एव प्रथमपटलादेतदनुसर्तव्यमिति भावः।।256।।

तनु यद्येवं तद्घोराद्याः सृष्ट्यादिक्रमेष्वप्यवस्थिता याः शक्तयः, किमासामेव स्फोरो न वा? इत्याशङ्क्याह–

ता एव निर्मलाः शुद्धा अघोराः परिकीर्तिता।।257।।
घोरघोरतराणां तु सोतृत्वाच्च तदात्मिकाः।
सृष्टौ स्थितौ च संहारे तदुपाधित्रयात्यये।।258।।
तासामेव स्थितं रूपं बहुधा प्रविभज्यते।

Iha no likhitaṁ vyāsabhayāccānupayogataḥ/

Sixty-four *Śakti cakras* evolve from them (twelve *Śaktis*) right from one cornered up to one thousand corners. They are given names on the basis of their works by various *Āgamas*. Their worship also is (told) as per *Dvaita, Dvaitādvaita* and *Advaita*. *Śrīmat Triśirāśāstra* also has said a lot and in details. Here it is not written to avoid lengthening of text and because of its no use.254-256

While saying general *Āgama,* excellence of *Śrīmat Triśirāśatsra* is shown here. It must be followed through that first *paṭala* only.254-256

Question is that if this is the case then do the *Śaktis* like*Aghorā* etc., who are established in the sequence of creation etc. of this world are the spread of them (twelve *Kālikās*) or not? He clears this doubt as:

Tā eva nirmalā śuddhā Aghorāḥ parikīrtitā//257//
Ghoraghoratarāṇāṁ tu sotṛtvācca tadātmikāḥ/
Sṛṣtau sthitau ca saṁhāre tadupādhitryātyaye//258//
Tāsāmeva sthitaṁ rūpaṁ bahudhā pravibhajayate/

She only is famous as *Aghorā* (when) she is pure and serene. While giving birth to *Śaktis* like *Ghorā* and *Ghoratarā*, (*Aghorā*) becomes identical (with them). When

प्रक्षीणमलत्वेऽपि उद्रिक्तदृक्क्रिया इत्युक्तं 'निर्मला: शुद्धा' इति। तस्य सृष्ट्याद्यात्मन उपाधि त्रयस्य अत्ययोऽनाख्यं, यथैवासां द्वादशानामपि संविदामनाख्यक्रमे रूपं प्रविभक्तं तथैव सृष्ट्यादिक्रमेष्वपिति समुच्चितत्वमविधातुं 'तदुपाधित्रयात्यय' इत्यापात्तम्।।258।।

ननु अनाख्यक्रमे योऽयं सृष्ट्याद्यात्मन उपाधित्रयस्य अत्यय उक्त: स किं प्रागभावरूप: प्रध्वंसाभावरूपो वा? इत्याशङ्क्याह

उपाध्यतीतं यद्रूपं तद्द्विधा गुरवो जगु:।।259।।
अनुल्लासादुपाधीनां यद्वा प्रशमयोगत:।

अनुल्लासादिति प्रागभावरूपात्, प्राक्कोटौ हि निस्तरङ्गजलधिप्रख्यं परं तत्वं यत:

the deceit of creation, operation and destruction comes to an end, her (*Aghorā Śakti's*) stable form evolves in different ways.257-258

The *Jñāna* and *Kriyā* exists abundantly even when *malas* are removed, hence she is called pure and without any impurities. The way the sequence of these twelve *Śaktis* exist during lapse of sequence of creation, operation and destruction; they exist even when the said sequence exists. To show this only, it is said that they exist even after the lapse of sequence of creation etc.

*[As per Pt Paramahansa Miśra these twelve Kālikās only evolve as Ghora and Ghoratara Śaktis during the display of deceit.]*257-258

What is the lapsing of deceit of cycle of creation etc.? Is it form of *prāgabhāva* (lack of evolution) or form of *pradhvansābhāva* (lack of destruction)? He clears this doubt as:

Upādhyatītaṁ yadrūpaṁ tadidvdhā guravo jaguḥ//259//
Anullāsādupādhināṁ yadvā praśamayogataḥ/

The form which is beyond deceits (during lapse of cycle) is said to be of two types as told by *Gurus*. Prior to splendour of deceits and (after) pacification (of those deceits).259

'Prior to splendour' is form of lack of evolution. In first type the *Para tattva* is ocean without waves from where deceits

स्वस्वातन्त्र्याद्बाह्योन्मुखतायामुपाधीनामुल्लासः स्यात्, प्रशमयोगत इति प्रध्वंसाभावरूपः।।259।।

प्रशमो हि द्विधेत्याह-

प्रशमश्च द्विधा शान्त्या हठपाकक्रमेण तु।।260।।
अलंग्रासरसाख्येन सततं ज्वलनात्मना।

शान्त्येति शान्तेन मधुरपाकक्रमेणा गुर्वाद्याराधपूर्वं समय्यादिदीक्षासाधनेन तत्तन्नित्यनैमित्तिकाद्यनुष्ठाननिष्ठतया देहान्ते सृष्ट्याद्युपाधीनामत्यो भवेदित्यर्थः। शान्तिः पुनः स्वारसिक एव सृष्ट्याद्युपाधीनां प्रशमो न वाच्यः, तथात्वे हि शास्त्रोपदेशादेरानर्थक्यं स्यात् स्वरसत एवोपाधीनां कादाचित्कस्य प्रशमस्याभावात्, तथालम् अत्यर्थं सार्वात्म्येन, यः सृष्ट्यादीनां ग्रासः स्वात्मसाञ्कारस्तत्र रसो गृध्नुता तत्त्वेनालंग्रासभैरवादावाख्या यस्य, अत एव सततमविच्छिन्नतया ज्वलन् यथायथं दाह्यनिष्ठतया दीप्यमान आत्मा स्वरूपं

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splendour due to desire of extrinsic exposure, by the virtue of his *Svātantrya*. The form of Lack of destruction cause the tranquillity.259

This *Praśama* (tranquillity) also is of two types. He says the same:

Praśamaśca dvidhā Śāntyā haṭhapākakrameṇa tu//260//
Alangrāsarasākhyāyena satataṁ jvalanātmanā/

Praśama (tranquillity) is of two types; *Śānti* and the *Haṭhapāka* in which the (creation etc.) is merged within while being all-pervasive.260

Tranquillity by *Śānti* means calmly and slowly cooking. In this, worship of *Guru* is first condition. In this penances and occasional and daily rituals of *Samaya Dīkṣā* if is performed throughout life then the deceit of creation etc. is slayed at the time of death. It is not that slaying of deceit etc. is natural. If it would be so, the directions given by *Śāstras* would become useless. (Hence it is attained by consistent practice throughout life.) (Second one is special as it involves *Kriyā Yoga*) It must be contemplated that this spread of world is none other than *sva*. Its consistent practise only is called as *Haṭha*. Later this *Haṭha* becomes bliss. When the world (everything) is united in

यस्य एवंविधेन हठेन क्रमव्यतिक्रमरूपेण सकृदुपदेशात्मना बलात्कारेण यः पाकः चिदग्निसात्कारः, तस्य क्रमः परिपाटी, तेन सृष्ट्याद्युपाधीनामत्ययो भवेत् इत्यर्थः। इह खलु सर्वेषामेव सृष्ट्याद्युपाधित्रयात्य एव समभिलाषणीयः, इति तत्कार्यक्षमः कञ्चनोपायविशेषोऽवश्यानुसन्धातव्यः, स च त्रिधेत्युक्तः तत्र यो नामानुल्लास एवोपाधीनामुक्तः स दूरापास्तः, समुल्लसितानामेवैषामत्ययस्येष्टेः, शान्त्याख्यश्च उपायविशेषो यद्यपि शनैः शनैर्देहान्ते तदत्ययक्षमः तथापि स मन्दशक्तिपाताधिकारेण प्रवृत्तः, इति तीव्रशक्तिपाताधिकारेण तृतीयस्य हठपाकप्रशमस्यैवोपायविशेषस्योपदेशो युक्तो येन झटित्येवोपाधिविगलनं भवेत्।।260।।

तदाह–

हठपाकप्रशमनं यत्तृतीयं तदेव च।
उपदेशाय युज्येत भेदेन्धनविदाहकम्।।261।।

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sva it is called as *Alamgrāsa*. One loves to always resort in this state, this only is *Bhairavī* state of mind. In this, consistency of state of mind is must. Due to this *Ātmā* is enlightened by a flame which burns entire extrinsic spread. Due to this *Haṭha* (forceful attempt) unanimity with *Cidagni* (Aura of *Cid* is attained) and the deceits of creation etc. are burnt and state of *Praśama* is attained. The slaying of deceit of creation etc. only is most desirable achievement of life. For the sake of it, one shall put special efforts. This is of three types,first one is seeing *Anullāsa* (no-display) of deceit; it is tough. Second one is *Śānti* in which one shall practice the guidelines throughout his life for the sake of slaying the deceit, this is commenced by the virtue of *Manda* (slow) *Śaktipāta*. Third one is *Haṭhapāka* which is subject of *Tīvra* (strong) *Śaktipāta* and sermon of it only best fits, so that deceits may be quickly removed.260

He says the same:

Haṭhapākapraśamanaṁ yattṛtīyam tadeva ca/
Updeśāya yujyeta bhedendhenavidāhakam//261//

The third one *Haṭhapāka Praśamana* burns the fuel called *bheda*. Hence its instruction is logical.261

युज्येतेत्यत्र हेतुः 'भेदेन्धनविदाहकम्' इति। अस्यैव हि सहसैव भेदविलापने परं सामर्थ्यमिति भावः।।261।।

अत आह

निजबोधजठरहुतभुजि भावाः सर्वे समर्पिता हठतः।
विजहति भेदविभागं निजशक्त्या तं समिन्धानाः।।262।।

सर्व एव हि सृष्ट्यादयो भावा बोधाग्नौ हठेन समर्पिता भेदविभागं विजहति, बोधैकरूपतया, परिस्फुरन्तीत्यर्थः। ननु यदि नाम सर्वे भावास्तत्तद्रूपतया बोधादतिरिक्तास्तत्किमिति तदेकरूपतया परिस्फुरन्ति? इत्याशङ्क्याह 'निजशक्त्या तं समिन्धाना' इति। तेऽपि बोधरूपतया निजशक्त्या तमेव बोधमुद्दीपयन्तोऽवभासन्त इत्यर्थः। अबोधरूपत्वे हि तेषामबुध्यमानत्वमेव भवेदिति भावः।।262।।

नन्वेवं किं स्यात्? इत्याशङ्क्याह–

It is logical because it can burn the fuel of *Bhedas*. It is capable of removing the *bheda* quickely.261

Thus he says:

Nijabodhajaṭharahutabhuji bhāvāḥ sarve samarpitā haṭhataḥ/
Vijahati bhedavibhāgaṁ nijaśaktyā taṁ samindhanāḥ//262//

When all the states of existences are offered in the stomach-fire of *Bodha* of *sva*, (then that fire) dazzles while burning various *bhedas* by its own *Śakti*.262

When all existents like creation etc. (deceits) are forcibly offered in the fire of *Bodha* (intellect or *Śiva* himself), they give up *bhedas* and splendour while being identical with *Bodha*. Question is that if they are of various types while being different from *Bodha*, how they all would be identical with *Bodha*? He clears this doubt while saying that by burning them via his power. Being *Bodha* his self, he splendours them also as *Bodha* by the virtue of his *Śakti*. They would be ignorant only during the state of ignorance.262

Then what would happen? He clears this doubt as:

हठपाकेन भावानां रूपे भिन्ने विलापिते।
अश्नन्त्यमृतसाद्भूतं विश्वं संवित्तिदेवताः।।263।।

चिदग्न्युद्बोधनपूर्वं हठपाकक्रमेण सृष्ट्यादीनां भावानां भेदस्य विलापनात् अमृतसाद्भूतं बाधैकरूपतामापन्नं सत् विश्वं, संवित्तिदेव्यः करणेश्वर्योऽश्नन्ति परबोधैकरूपतया परामृशन्तीत्यर्थः। अथ च लौकिको भोक्तृभोग्यव्यवहारोऽपि अत्राक्षिप्तः, तद्विशिष्टत्वेनैव प्रकृतस्यार्थस्यावगतेः।।263।।

ततोऽपि किम्? इत्याह–

तास्तृप्ताः स्वात्मनः पूर्णं हृदयैकान्तशायिनम्।
चिद्व्योमभैरवं देवमभेदेनाधिशेरते।।264।।

ताश्च संवित्तिदेवतास्तृप्ताः परबोधैकरूपतासादनेनानन्यापेक्षाः सत्यो हृदयैकान्तशयिनं सारभूतपरामर्शैकविश्रान्तम्, अत एव पूर्णमनन्याकाङ्क्षम्, अत एव च देवं द्योतनैकसतत्त्वं,

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Haṭhapākena bhāvānaṁ rūpe bhinne vilāpite/
Aśnantyamṛtasādbhūtaṁ viśvaṁ saṁvittidevatāḥ//263//

Samvitti Devatās relish this world as elixir when the various states are submerged by *Haṭhapāka*.263

The world is thus made elixir, when all the existents were made *Bodha* by the process of *Haṭhapāka*; then this world is relished by *Saṁvitti Devtās* or causal *Devīs* i.e. reflect it as *Para Bodha*. During this stage, phenomenon of *bhoktā-bhogya* doesn't exist because then only the secret meaning of narrated topic is acknowledged.263

Then what happened? He says the same:

Tāstṛptāḥ svātmanaḥ pūrṇaṁ hṛdayikāntaśāyinam/
Cidvyomabhairavaṁ devambhedenādhiśerate//264//

Those satiated (*Saṁvitti Devīs*) perceive themselves identical with *Cidvyoma Bhairava* (the)complete (who) resorts in the vacuum of their heart.264

Those satiated *Saṁvitti Devīs* become identical with *Para Bodha* (*Śiva*). They don't need anyone else. They consider themselves to be identical with *Cid Vyoma Bhairava* the one who dwells in *sva* and reposes in the vacuum of heart (there is

चिद्व्योमभैरवं परप्रकाशात्म परं तत्त्वं, स्वात्मनः स्वस्वरूपस्याभेदेनाधिशेरते तदेकरूपतया परिस्फुरन्तीत्यर्थः। अथ चात्र पूर्ववल्लौकिकनायकव्यवहार आक्षिप्तः।।264।।

नन्वासां चिदात्मनि परस्मिन्रूपे विश्रान्तत्वात् तदतिरिक्तस्यान्यस्याभावात् द्वादशविधं रूपं कुतस्त्यम्? इत्याशङ्क्याह–

एवं कृत्यक्रियावेशान्नामोपासाबहुत्वतः।
आसां बहुविधं रूपमभेदेऽप्यवभासते।।265।।

कृत्यं रूपाद्यालोचनादि, नाम चक्षुरादिदेवतादि, उपासा रूपाद्यालोचनात्मवृत्तिविलापनादिरूपा। 'अभेदेऽपि बहुविधमवभासत' इत्यनेन काल्पनिकत्वमुक्तम्।।265।।

ननु यदि कृत्यादिभेदादासां बहुविधत्वं तद्रूपाद्यालोचनात्मकृत्यमपि द्वादशविधमेव

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no one other than him in this creation and this is the stage of realisation of that), the one who is absolute eternal, the one whose nature is to splendour, the one who splendours the *Para* (*Śiva* splendours himself only). These *Devīs* quiver while being identical (with *Cidvyoma Bhairava*). Seeker attains supernatural repose in *Para Parāmarśa*, in this world only.264

When these *Devīs* repose in *Cidvyoma Bhairava* the deliberator of *Para*; *Cid bhedas* vanish. Then what happens to twelve *Śaktis*? He clears this doubt as:

Evaṁ kṛtyakriyāveśānnāmopāsābahutvataḥ/
Āsāṁ bahuvidhaṁ rūpamabhede'pyavabhāsate//265//

As their names and worship rituals are of various types due to the effect of their actions; they splendour in multiple ways even being one.265

Thus even after the waling of *bheda* and quivering of *abheda* state; the Lord of eyes perceives the forms etc. (sense organs would do what they are supposed to do till the time seeker is alive, difference is that soul would be unaffected due to it)hence these *Devīs* splendour in various ways. Thus imaginary etc. is said.

[This is very correct when two seekers attain this state and become Jīvana mukta and start considering themselves as one, then also they

तदतिरिक्तस्य कृत्यान्तारस्याभावात्, इत्यासां द्वादशविधादेव रूपान्नयूनमधिकं वा रूपं न स्यात्,- इति 'ताभ्य एव चतु:षष्टिपर्यन्तं शक्ति चक्रकम्।। (3।54)

इत्यादि कथमुक्तम्? इत्याशङ्क्ययाह-

आसामेव च देवोनामावापोद्वापयोगतः।
एकद्वित्रिचतुष्पञ्चषट्सप्ताष्टनवोत्तरैः ।।266।।
रूद्रार्कान्यकलासेनाप्रभृतिर्भेदविस्तरः ।

आवापः संक्षेपः, उद्वापो विकासः। आसामेव हि स्वस्वातन्त्र्यात् कमलवदनवरतं संकाचविकाससंभव इति भावः। उत्तरे दश, अन्ये त्रयोदश, कलाः षोडश सेना अष्यदशाक्षौहिण्यः।।266।।

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*would repose in their own bodies till the time they are alive. They would be identified with their own name. For ex Guru of Mahāmaheśvara Ācārya Abhinavagupta Ji and he himself both are Jīvanamukta however they are referred by their names only. Same happens in the case of Saṁvitti Devīs.]*265

Question is that they differ due to their actions and their action to perceive forms etc. also are of twelve types (this is because the actions of sense-organs can't be other than what these *Saṁvitti Devīs* do). This is because their form would be not more or less then twelve. Then how it is told that *Śakti cakras* up to sixty-four evolve from them etc.? He clears this doubt as:

Āsādeva ca devīnāmāvāpodvāpayogataḥ/
Ekadvitricatuṣpañcaṣaṭsaptāṣṭanavottaraiḥ //266//
Rudrārkānyakalāsenāprabhṛtirbhedavistaraḥ /

Due to contraction and expansion of these *Devīs* only (she) expands as one, two, three, four, five, six, seven, eight, nine, *Rudra*, *Arka*, *anyakalā* and *Senābhedas*.266

She expands and contracts like lotus due to her *Svātantrya* only. *Rudra* is ten, *Arka* is twelve, *anya* is thirteen, *kalā* means sixteen, *senā* means eighteen, *akṣauhiṇī* (a large army consisting 21870 chariots, as many as elephants, 65610 horses and 109350 foot soldiers; means immense in count, she can expand into unlimited forms) etc.266

तदेवं प्रसक्तानुप्रसक्त्यागतमेतदुपसंहरन्प्रकृतमेवावतारयति–

अलमन्येन बहुना प्रकृतेऽथ नियुज्यते ।। 267 ।।

अन्येनेत्यवान्तरेण शाम्भवोपायप्रतिपादनेन, तस्य हि मुख्यतया विश्वचित्प्रतिबिम्बत्वादिना त्रिधा रूपं निरूपितं येन तदुपासन्नानां झटित्येवा-विकल्पस्वरूपावाप्तिः स्यात्, तदनेकप्रमेयसंकुलतया विश्वचित्प्रतिबिम्बत्वाद्येवोपदेश्या मा विस्मार्षुः,- इति तदेव तान्प्रति संक्षेपेणोच्यते, इत्याह 'प्रकृतेऽथ नियुज्यते, इति। अचेत्यानन्तर्ये, तदितोऽनन्तरं प्रकृतं विश्वचित्प्रतिबिम्बत्वाद्येव प्रस्तूयते इत्यर्थः ।।267 ।।

अत आह–

संविदात्मनि विश्वोऽयं भाववर्गः प्रपञ्चवान्।
प्रतिबिम्बतया भाति यस्य विश्वेश्वरो हि सः ।।268 ।।

एवामात्मनि यस्येदृगविकल्पः सदोदयः।
परामर्शः स एवासौ शांभवोपायमुद्रितः ।।269 ।।

Thus while concluding the current topic which came into picture, he moves to the topic commenced:

Alamanyana bahunā prakṛte'tha niyujyate//267//

Enough is said about others. Now the topic commenced would be thought upon.267

Apart from other topics of *Śāmbhavopāya* he is primarily delivering three topics of it which are world, *Cit* and *pratibimba*; so that the seeker may quickly attain the *nirvikalpa* state. Hence, being surrounded by various subjective and objective existents, (one) shall not forget discoursed *Viśva, Cit* and *Pratibimba* etc. for this he tells about other topics in short. Hence he sermons the commenced topic only.267

He says the same:

Saṁvidātmani viśvo'yaṁ bhāvavargaḥ prapañcavān/
Pratibimbatayā bhāti yasya viśveśvaro hi saḥ//268//
Evamātmani yasyedṛgavikalpaḥ sadodayaḥ/
Parāmarśaḥ sa evāsau śāmbhavopāyamudṛitaḥ//269//

पूर्णाहन्तापरामर्शो योऽस्यायं प्रविवेचितः।
मन्त्रमुद्राक्रियोपासास्तदन्या नात्र काश्चन।।270।।

यस्य तीव्रशक्तिपातवतः साधकादेर्विश्वः प्रमातृप्रमेयात्मा तद्भेदोपभेदादिना प्रपञ्चवानप्ययं भाववर्गः प्रतिबिम्बतया भाति दर्पणनगरन्यायेनातिरिक्तायमानत्वेऽपि अनतिरिक्तत्वेन स्वात्ममात्ररूपतयैवावभासते, स खलु विश्वेश्वरः परप्रकाशात्मभगवदैकात्म्येन प्रकाशत इत्यर्थः। यस्याप्येवं भाववर्गस्य प्रतिबिम्बकल्पतयावभासने सति स्वात्मनीदृगहमेव भाववर्गात्मना प्रस्फुरित इत्येवमात्मसाक्षात्काररूपः सततोदितः परामर्शः स्यात्, एवासौ शांभवोपायेन मुद्रितः स्वसमुचितोपेयासादनेन नियमित इत्यर्थः। अत एवास्य सर्वविषयतया पूर्णो योऽयमहन्तापरामर्शः प्रविवेचितः' अर्थात्तस्यैवात्र शांभवोपाये काश्चन मन्त्रमुद्राक्रियोपासा न ततः पूर्णाहन्तापरामर्शादन्या, परप्रमात्रेकरूपस्वात्माभेदेनैव प्रस्फुरन्तीत्यर्थः। न ह्येतत्पदभधिशयानस्यैतदुपयोग इति भावः। यदुक्तम्

Purṇāhantāparāmarśo yo'syāyaṁ pravivecitaḥ/
Mantramudrākriyopāsāstadanyā nātra kāścana//270//

The one within whose *Saṁvida* this entire world (and all its) beings are displayed like *pratibimba* is called as *Viśveśvara*. The dawn of such reflection in *sva* only is called as *Śāṁbhavopāya*. The (one) who earns this deliberation of complete *Ahantā* doesn't need *Mantra, mudrā*, rituals and worship.268-270

This world comprising *pramātā* and *pramāṇa* and their further classifications and sub-classifications are reflected like a *pratibimba* in *sva* of the one who is bestowed with *tīvra Śaktipāta*. The way world looks different though is indifferent with mirror, when *sva* splendours this world in the same way then he only is called *Viśveśvara*. I.e. seeker reflects indifferently from the *Para Prakāśa* God. Seeker within whom the thought firmly dwells that its only me who splendours like this world in his own soul, is said to have firmly attained the *Śāmbhavopāya*. Hence this is called as absolute deliberation of *ahantā* and such seeker doesn't need any *Mantra, mudra* and rituals other than this deliberation of *Ahantā* under *Śāmbhavopāya*. These *mantras, mudrās* and rituals splendour as

'अयं रसो येन मनागवाप्तः स्वच्छन्दचेष्टानितस्य तस्य।
समाधियोगव्रतमन्त्रमुद्राजपादिचर्या विषवद्विभाति।।' इति।

वक्ष्यति च-

'स्नानं व्रतं देहशुद्धिर्धारणा मन्त्रयोजना।
अध्वक्लृप्तिर्यागविधिर्होमजप्यसामधयः ।।
इत्यादिकल्पना कापि नात्र भेदेन युज्यते।' (तं 3।290)

इति।।268-270।।

तदेवं त्रिविधमपि शांभवोपायमुपासन्नो महात्मा जीवन्नेव मुक्तिमासादयेदित्याह-

भूयो भूयः समावेश निर्विकल्पमिमं श्रितः।
अभ्येति भैरवीभावं जीवन्मुक्त्यपराभिधम्।।271।।

ननु पूर्वम्

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other than *sva* of *Para Pramātā* hence there is no use of such practices for the seeker who earned this stage. As said: '*Samādhi*, *yoga*, fast, *Mantras*, *mudra* and rituals like *japa* etc. are like poison for the one who has tasted a bit of this *rasa*.'

He only says:

'Thoughts of bathing, fasting, purification of body, practicing *Mantras*, contemplating upon *adhvās*, *yajña*, rituals, *homa*, *japa* and *Samādhi* etc. don't exist here.'(T.A. 3-289 to 290)268-270

Thus, this way the great soul liberates while being alive only while attaining three types of *Śāmbhavopāya*. He says the same:

Bhūyo bhūyaḥ samāveśa nirvikalpamimaṁ śritaḥ/
Abhyeti bhairavībhāvaṁ jīvanmuktyaparābhidham//271//

Seeker who accomplished *nirvikalpa samāveśa*, by the virtue of consistent (practices) reaches to the level of *Bhairavībhava* which is known as *Jīvanamukta* otherwise.271

Question is that earlier:

'तत्र तावत्क्रियायोगो नाभ्युपायत्वमर्हति।' (तं० 2।8)

स्यादिना नित्योदितत्वेनादिसिद्धत्वाद्भैरवीयायां संविदि ज्ञापकः कारको वा न कोऽप्युपायः समस्तोत्युक्तं तत्कथमिदमिदानीमुक्तमयं निर्विकल्पः समावेशोऽत्राभ्युपायः? इत्याशङ्क्याह–

इत एव प्रभृत्येषा जीवन्मुक्तिर्विचार्यते।
यत्र सूत्रणयापीयमुपायोपेयकल्पना।।272।।

प्राक्तने त्वाह्निके काचिद्भेदस्य कलनापि नो।
तेनानुपाये तस्मिन्को मुच्यते वा कथं कुतः।।273।।

सूत्रणयापीति, आह्निकान्तरेषु पुनः स्फुटैव भविष्यतीति भावः। भेदस्येति कर्तृकरणापादानादेः, अत एवोक्तं 'कः कथं कुत' इति।।271-273।।

उपायोपेयभावमेव चात्र दर्शयति

'The application of any rituals are not any solution.'

As per this saying, there is no solution to reveal or can be cause to attain ever dawned and first accomplished *Bhairava*; then how here it is said that *nirvikalpa samāveśa* is *upāya*? He clears this doubt as:

Ita eva prabhṛtyeṣā jīvanamuktirvicārayate/
Yatra sūtraṇayāpīyamupāyopeyakalpanā//272//

Prāktne tvāhnike kācidbhedasya kalanāpi no/
Tenānupāye tasminko mucyate vā kathaṁ kutaḥ//273//

From here begins the ascertainment of *Jīvanamukti* within which the *upāya* and *upeya* are imagined as thread. There is no existence of difference in previous *Āhnika*; hence where are (questions) like who and how in *Anupāya*?272-273

The *upāya* and *upeya* are threaded in coming *Āhnikas*. Discrimination is of doer and cause (which doesn't exist in *Anupāya*) hence it is said how (will it happen) and who (will do) etc.272-273

He shows the beings of *upāya* and *upeya*, here:

निर्विकल्पे परामर्शे शाम्भवोपयनामनि।
पञ्चाशद्भेदतां पूर्वसूत्रितां योजयेद्बुधः।।274।।

धरामेवाविकल्पेन स्वात्मनि प्रतिबिम्बिताम्।
पश्यन्भैरवतां याति जलादिष्वप्ययं विधिः।।275।।

यावदन्ते परं तत्त्वं समस्तावरणोर्ध्वगम्।
व्यापि स्वतन्त्रं सर्वज्ञं यच्छिवं परिकल्पितम्।।276।।

पूर्वेति प्रथमाह्निके। यदुक्तम्

'पञ्चाशद्विधता चास्य समावेशस्य वर्णिता।
तत्त्वषट्त्रिंशकैतत्स्थस्फुटभेदाभिसन्धितः ।।' (तं० 1।187)

Nirvikalpe parāmarśe śāmbhavopāyanāmani/
Pañcāśadbhedatāṁ pūrvasūtritāṁ yojayedbudhaḥ//274//

Dharāmevāvikalpena svātmani pratibimbatām/
Paśyanbhairavatāṁ yāti jalādiṣvapyayaṁ vidhiḥ//275//

Yāvdante paraṁ tattvaṁ samastāvaraṇodhvagam/
Vyāpi svatantraṁ sarvajñaṁ yacchivaṁ parikalpitaṁ//276//

Wise shall connect the fifty discriminations told earlier, with *Nirvikalpa Parāmarśa* called *Śāmbhavopāya*. (The one who perceives that) earth reflects in *sva* with *nirvikalpa* intentness earns *Bhairava*-hood. Same is the process of water etc. (This way while perceiving elements one by one) at last (when) *Śiva*, the omnipresent and omniscient *Para tattva* and the one above all concealments (is perceived in this way, the seeker becomes *Bhairava*).274-276

Earlier in first *Āhnika*, as said:

'This *samāveśa* is said to be of fifty types while keeping in mind thirty-six elements and their distinct discriminations.' (T.A. 1-187)

Each element like earth etc. must be contemplated one by one. If any seeker perceives that earth element is reflecting in

इत्यादि, योजयेदित्येकैकध्येन उपायतया परिकल्पयेदित्यर्थः। तदाह धरामित्यादि। एकमेव धरातत्त्वमविकल्पज्ञानेन न तु विकल्पमात्रेण स्वात्मनि प्रतिबिम्बितं पश्यन् स्वात्मसंविन्मात्ररूपतया साक्षात्कुर्वन् सर्वस्य सर्वात्मकत्वाद् भैरवतां याति परप्रकाशरूपतया परिस्फुरतीत्यर्थः एतदेव च तत्त्वान्तरेष्वप्यतिदिशति 'जलादिष्वपि' इत्यादिना। अयं विधिरिति जलादिशिवतत्त्वपर्यन्तं तत्त्वजालमविकल्पवृत्त्या स्वात्ममि प्रतिबिम्बितं पश्यन् भैरवतां यातीति। ननु यदि नाम परं तत्त्वं व्यापि तत्कथं पञ्चत्रिंशत्तत्त्वीमुज्झित्वा षट्त्रिंशद्रूपतयैवोक्तमित्याशंक्याह 'समस्तावरणोर्ध्वगं परिकल्पितम्' इति। वस्तुतो हि तज्ज्ञातृकर्तृस्वभाव परप्रमात्रेक रूपमित्युक्तं 'स्वतन्त्रं सर्वज्ञम्' इति।।274-276।।

ननु यदि नाम परप्रमात्रेकरूपं भैरवात्मकं परं तत्त्वं तत्कथं दर्शनक्रियाया भैरवात्मत्वे चोपायतां यायात्? इत्याशङ्क्याह–

तदप्यकल्पितोदारसंविद्दर्पणबिम्बितम् ।
पश्यन्विकल्पविकलो भैरवीभवति स्वयम्।।277।।

Saṁvida of *sva* due to *nirvikalpa* state of mind, he attains the *Bhairava*-hood. Same is in the case of water etc. thus, while perceiving web of elements from earth up to *Śiva* as if they are reflecting in *sva* due to *nirvikalpa* state of mind, he attains the *Bhairava*-hood. Question is that if *Para tattva* is all pervasive then how thirty-sixth element is mentioned here while leaving thirty-five elements? He clears this doubt while saying that Lord *Śiva* the *Para tattva* is above all concealments. Actually he is omniscient and omnipotent *Para tattva* hence called as sovereign and omniscient.274-276

Question is, if *Para tattva* is *Bhairava* of the form of *Para Pramātā* then how the process of visualising could become the *upāya* to earn *Saṁvitti* comprising *Bhairava*-hood? He clears this doubt as:

Tadapyakalpitodārasaṁviddarpaṇabimbitam /
Paśyanirvikalpavikalo Bhairavībhavati svayam//277//

Then *nirvikalpa* (*Yogī*) who sites 'that' also as reflected in the noble *Saṁvida's* mirror becomes *Bhairava* himself.277

न केवलं तत्त्वान्तराणि यावत्तत्प्रमात्रेकरूपं भैरवात्मकं च परं तत्त्वमपि

'स्वातन्त्र्यामुक्तमात्मानं स्वातन्त्र्याददृयात्मनः।
प्रभुरीशादिसंकल्पैर्निर्माय व्यवहारयेत्।।'

(ई०1।5।16)

इत्याद्युक्तयुक्त्या स्वस्वातन्त्र्यात्स्वात्मनि परिकल्पितोपायोपेयभावं सत् विकल्पविकलः शाम्भवोपायसमाविष्टः साधकादिरकल्पितत्वादेव तत्तदुपाधि-संकोचाभावादुदारा येयं संवित् सैव स्वच्छतातिशयाद्दर्पणस्तत्र प्रतिबिम्बितं पश्यन् तन्मात्ररूपतया साक्षात्कुर्वन् स्वयमनन्यापेक्षमेव भैरवी-भवति, अविकल्पितोदार-संविदात्मना परिस्फुरतीत्यर्थः।।277।।

ननु परतत्त्वद्वारेण पूर्णस्वरूपावेशो यद्युच्यते तदास्तां धराद्यंशांशिकामुखेन पुनः कथमसौ स्यात्? इत्याशङ्क्याह–

यथा रक्तं पुरः पश्यन्निर्विकल्पकसंविदा।
तत्तद्द्वारनिरंशैकघटसंवित्तिसुस्थितः ।।278।।

Not only various elements though the *Para tattva Bhairava* of the form of *Para Pramātā* also.

'(Seeker must have thought that he) is liberated by the *Svātantrya* and due to *Svātantrya* he is indifferent (with *Parmeśvara*). He must behave in the world as *saṅkalpas* like *Īśa* etc. (other elements) have evolved from him.'

As per this saying, seeker who has earned *nirvikalpa Śāmbhavopāya* by contemplating upon relations of *upāya-upeya* within (as told above). His deceit perceptions, contract and his *Saṁvitti* becomes noble or spotless so that she can reflect seeker also within her. Thus he becomes the independent *Bhairava*. He quivers like noble *Saṁvida*.277

May the absolute form be attained by *Para tattva* but how the same can be earned by earth etc.? He clears this doubt as:

Yathā raktaṁ puraḥ paśyannirvikalpakasaṁvidā/
Tattadvāraniraṅśakaikaghaṭasaṁvittisusthitaḥ //278//

तद्वद्धरादिकैकैकसंघातसमुदायतः ।
परामृशन्स्वमात्मानं पूर्ण एवावभासते ।।279 ।।

इह खलु सर्व एव द्रष्टा यथा निर्विकल्पकेन ज्ञानेन रक्तं लोहितं गुणं तदुपलक्षितं पृथुबुध्नोदकराकारादिसन्निवेशाद्यपि पुरः पुरतः प्रथममेव वा साक्षात्कुर्वस्ते ते स्वेच्छादिनावभासमाना रक्ततादयोंऽशा द्वारमुपायो यस्यास्तथाविधा येयं निरंशस्य अनेकसामान्याभाससंमेलनात्मक स्वलक्षणरूपस्य अखण्डस्य, अत अवांशापेक्षयैकस्य प्रधानस्य सम्यगन्यूनातिरिक्तत्वेन वित्तिरवबोधस्तया सुष्ठु 'ज्ञातोऽयं मया घटः' इत्यादिसन्तोषाधानात् नैराकाङ्क्षयेण स्थितः स्वात्मात्रविश्रान्तो भवेत्, तथैव धरादि पृथ्वीजलादि यदेकमेकं तत्त्वं, तथा धरादिर्यो भूताद्यात्मा संघातः तथा धरादिर्यः पञ्चाशदात्मा समुदायस्तदवलम्बनेन स्वामात्मानं निर्विकल्पकवृत्त्या परामृशन् पूर्ण एवावभासते स्वात्मसंवित्तिमात्ररूपतया प्रस्फुरतीत्यर्थः ।।278-279 ।।

ननु धरादितत्त्वसमुदायात्मकं विश्वं नामेदं भिन्नमेवावभासते तत्कथमेवं परामर्शेनैव स्वात्मसंविन्मात्ररूपता? इत्याशङ्क्याह-

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Tadvaddharādikaikaikasaṁghātasamudāyataḥ /
Pārmṛśansvamātmānaṁ pūrṇa evāvabhāsate//279//

The way rim etc. are perceived while earning the *nirvikalpa jñāna* of complete red (pot) placed in front; the one perceives the self as complete while perceiving that each (element) like earth etc. deliberate (within *Saṁvida* of one's *sva*).278-279

A pot is placed in front, it has bottom, rim neck etc. though it is perceived completely due to *nirvikalpa jñāna* of pot. Once, viewer acknowledges that he has perceived the pot he settles in his *sva* without any related desire further. Same way earth and water also are perceived. Viewer perceives the five elements together (while viewing the body) along with each element separately. Thus unanimous perception of various individual perceptions is possible. Due to earning of *nirvikalpa* perception this way, seeker earns the *Bhairava*-hood and reflects like *Śiva* all around.278-279

This world splendours as the community of elements like earth etc. then how the noble state of *Saṁvida* of *sva* can be accomplished this way? He clears this doubt as:

मत्त एवोदितमिदं मय्येव प्रतिबिम्बितम्।
मदभिन्नमिदं चेति त्रिधोपायः स शाम्भवः।।280।।

मत्त इति

'सर्वैत्रात्र ह्यहंशब्दो बोधमात्रैकवासकः।' (तं० 1।132)

इत्याद्युक्त्या परस्माद्बोधात् न पुनरविद्यादेरिदं प्रमातृप्रमेयात्म विश्वमुदितम्, एवंभूतमपि तन्मयि बोधे प्रतिबिम्बितमनतिरिक्तत्वेऽपि अतिरिक्तायमानत्वेन न पुनर्विच्छिन्नतयैवावस्थितमेवमपि संह्रियमाणमिदं ममैवाभिन्नं बोधात्मनैव पारमार्थिकेन रूपेण सत् न पुनरवयवविभागक्रमेण द्व्यणुकत्वाद्यापत्त्या पारमाणवेन रूपेण,- इति युक्तमेव परामर्शमात्राद्विश्वस्य संविन्मात्ररूपत्वमित्येवं परामर्श एव चास्य शांभवस्योपायस्य स्वरूपमित्युक्तम् 'इति त्रिधोपायः स शाम्भवः' इति।।280।।

एवमहंपरामर्शस्य च सृष्ट्यादयो निबन्धनमिति तदासूत्रणमपि अनेन कृतमित्याह-

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Matta evoditamidaṁ mayyeva pratibimbitam/
Madabhinnamidaṁ ceti tridhopāyaḥ sa Śāmbhavaḥ//280//

This entire display dawned from me, reflects in me and is indifferent from me these three *upāyas* are called as *Śāmbhavopāya*.280

Me is:

'*Ahaṁ* splendours *Bodha* only all around.' (T.A. 1-132)

As per this saying 'me' means *Para Bodha*. *Pramātā* and *Prameya* evolved due to *Avidyā* etc. are slayed by this. This is reflected in purity of my *Bodha*. It looks different however it is indifferent. It is not other than me i.e. all this, splendours by the virtue of supreme true *Bodha*. This entire world becomes merely *Saṁvida* when deliberated at the level of supreme truth. Hence it is proved that these three deliberations only are *Śāmbhavopāya*.280

All the spreads like world etc. be them visible or not, are dependent on deliberation of *Ahaṁ*. Evolution of world also is bound to it. He says the same:

सृष्टेः स्थितेः संहृतेश्च तदेतत्सूत्रणं कृतम्।
यत्र स्थितं यतश्चेति तदाह स्पन्दशासमे।।281।।

न चैतदस्माभिरवोक्तं यावद्गुरुभिरपीत्याह यत्रेत्यादि। तदुक्तं तत्र

'यत्र स्थितमिदं विश्वं कार्यं यस्माच्च निर्गतम्।
तस्यानावृतरूपत्वान्नं निरोधोऽस्ति कुत्रचित्।।'

(स्प० 1 का० 2)

यतो निर्गतमिति सृष्टिरुक्ता, यत्र स्थितमित्यनतिरिक्तत्वेन चातिरिक्तायमानत्वेन,-इति स्थितिसंहारौ।।281।।

ननु किमिदं नाम संविदः सृष्ट्यादिकारित्वमुक्तं

'यानुभुतिरजामेयानन्तात्मानन्दविग्रहा'।

इत्यादिलक्षणान्तरं किंचिद्ब्रह्मवादिवदभिधानीयं येनास्या वाद्यन्तरसिद्धमसाधारणं रूपमभिहितं स्यात्? इत्याशङ्क्याह-

Sṛṣṭeḥ sthiteḥ saṁhṛteśca taḍetatsūtraṇaṁ kṛtam/
Yatra sthitaṁ yatśceti tadāḥ spandaśāsane//281//

This way the evolution, operation and destruction is narrated here. Its position and its source (from which it is evolved) is mentioned in *Spanda* (*Kārikās*).

This is not merely our thought though *Gurus* have said this. As said there:

'The one within whom this causal world is established and evolved from is all and without any obstruction.' (S.K. 1-2)

Evolved from tells about the evolution and established means though indifferent however looks different and operation and destruction stages are mentioned by this.281

Question is that why *Saṁvida* is called as doer of creation etc.?

'The one who is experienced as immortal, immeasurable, limitless and form of (eternal) bliss.'

She must be perceived in above said forms as *Brahmavādis*

एतावतैव ह्यैश्वर्यं संविदः ख्यापितं परम्।
विश्वात्मकत्वं चेत्यन्यल्लक्षणं किं नु कथ्यताम्।।282।।

एतावता सृष्ट्यादिकारित्वेनैव हि संविद ऐश्वर्यं विश्वात्मकत्वं च परं वाद्यन्तरवैलक्षण्येन अत्यर्थं ख्यापितमुक्तं भवेदित्यर्थः। एतदेव ह्यस्या मुख्यमसाधरणं लक्षणं यत्स्वातन्त्र्याद्विश्वात्मकत्वेन परिस्फुरतीति, अत एव किंनु नाम लक्षणान्तरमस्याः कथ्यतां, तेन कथितेन न किंचिदुक्तं भवेदिति भावः। तथात्वे हि प्रत्युत अविद्यादेरतिरेकानतिरेकविकल्पोपहतत्वाद्विश्ववैचित्र्ये कारणमेव न सिद्ध्येत्, तेनास्याः सृष्ट्यादिकारित्वमेव मुख्यं लक्षणमिति यथोक्तमेव युक्तम्।।282।।

अत एव स्वात्मनि सृष्ट्यादिकारित्वमेव परामृशन् परसंविदेकात्म्यमेति,–इत्याह–

स्वात्मन्येव चिदाकाशे विश्वमस्त्यवभासयन्।
स्त्रष्टा विश्वात्मक इति प्रथया भैरवात्मता।।283।।

(knower of *Brahma*; *Adavitavādi*) do, so that excellence of her told by other epistemologists may be proved. He clears this doubt and says:

Etāvataiva hyaiśvarya saṁvidaḥ khyāpitaṁ param/
Viśvātmakatvaṁ cetyanyallakṣaṇaṁ ki nu kathyatām//282//

Supreme sovereignty of *Saṁvida* was declared by (her) *Viśvarūpa* only. Then why other characteristics must be told?282

Merely by telling that she is doer of creation etc. might of *Saṁvida* (is established) and while saying that *Saṁvida* is *Viśvamaya* her distinguished characteristics with respect to other believes is proved. This only is her distinguished characteristic, then which another characteristic of her must be told and why? It means nothing (new) would be told by them, as this would not establish *Avidyā* as the prime reason of multiple colours of world. Hence this *Saṁvida* only is prime cause behind the creation of this world.282

Thus unity with *Para Saṁvida* is attained by perceiving the evolution of creation etc. within also. He says the same:

Svātmanyeva cidākāśe viśvamasyavabhāsayan/
Srṣṭā viśvātmaka iti prathayā Bhairavātmatā//283//

षडध्वजातं निखिलं मय्येव प्रतिबिम्बितम्।
स्थितिकर्ताहमस्मीति स्फुटेयं विश्वरूपता।।284।।

सदोदितमहाबोधज्वालाजटिलतात्मनि ।
विश्वं द्रवति मय्येतदिति पश्यन्प्रशाम्यति।।285।।

नन्वेवमवि विश्वस्य सृज्यमानत्वादिरूपतया संस्कारेणावस्थानात्कथमस्य प्रशान्ततोदियात्? इत्याशङ्क्याह–

अनन्तचित्रसद्गर्भसंसारस्वप्नसद्मनः ।
प्लोषकः शिव एवाहमित्युल्लासी हुताशनः।।286।।

देशाध्ववक्ष्यमाणनीत्यानिःसंख्याकत्वादनन्ता नानासंनिवेशात्मकत्वाच्च चित्राः, अत एव सन्तः शोभना गर्भा भुवनानि यस्यैवंविधो यः संसारस्तत्तत्तत्त्वात्मा विश्वस्फारः स

Ṣaḍadhvajātaṁ nikhilaṁ mayyeva pratibimbitaṁ/
Sthitikartāhamasmīti sphuṭeyaṁ viśvarūpatā//284//

Sadoditamahābodhajvālājaṭilātmani /
Visvaṁ dravati mayyetaditi paśyanpraśāmyati//285//

It is me who splendours as world in *Cidākāśa* of *sva* (while perceiving this and considering *sva*) as doer of creation and of the form of world, (such deliberation) only is *Bhairava*-hood. All the beings of six *adhvās* are me only. I am operator – this only is being *Viśvarūpa*. This world melts within my flame of ever dawned *Mahābodha*, (while) seeing this tranquillity (is attained).283-285

This world is creatable, it is established due to *saṁskāras* (attributes held by it) like various elements and the assemblage of various forms, then how does dawn of tranquillity happen in it? He clears this doubt as:

Anantacitrasadgarbhasaṁsārasvapnasadmanaḥ /
Ploṣakaḥ Śiva evāhamityullāsī hutāśanaḥ//286//

I am that *Śiva* who sets ablaze the world which is dream house having infinite shades in its womb.The (*Cid*) fire with such brilliance (splendours).286

As per the said rules of *Deśādhvā* it is uncountable hence

एवासारत्वात् स्वप्नसद्म, जागरासद्मनो हि प्लोषेऽवशेषसंभावनापि स्यादिति भावः। तस्य प्लोषकः स्रष्टास्मीत्यादिपरामर्शबलोपनीतः, अत एव सतताभ्यासादुल्लसनशीलोऽनवच्छिन्न संविदात्मकः शिव एवाहमिति परामर्श एव हुताशनो विश्वसंस्कारस्यापि स्वात्मसंविस्सात्कारक इत्यर्थः यथा ह्यवनावुदयति अनेकावरकप्रायेऽपि सद्मनि किंचिदवशिष्यते तथैव शिवात्मतायामप्युल्लसितायां विश्वस्येति।।286।।

ननु सृष्ट्यादिकारित्वेन स्वात्मनि यः संवित्सात्कारः स सृष्ट्याद्यवच्छिन्नः-इति कथं तन्मुखेनानवच्छिन्ननसंविदैकात्म्यं स्यात्? इत्याशङ्क्याह-

जगत्सर्वं मत्तः प्रभवति विभेदेन बहुधा
तथाप्येतद्रूढं मयि विगलिते त्वत्र न परः।
तदित्थं यः सृष्टिस्थितिविलयमेकीकृतिवशा-
दनंशं पश्येत्स स्फुरति हि तुरीयं पदमितः।।287।।

infinite and due to various assemblies it is variegated which create various beauties in it, such world spread across having various elements are not real hence is called as dream house. When awaken (state) house is burned some remains are left. With consistent practice when the thought that I am doer settles in mind he perceives,"I am *Śiva* of the form of *Saṁvida*". Such deliberation only is (*Cid*) fire which purifies the attributes of world while uniting them in *Saṁvit* of *sva*. The way fire burns everything in house when set ablaze, *Śiva*-hood doesn't leave the world.286

Question is: When the thought quivers that creation has evolved from *Saṁvida* of *sva*, then it is limited by evolution etc. then how flawless union with *Saṁvida* would be earned? He clears this doubt as:

Jagatsarvaṁ mattaḥ prabhavati vibhedena bahudhā
tathāpyetadrūḍhaṁ mai vigalite tvatra na paraḥ/
Tadithaṁ yaḥ sṛṣṭisthitivilayamekīkṛtivaśādaṁśaṁ
paśyetsa sphurati hi tūriyaṁ padamitaḥ//287//

This world with various diversities evolved from me, settles in me and melts with in me. Thus seeing creation, operation and destruction is indifferent from that (*Bodha*) (seeker) quivers at this *Tūriya* stage.287

बहुप्रकारं निखिलमिदं जगत्परस्मादेव बोधाद्विच्छिन्नतयोदेति, तथोदितमपि तत्रैव बोधे विश्रान्तम्, एवमपि संहृते तस्मिञ्जगति न परः कश्चिदवशिष्यते अपितु बोध एवेति। इत्थमुक्तेन प्रकारेण बोधस्यैव सर्वदशास्वनुस्यूतत्वाद्यः सृष्ट्यादि बोधैकात्म्यलक्षणादेकीकाराद्धेतोरनंशं पश्येत्सृष्ट्यादिविभागविगलनेन अखण्डबोधैकरूपतया साक्षात्कुर्यात् स शाम्भवोपायसमाविष्ट एव हि तुरीयं पदं प्राप्तः सन् स्फुरति, अनाख्यपरसंविद्रूपत्वेनावभासत इत्यर्थः। स इत्येकवचनेन बहूनामत्र नाधिकार,–इति सूचितम्।।287।।

एत एवाह–

तदस्मिन्परमोपाये शाम्भवाद्वैतशालिनि।
केऽप्येव यान्ति विश्वासं परमेशेन भाविताः।।288।।

भाविता इति तीव्रतीव्रशक्तिपातत्वेन भगवतात्राधिकृतत्वेनाधिवासिता इत्यर्थः। अत एव केऽप्येवेत्युक्तं, न हि एवंविधशक्तिपातपात्रत्वं सर्वेषामेव भवेदिति भावः। यदाहुः

This whole diverse world evolves indifferently from *Bodha*, after evolving from *Bodha* it merges within *Bodha*. Then nothing is left except the *Bodha*. It is ascertained from it that creation, operation and destruction is woven in *Bodha* only. *Bodha* only shines as them. Being quivered while being united with it, indifferent complete *Bodha* only is seen everywhere. The seeker who ascertains this, attains the *Śāmbhava samāveśa* and always quivers at this *Turīya* stage i.e. splendours as *Para Saṁvida* beyond descriptions. Use of singular form of *sphurati* or quivering is for the sake of showing that so many don't have right to enter in it. 287

Hence he says:

Tadasminparamopāye śāmbhavādvaitaśālinī/
Ke'pyeva yānti viśvāsaṁ parmeśena bhāvitā//288//

Thus there are only a few who believe on this supreme solution of *Śāmbhava Advaita*, by the grace of *Parmeśvara*.288

There are a few extreme fortunate seekers who earn this *Śāmbhava Advaita* the supreme solution by the (grace of *Guru*) virtue of *Tīvra-tīvra Śaktipāta*. Hence only a few (earn this). It

'पूजकाः शतशः सन्ति भक्ताः सन्ति सहस्रशः।
प्रसादपात्रमाश्वस्ताः प्रभोर्द्वित्रा न पञ्चषाः।।'

इति। परमत्वे चास्य शाम्भवाद्वैतशालित्वं हेतुः, अन्ये ह्याणवादयो भेदरूपत्वादपरमा एव, इत्याशयः। अत एवात्र स्नानादि भिन्ननुपायजातं न किंचिदुपयुक्तम्।।288।।

तदाह–

स्नानं व्रतं देहशुद्धिर्धारणा मन्त्रयोजना।
अध्वक्लृप्तिर्यागविधिर्होमजप्यसमाधयः ।।289।।
इत्यादिकल्पना कापि नात्र भेदेन युज्यते।

ननु नह्यत्र भिन्नमुपायजातं नोपयुक्तं तदेतदुपायाविष्टः कथं नामाचार्यः परानुग्रहं कुर्यात्? इत्याशङ्क्याह–

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means eligibility to earn such *Śaktipāta* is not owned by all. As said:

'Hundreds are worshiper; thousands are devotees though those eligible for grace are two or three not even five or six.'

The cause behind being *Para* (*Śiva*) is *Śāmbhava Advaita* and not others like *Āṇavopāya*. Hence solutions like bathing etc. are not useful here.288

That he says:

Snānaṁ vrataṁ dehaśuddhidhāriṇā mantrayojanā/
Adhvaklṛptiryāgavidhirhomajapyasamādhayaḥ //289//
Ityādikalpanā kāpi nātra bhedna yujyate/

Thoughts of bathing, fasts, purification of body, *dhāraṇā*, *Mantra* application, contemplation of *adhvā*, *yajña* rituals, *homa* and *japa* etc. are not thought upon with discriminative mind-set (in this stage).289

Question is that if *Āṇavopāya* etc. are not applicable then how*Ācārya* (like *Mahāmaheśvara Ācārya Abhinavagupta Ji*) who are established in this stage would bestow grace on others? He clears this doubt as:

परानुग्रहकारित्वमत्रस्थस्य स्फुटं स्थितम्।।290।।
यदि तादृगनुग्राह्यो देशिकस्योपसर्पति।

तादृगिति शाम्भवोपायभाजनं तस्य हि तद्दर्शनसंभाषणमात्रादिनैव

'.......................दीपाद्दीपमिवोद्यतम्।'

इत्याशयेन स्वात्मनि कृतकृत्यत्वं जायते इति किं नाम भिन्नेनोपायजातेन प्रयोजनमिति भाव:।।289-290।।

नन्वनेवंविधश्चेत् कश्चित्तदाराधनाय प्रवृत्त: स्यात्तत्रानेन किं प्रतिपत्तव्यम्? इत्याशङ्क्याह-

अथासौ तादृशो न स्याद्भावभक्त्या च भावित:।।291।।
तं चाराधयते भाविताद‍ृशानुग्रहेरित:।
तदा विचित्रं दीक्षादिविधिं शिक्षेत कोविद:।।292।।

Parānugrahakāritvamatrasthsaya sphuṭaṁ sthitam//
Yadi tādṛganugrahyo daiśikasyopasarpat/

Attribute of bestowing grace on others is distinctly available in (*Ācāryas*) settled in this state. Eligible himself reaches to *Guru*.290

When (seeker) eligible for *Śāmbhavopāya* sees or talks with such.

'.... lamp kindles another lamp.'

With this intention, grace is bestowed on its own and hence there is no need of any other solution.290

If someone is not like that though is dedicated towards worship, then what he (*Guru*) shall do? He clears this doubt as:

Athāsau tādṛśo na syādbhavabhaktyā ca bhāvitaḥ//291//
Taṁ cārādhayate bhāvitādṛśānugraheritaḥ/
Tadā vicitraṁ dīkṣādividhiṁ śikṣeta kovidaḥ//292//

If such (seeker) is not like that though is devoted in the feet of (Lord) *Śiva* and worships (Lord)*Śiva* while being encouraged to earn that in future, wise (*Guru*) shall confer *dīkṣā* by variegated *dīkṣā* rituals.292

तादृश इति शाम्भवोपायभाजनं, न स्यादिति तीव्रतीव्रशक्तिपाताभावात्। अथ च

'तत्रैतत्प्रथमं चिह्नं रुद्रे भक्तिः सुनिश्चला।' (मा०वि० 2।14)

इत्यादिनीत्या शक्तिपातावेदकेन भवभक्त्याख्येन प्रथमेन चिह्नेनाधिष्ठितः, शक्तिपास्य चात्र भवभक्त्याख्यस्यैकस्य तच्चिह्नस्य निर्देशाच्चिह्नान्तराणां चानिर्देशान्मन्दमन्दादिरूपत्वं सूचितम्। एवं मन्दमन्दादिशक्तिपातवत्त्वेऽपि स न समुचितमाणवाद्युपायमात्राभिज्ञं गुरुमाराधयितुं प्रवृत्तोऽपि तु शाम्भवोपायविष्टमित्युक्तं 'तं चाराधयते' इति। यतः स भावितादृशनुग्रहेरितः, न ह्याणवोपायमात्राभिज्ञाद्गुरोर्भाविनमपि शाम्भवोपायसमुचितमनुग्रहं लभते इति भावः, तेन

'न चावज्ञा क्रियाकाले संसारोद्धरणं प्रति'।

इत्याद्युक्तेः शिष्यस्य चोक्तयुक्त्या गत्ययन्तराभावादवश्यमेव अस्य तदुद्दिधीर्षया भिन्नमुपायजातमुपयुक्तमित्याह तदा विचित्रमित्यादि। अत एव पूर्वं

'सोऽपि स्वातन्त्र्यधाम्ना चेदप्यनिर्मलसंविदाम्।
अनुग्रहं चिकीर्षुस्तद्भाविनं विधिमाश्रयेत्।।

(तं०2/44)

If such (pupil) is not eligible for *Śāmbhavopāya* because pupil has not earnt *Tīvra-tīvra Śaktipāta* and:

'First symptom within such (pupil) is that (pupil) has unshaken devotion in (the feet of) *Rudra*. (M.V.T. 2-14)

As per this saying devotion for Lord *Śiva* is first symptom of *Śaktipāta*. Here it is clear from the devotion that it is *Manda-manda Śaktipāta*, with this *Śaktipāta* seeker doesn't involve in service and devotion of *Gurus* who are knower of *Āṇava upāya*, pupil devotes her/his *sva* (in the feet of *Guru*) who resorts in *Śāmbhavopāya*. This is so because seeker wishing to earn *Śāmbhavopāya* can't earn that from *Guru* of *Āṇavopāya*. From this:

'Hence pupil wishing to earn liberation from world must not disobey during ritualistic period.'

As per this saying, *Guru* must do some other arrangement for the liberation of pupil. Hence Preceptor *Guru* must confer

इत्याद्युक्तम्। विचित्रमिति अनुग्राह्यभेदात्। तदुक्तं प्राक्

'अनुग्राह्यानुसारेण विचित्रः स च वक्ष्यते।' (तं०2/45) इति।।291-292

नन्वेवंविधस्यानुग्राह्यस्य शाम्भवोपायसमावेशभाजो गुरोः सकाशादाणवोपायप्रक्रियया चेदनुग्रहो वृत्तस्तर्हि 'शाणसूत्रवानाभ्यासे त्रसरतन्तुवानवैचित्र्यलाभः' इत्यादिन्यायेन हेतुफलभवस्य नैयत्याद्भाव्यपि शांभवोपायसमुचितोऽनुग्रहः कथं नामस्य स्यात्? इत्याशङ्क्याह-

भाविन्योऽपि ह्युपासास्ता अत्रैवायान्ति निष्ठितिम्।
एतन्मयत्वं परमं प्राप्यं निर्वर्ण्यते शिवम्।।293।।

भाविन्या आणवादौ वक्ष्यमाणाः, तासां हि द्वारद्वारिभावेनैतदतिरिक्तस्य मृग्यस्याभावात् शाम्भवोपाय एव प्ररोह इत्युक्तम् 'अत्रैवायान्ति निष्ठितिम्' इति। अत एवैतन्मयत्वमेव नामासां श्रेयोरूपं परमपेयं सर्वत्रैवोद्घोष्यते, न हि एतद्विश्रान्तिमन्तरेण किंचिदपि भवेदिति भावः। अत एवोपायनानात्वेऽपि नोपेय नानात्वं यदभिप्रायेणैव

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dīkṣā as per variegated *dīkṣā* rituals. This is already told by him in 2nd *Āhnika's śloka* 44 and 45.291-292

If a *Guru*, accomplished of *Śāmbhavopāya samāveśa* bestows the grace using solutions of *Āṇavopāya*, how the pupil would earn *Śāmbhavopāya*? As weaver of sack-cloth thread can't weave threads of *trasara* (*ṭasara* a fine fabric)? He clears this doubt as:

Bhāvinyo'pi hyupāsāstā atraivāyānti niṣṭhitam/
Etanmayatvatvaṁ paramaṁ prāpyaṁ nirvarṇyate śivaṁ//293//

Those upcoming worships also settle in it (*Śāmbhavopāya*). Attainment of that supreme only is called as (as earning of) *Śiva*.293

Āṇavopāya would be discussed latter, it has no sense other than 'door and host' rule, hence they are solutions of *Śāmbhavopāya* only hence the *Śāmbhavopāya* is ultimate goal and all the solutions repose in *Śāmbhavopāya*. *Śāmbhava samāveśa* only is ultimate goal of life, this is said by all and without reposing into this everything is useless. Hence even if the solutions are many goal is one. With the same sense only:

'द्वावप्येतौ समावेशौ निर्विकल्पार्णवं प्रति।
प्रयात एव तदूढिं विना नैव हि किंचन।।
संवित्तिफलभिच्चात्र न प्रकल्प्येत्यतोऽब्रवीत्।'

(तं० 1।227)

इत्यादि प्रागुक्तम्।।293।।

एतदेव श्लोकस्य प्रथमार्धेनोपसंहरति-

इति कथितमिदं सुविस्तरं परमं शाम्भवमात्मवेदनम्।।

शैवावेशवशोल्लसदसमरसास्वादसामरस्यमयः।
कश्चिज्जयरथनामा तृतीयमिदमाह्निकं व्यवृणोत्।।

इति श्रीमन्महामाहेवराचार्यवर्यश्रीमदभिनवगुप्तविरचिते तन्त्रालोके
श्रीजयरथविरचितविवेकाभिख्यव्याख्योपेते शांभवोपायप्रकाशनं नाम
तृतीयमाह्निकं समाप्तम्।। 3।।

'Both these *samāveśās* merge in the *nirvikalpa* ocean as there is nothing if it is not earned. Hence it is said that (one) should not think of the difference in merits of *Saṁvida*.' (T.A. 1.227)

Etc. is said earlier.293

He explains this motive in first line of *śloka* (second line starts second *Āhnika*):

Iti kathitamidaṁ suvistaraṁ paramaṁ śāmbhavamātmavedanam//

Thus said the supreme *Śāmbhava jñāna* which reveals *sva*, well in details.

Jayaratha who is unified with brilliance of *Śaiva* (*samā*) *veśa* while tasting various saps of it, explains this third *Āhnika*.

Here ends *Sarveśvarī* English commentary on *Śāmbhavopāya*
Prakāśana Āhnika named third *āhnika* of *Jayaratha's Viveka*
Saṁskṛta commentary of *Śrī Tantrāloka* ascribed to
Mahāmaheśvara Ācārya Abhinavagupta

Glossary

अ *A*

1. The seminal platform of all other letters of *mātṛkā*. (P.T.-8).
2. The *Anuttara tattva*.

The *Śiva* along with inherent *Śakti*. (T.A. 3-67)

आ ***Ā*:** The representation of *Ānanda Śaktis* of *Anuttara Paramaśiva*. The one from which this world is created (T.A. 3-68)

अजपा जप ***Ajapā japa*:** When breath is took it produces the sound, *'Sa'* is experienced and while exhaling *'ha'* is experienced. This repetition of breath only is *Ajapā Japa*. This is spontaneous by nature and doesn't need any external effort. This is also known as *Haṁsa mantra*. Seeker shall practice so as he experiences *'Soham'* sound which means 'I am that'. (T.A.V. *Ś*-3.147)

अनच्क ***Ancka*:** Not clear. Not perceivable by empirical mind. (T.A. *Ś*-3.169)

अनच्क कला ***Anacka kalā*:** *Parmeśvarī Kaulikī Śakti* or *Visarga Śakti* keeps entire world within her hence she is called the *Kuṇḍalinī Śakti*. As it is not perceived by empirical brain that she keeps this entire world within her, she is also called *Anacka Kalā*. (T.A.V. *Ś*-3.220)

अनुत्तर ***Anuttara*:**

1. The one beyond which is nothing. The unserpassable the one element whose witness doesn't exist that eternal self-enlightened *tattva*. (P.T.V.)

2. The *tattva* (state or element literally) which is beyond *Para*, the place of creation and destruction of world. Though it creates the world, it is uncovered by it; it always splendours, it is pure, uninterrupted *Cittattva*. (P.T.V.).

[ŚrīParātrīśikā is the best scripture on this tattva available, this has been made glossy by the 'vivaraṇa' commentary of Mahāmaheśvara Abhinavaguptapādācārya.]

अध्वा ***Adhvā:***

1. The way of practicing *bhāva* (being or state), while following extrinsic Prameya (nīla sukha)
2. It is the extrinsic *Yoga* way to attain the *Śiva-hood* and attain the partake of *Bhuvneśa* etc. (T. A.6.30).
3. It is the way by which vivid forms and actions of *Saṁvida* who is beyond the form and sequence is experienced; while experiencing sequence of its space and time. (T.A. 6.29)

अदिव्य ***Adivya:***Tantra preached by worldly *Gurus* to the pupil are called as *Adivya*. It is also called as *itaretara*. (T.A.V. *ś*-1.273 to 274)

अद्वय ***Advaya:*** Complete indiscrimination. It is also called as *Parādvaya, Parmādvaya* and *Pratykṣādvaya* etc.

अद्वयवाद: ***Advayavāda***: The monistic splendour of *Parama Śiva* only as this world. Only one *Śiva* splendours as *grāhya-grāhaka*. This is none other than cult following *advaya*.

अद्वैत ***Advaita:*** The monistic line of *darśana* which believes that there is no difference between empirical soul and all mighty God-the *Brahma*.

अहन्ता ***Ahantā:***1. Natural deliberation of self; not manufactured. (P.H.)

2. The collection of thoughts which make one recollect that I am this. (I.P.V.)

अजड ***Ajaḍa:***Throbbing. The one who has earned the God consciousness.

ऐतरेय उपनिषत् *Aitareya Upaniṣat:* The fourth, fifth and sixth chapters of second *Araṇyaka* of *Aitareya Brāhamaṇa* are collectively called as *Aitareya Upaniṣat*. This *Upaniṣat* primarily talks about the *Brahma Vidyā*, who may here be referred to as *Śrī Parābhaṭṭārikā* or *Śrī Kālasaṁkarṣiṇī*.

आकाश *Ākāśa:*

1. One of five *mahābhūtas* (supreme elements) which has qualities of *śabda* or sound. It gives the space in which *śabda* echoes or originates and hence it is called as *ākāśa*. (T.A.-9-283-84)
2. One of the six forms in which Lord *Śiva* splenodurs. (T.A. 1-63)

आकाश बीज *Ākāśa bīja*: *Saṁskṛta* letter 'ह' is called as seminal form of *ākāśa*.

अकल *Akala:* Complete pure *pramātā*. The one devoid of relation with illusions born of *Kalā tattva*. The one which is beyond all specific knowledge and unaffected from *pralaya*. Being complete *advaya* it is called as *Śiva* also by *Siva śāstras* at various places. (M.V.T. 2-3 and 7)

अकुल *Akula:*

1. *Śiva*.
2. Creator of elements right from *Sadāśiva* up to earth and beyond *Kula*; *Śiva*.
3. The first creator of the display of world comprising of elements from *Sadāśiva* up to earth, by his own power; *Śiva*. (T.A. 3-67)
4. Supreme element beyond this world. (T.A. 3-143)

आनन्द *Ānanda:*1.It is deliberation of the union of *Paramaśiva* and *Parāśakti*. This is 'आ'. The *Śiva* in the *yāmala* called *Ānanda* and *Śakti*.

2. The natural joy due to deliberation of self-completion. (M.M.P.)

आणव मल *Āṇava mala:* 1. An impurity due to which the subject considers self to be less powerful.

2. Considering world to be transient (On the contrary one should consider the world as eternally revealed within.)
3. Passion acquired in consciousness due to empirical experience. (S.S. 1-2)

अणु ***Aṇu:Paśu*** or empirical *pramātā*, came in to being due to contraction brought by *māyā*. This is also referred to as *Jīva, Pudgala, Māyīya pramātā, Pāśa* and empirical soul (in this scripture).

अनुग्रह ***Anugraha:***The grace of God which is basic reason behind liberation of *jīva*.

अर्घ्य ***Arghya:*** Offer of libation of water or some liquid to Deity as a process of propitiation.

आवाहन ***Āvāhana:*** Invitation to Deity during worship.

अविद्या ***Avidyā:***

1. The basic lack of knowledge in humans.
2. *Tama* generated knowledge in humans, related to self and world.
3. The lack of *Vidyā* is known as *avidyā*.

अवान्तर ***Avāntara:***1.Second relation (also mentioned as tie-up) of *Guru*-pupil lineage for the sake of incarnation of *Siddhayogeśvarīśāstra*. This relation is between omnipotent *Sadāśiva* and *Anantabhaṭṭāraka* where *Sadāśiva* resolves the queries of *Anantabhaṭṭāraka*.

अपान ***Apāna:***

1. The air which flows from heart to muladhāra.
2. One of the five airs which exist when someone pushes stool and urine.

आसन ***Āsana:*** 1. Seat.

असत् ***Asat:*** Not real.

बौद्ध ज्ञान ***Bauddha jñāna***: The knowledge earned by studying the *śātras* of *Śiva śāsna* or this cult.

Bhedābheda: When object appears as two due to their realisation as being placed far or near; due to direct and indirect perception of senses or defect, though they are one. (I.P.V. 2.3.-10 to 11).

भेदाभेदोपाय ***Bhedābhedopāya***: 1. *Śāktopāya's* another name.(T.A. 1-230)

2. In this solution, when the seeker enters he comprises of various *vikalpas* which are illusion. When seeker earns pure *vikalpa*, he gets to know that it is *Śiva* only all around.

भुवन ***Bhuvana:*** One of the six forms of Lord *Śiva*. It is said that these forms must be worshipped as per the desire of seeker. One who wants to be the Lord of world must worship *Bhuvana* form of *Śiva* (T.A. 1-63 to 64)

Bīja* (seed)*:When the desire etc. are not quivered distinctly in *Saṁvida*, though the *jñeya* of the level of supreme truth (not related to blue and joy) vibrate within, then *Saṁvida* is called as seed. (T.A.V.-3.85)

बिन्दु ***Bindu:***

1. Twinkling like star, it is of the shape of *Kadmba* (Neolmarckia Cadmba) flower. It's of ten types. Here the *bindu* is discussed under *lakṣya bheda* (M.V.T. 12-11)
2. It is also called as *Jyoti*; one of the six forms of Lord *Śiva* (T.A. 1-63)
3. *Bindu* is form of *Śiva* which keeps everything within, power of *Śiva* of this form is called as *Visarga* represented as ':'
4. It is one of the *kalās* of ॐ called as *Īśvara tattva*. (M.P.V.)
5. Its seminal *Mantra* is हूं.
6. It is excellent plain for the merger of *dhāraṇā* of *Deśādhvā*.(T.A. 8-379)

बिम्ब ***Bimba:***Be it homogenously or heterogeneously, *Bimba* is not mixed with others or it is pure. It is independent, means it is established in its *sva*. It has its own existence. The one established in other can't be independent. While having these qualities, it splendours without any interruption. (T.A. 3-53)

बिम्ब प्रतिबिम्ब ***Bimba-Pratibimba:***1. The *Śakti* of *Śiva* only is *bimba*, there is no other *bimba*. She extrinsically reflects in the mid of *Śiva* the *Cit-prakāśa* as creation comprising elements from *Sadāśiva* up to earth. This is *bimba-pratibimba* principle of *Śaiva darśana* related to creation of universe. As per it, *Śakti* of *Śiva* only appear extrinsically as this world. This *pratibimba* is inherent with *Śiva's* extremely pure *Saṁvida* mirror. Here *Śiva* himself splendours as this world by the might of his own power.

बोध ***Bodha:***

1. Awakening, knowledge, perception etc.
2. Supreme graceful *Jñāna Śakti*.
3. Pure light of *Cit*. The light which splendours pure *Cit* the supreme consciousness.

ब्राह्मण ***Brāhamaṇa:***

1. One of the four castes of Hinduism.
2. Type of *Vaidika śāstra* which deals with rituals like *yajña* etc., and has an Araṇyaka and Upaniṣat.

चर्या क्रम ***Caryā krama:***

1. Copulation of *Siddha* and *Yoginī* but not for worldly pleasures, the sense-objects are used to attain the supreme bliss. (M.V.V. 1,89). Being of the form of *makāras* it is part of esoteric worship practice, it is not mentioned directly in scripture.
2. Representation of union of *Śiva* and *Śakti*. (V.B.-69) Seeker bestowed with *Tīvra-tīvra Śaktipāta* only shall practice this.

चिद् ***Cid (t):***1. Pure *Saṁvida* without the variations of space and time. (I.P.V.V.)

2. It is real consciousness of the form of *Paratattva* (A.P.)

चिदात्मा ***Cidātmā:***

1. The complete soul comprising of *Citi* called as pure consciousness or *Saṁvida*.

2. *Śiva*

चिद्व्योम ***Cidvyoma:***

1.*Cid* means, "Eternal or real" and *Vyoma* means, "Sky" hence *Cidvyoma* means, "Sky which is eternally true." It is the sky in which this entire world reflects.

2. It is also called as *Cidākāśa*.

3. *Cidvyoma* is *Daharākāśa* of *Upaniṣats*.

चिन्मय ***Cinmaya:***Full of *Cit*.

चिद विकास ***Cid Vikāsa:*** It is the growing *Cid*. When a seeker starts earning the supreme stage, his consciousness starts growing, *Citta* becomes *Citi*. This process of growth of *Citta* only is *Cidvikāsa*.

चिति ***Citi:*** 1. *Saṁvita's* profound reflection of nature of self. It is *Parāvāka*. It is Lordship of the supreme-independent *Paratattva*. (I.P.)

चित्त ***Citta*:** It is *Citi* only (and no one else) which has descended from the position of *Caitanya* and acquired the contraction. (P.H.-5)

Citta viśrānti Visarga: Movement and then settlement of *Citta* in the world of extreme discrimination or awaken state, is called as *Citta Viśrānti*. In this *Citi* contracts as per the saying of *Pratybhijñā Hṛdayam s*-5. This is *nara* of *Śiva, Śakti* and *Nara Trika*. (T.A. *Ś*-3.211)

Citta saṁbodha Visarga: It is the stage in which *Citta* moves towards liberation as the limited knowledge and discrimination like *Vācya-Vācaka* and *Grāhya-Grāhaka* starts squeezing. (T.A. *Ś*-3.212)

Citta Pralaya Visarga: There are seven processes in it which are mentioned in scripture. In this *Citta* again becomes *Citi* and *Citta* vanishes completely.(T.A. *Ś*-3.214)

चमत्कार ***Camatkāra:***1. The eating of the bliss of *Cid*, it is described in detail in I.P.V.V.

2. It is of various types viz. *Icchātmaka*(desirous) It is इ as per S.D., her *camatakāra* of the form desire only is expanded

everywhere; *kāmātmaka* one specific approved rising form of desirous *camatkāra*. (I.P.V.V.) and *Rāgātmaka camatākara* is *camatkāra* of *rāga* element. It is desirous *camatkāra* specifically unapproved to quiver with regard to state of self-resort.

चैतन्य ***Caitanya***: The omniscient and omnipotent *pramātā*. The one who is sovereign due to omniscience and omnipotence. (S.S. 1-1)

द्वादशान्त *Dvādaśānta:*

1. Place of origin and rest of *Prāṇa* and *Apāna*, the heart and external sky.
2. i. Heart is situated twelve *aṅgulas* below the throat pipe. This is prime seat of *prāṇa*.
   ii. Extrinsic space, twelve *aṅgulas* below nose-lid. It is the place of rest of *Prāṇa* and evolution of *Apāṇa*.
3. *Śrīmat Vijñāna Bhairava* talks about one third *Dvādaśānta*, situate there a fist above *Sahasrāra*. Though its existence is doubtful.

चैतन्य ***Caitanya:***1. *Caitanya* is of two types, 1. Limited *Caitanya*; the *Citta* of empirical soul which has limited knowledge and potential. 2. Absolute *Caitanya*; Omniscient and omnipotent *Śiva*. It is *Śiva* only who splendours in both forms. (A.P.S. 16 to 17).

2. Omniscient and omnipotent sovereign *Para Pramātā*.

चेत्य ***Cetya:*** 1. objects of consciousness.The one by effect of which universal consciousness contracts to become limited consciousness. (P.H.-5)

2. *Nīla* and *Sukha*.

दीक्षा ***Dīkṣā:*** The process of initiating the pupil in cult. Bestowal of *jñāna* and relinquishment of bonds. It is of various types. Only capable *Guru* fully accomplished, erudite and expert in *Yoga* of cult bestow this. Persons insentient and devoid of *Yoga* and accomplishment can't do so.

2. A ritual done by *Guru* being giver of merits and liberations and destroyer of the impurities and bonds.
3. It is mandatory for the seeker to earn *dīkṣā* before entering in *Śaiva* cult, even if he is expert of *Kula* or any other cult. Person devoid of *dīkṣā* can't even listen to or read the scriptures of this cult.

देशाध्वा ***Deśādhvā***: 1. Splendour of *Śiva's* root of movement in the form of diverse body. It has three components i. *kalā* ii *Tattva* and iii *Pura*.

2. Extrinsic *Yoga* practice path of seeker. This comprises of contemplation of diverse five *kalās*; thirty-six elements and one hundred eighteen *bhuvanas* (spatial platforms called as *lokas*) in seeker's own body by the virtue of practice; this way seeker becomes *Śiva* himself. While practicing this seeker earns liberation from contraction and attains omni-presence. Seeker burns merits of *karmas* and from *jīva* he becomes *Śiva*.

Its practice: Seeker practices and sees *kalā, tattva* and *bhuvana* with *Saṁvida* are unanimously present in his body. He contemplets this with each element of them one by one. As this thought matures, seeker attains *pratyabhijñā* of being *Bhairava* owning complete *Saṁvida*.

दैशिक ***Daiśika:*** The preacher of wise scriptures, the lecturer of meaning of wise scriptures and teacher of wise solutions; *Guru*.

धर्मा ***Dharma:***The righteous practices or set of rules.

धर्मी ***Dharmī:*** The one who follows the *dharma*.

ध्यान ***Dhyāna:***

1. Contemplation.
2. The viewing of light of *Cit* of self by self while seizing acts of *antaḥkaraṇa* is called as *dhyāna*. In general, the practice of *Śāmbhava yoga*.
3. Whatever *Śivayogī's* senses perceive he contemplates the creation and destruction of that. Thus here, being

thoughtful that *sva* is *Śiva* is called as *dhyāna* of *Āṇava* sequence.(P.S.-77)

4. Fifth chapter of *Śri Tantrāloka* talks about the practices to perform *dhyāna*.

5. It is strictly not the contemplation of hand and face of anyone.

दिव्य ***Divya:*** The third relation said to take place during incarnation of *śāstra*. When *Deva* only is asker and *Deva* only is teller, this relation is said to have taken place. In this relation *Nandikuāmar* asks the question and *Śrīkaṇṭha* clears the doubt. (T.A.V. 1-274)

दिव्यादिव्य ***Divyādivya:*** Fourth relation in which asker is mortal and teller is *Deva*. Here when mortal sages raise their doubts, it is cleared by *Deva Nandikumāra*. (T.A.V. 1-274)

Hakārādhārdha kalā: 1. It is *Amā kalā* of the form of अ.

2. The one who is situated as *prāṇa* and *apāna kalā* of the form of Sun and Moon. She only is *Parā jīva kalā*. (T.A.V.)

हठपाक ***Haṭhapāka:***The *Śāmbhavopāya* which is result of burning of all types deceits in fire of *sva*, on its own. The practice of *Bhairava samāveśa* in which everything (all discriminations) are burned in fire of *sva*.(T.A.-3, 260-261)

हृदय ***Hṛdaya:*** 1. *Vimarśa* of *Śiva*.

2. It is internal *dvādaśānta* also.

इ ***I:*** The third letter of *Mātṛkā* under *Śāmbhavopāya* representing *Icchā Śakti*.

इच्छा ***Icchā:***1. It is 'इ' the letter of *Mātṛkā* representing Icchā as per *Sāmbhavopāya* (T.S.).

2. Third letter of Mātṛkā, the representative of pure *Icchāśakti*. The *Parāśakti* of which profoundly reflects the union of *Śiva* and *Śakti*. She is *Aghorā Sakti* of *Paraśiva*. (T.A. 3,71-72)

इच्छाशक्ति ***Icchāśaktī:*** 1. The *Parā Śakti* of *Parameśvara* which is reflected as his desire to create. (M.V.T. 3)

इदन्ता ***Idantā:***1. Related to sense-objects like blue and joy. 2. Being *Prameya*.

इन्द्रिय ***Indriya:*** Sense organ. These are ten; five *jñānendriyas* (knowledge sense organs) and five *karmendriyas* (action sense organs).

ईषन ***Īṣana:*** 1. Represented by 'ई'.

इष्यमाण ***Iṣyamāṇa:*** Motivator

जाग्रत ***Jāgrata:***

1. The distinct *prameyas* observed during the life. The actions done by extrinsic senses being perceived by all *pramātās*; the business and the life related to that is called as *Jāgrata*.
2. The stage in which *Vedya-Vedaka* perceptions are observed by extrinsic senses. In this *prameya* are gross; *pramātā* is Sakala and *pramāṇa* are those which are perceived by extrinsic senses. (T.S.)

जप ***Japa:***

1. Repetition of *Mantras* verbally or mentally, in general.
2. It is four types (S.S. 3-27):
   - i. *Śākta japa*: Under *Śāktopāya* it is repeated contemplation of *Para tattva* called as *jñāna yoga japa*.
   - ii. *Niṣkala:* of the form of *praṇava*
   - iii. *Haṁsa japa: 'Haṁsa'* of the form of *nāda*.
   - iv. *Paudgala Japa: Sohaṁ* of the form of flow of *prāṇa* also known as *Marud*.

जीवनमुक्त ***Jīvanamukta:*** When a *Yogī* knows about his Sva and due to this his *karmas* decay, *Yogī* then dwells in this world while writing scriptures for well being of society and does worldly business while being untouched by that as said in first *Mantra* of *īśāvāsya Upaniṣat*. After the end of destiny (time decided for *Yogī* to resort in world) body is left and *Yogī* unites with *Śiva*. *Jīvanamukta* never transmigrates; again. (S.K. 28,29 and 30)

ज्ञान ***Jñāna:***

1. Knowledge.
2. The light of information is generally known as *jñāna*.

ज्ञानशक्ति ***Jñānaśakti:***

1. The power of *Śiva* which is responsible for the operation of universe. (N.T. 21, 43-44)
2. The one by whom the world is perceived is called *Jñānaśakti*. (M.V.T. 3.7)
3. The one which shows the actions having arounds. (S.D. 1.20.)

ज्ञेयसार ***Jñeyasāra:*** *Jñeyas* like subjective and objective existents as (T.A.V.) are pure *Saṁvida* in reality.

ज्योति ***Jyoti:****Prakāśa;* the *Śiva*.(T.A.V. *Ś*-1.63).

कार्म मल ***Kārma mala:*** The bondage of *karma* related to righteousness and unrighteousness. (I.P.V.)

करण ***Karaṇa:*** They are of two types internal are *mana, buddhi* and *ahaṅkāra* and external are *jñānendriyas* and *karmendriyas*. These only drive the seeker towards carnal pleasures.

कला ***Kalā:***These are attributes of elements which resort in group of elements as *prameyas*. The *Ṣaḍadhvā* purification is done during the *Sthāna kalpana* under *Āṇavopāya*. (T.A. 11-3)

These are said to be of four types(T.A. 11-4):

- *Nivṛtti*- Gross *kalā* which pervades in entire world.
- *Vyāpinī*-Established in elements from water up to *Pradhāna*.
- *Vidyā*- Resorts in elements from *puruṣa* up to *māyā*.
- *Śānti*-Resorts in elements from *Śuddhavidyā* up to *Māyā*.

श्री कालसङ्कर्षिणी ***Kālasaṁkarṣiṇī:***The indifferent *Para Śakti* of *Parmeśvara* who does traction of *Kāla* extrinsically. The thirteenth *Śakti* who resorts above twelve *Śrī Kālikās* and walks there. Her resort is *Unmanā dhāma* where even *Kāla* doesn't exist.

ख *Kha:*

1.It is second consent of *Saṁskṛta Mātṛkā.*

क्रम *Krama:*The *Māyā pramātā's* creation; which comes into being due to *Svātantrya* of *Parmeśvara* and is phenomenal in terms of time and space and prior or latter. (I.P.V.)

क्रिया *Kriyā:*

1. Action.
2. Revealing the *sva* into many, however the oneness or *abheda* of *sva* doesn't vanish completely. The state of *bhedābheda.* (I.P.V.)

क्रिया शक्ति *Kriyā Śakti:* The fifth amongst five inherent powers of *Parmeśvara.* She reveals the supremacy of Lord distinctly in extrinsic world. She the *Parā Citi Śakti* of *Parmeśvara* only enjoys the glory of complete revelation of *Śiva.* She only does creation, operation and destruction of this world.

कुल *Kula:*

1. *Śakti* splendored as thirty-six elements.
2. *Parmeśvara's Svātantrya Śakti.*
3. This entire limited conscious world.
4. The world of the form of *Śiva* and *Śakti.*
5. *Yogācāra* way of penance which is considered excellent than *Dakṣiṇācāra* though lower than *Trika.*

कुलरत्नमाला *Kularatnamālā:* The *Āgamika* scripture on *Kuala Sādhanā.*

कौल *Kaula:*

1. The path which gives instant merits with respect to worldly pleasures and liberation.
2. The mixture of *Vāma* and *Dakṣiṇa Tantras* under *Trika* is known as *Kaula* way. (T.A.37-26). It is some what different from *Kula.*

कौलिकी शक्ति ***Kaulikī Śakti:*** *Śakti* having nature of *Anuttara*, who is desirous of creation. She only is revealed as आ up to अः and further up to ह and क्ष due to agitation caused by *nīla* and *sukha*. (T.A. 3-136 to 137)

महाभूत ***Mahābhūta:*** 1. Five principal elements which constitute this body.

महान ***Mahāna:***The sequence of evolution of *śāstra* in which *Śiva* is *Guru* and *Sadāśiva* is pupil. (T.A. Ś-1.63)

Mahāmantra: The deliberation of *sva* as being complete and *Para*.(P.T.V.)

Mahāmaheśvara: The title of *Mahāmaheśvara Ācārya Abhinavagupta Jī* and a few other great *Jivanamuktas* of *Trika*.

Mantreśvara:

1. The *Pramātā* settled in *Īśvara Tattva*.
2. They are being adorned with *Svātntrya Śakti*, having *Śuddha Saṁvida* soul and deliberate *Idamaham*. They are desirous of creation etc. within. There Lord is *Īśvara Bhaṭṭāraka*.
3. The impurities of *Mantreśvara* are partially shattered not completely.
4. Such have an option for the rise of *Pūrṇa Bodha*.

मन्त्र ***Mantra:***

1. *Vidyeśvara* settled in the plane of *Mahāmāyā*.
2. They look their *Sva* to be full of pure *Saṁvida* which is the *Parameśvara's Svātantrya Śakti*.
3. They have discriminative sight for all. This discriminative sight is the effect of *Māyīya mala*.
4. Lord *Anantanātha* is their Lord.
5. The *Pramātā* inclined towards complete *Bodha* is *Mantra*.

Mālini Tantra: Now unavailable, *Śāstra* of *Trika Āgama*; her second part is known as *Śrīmat Mālinīvijayottara Tantra*. This is opinion scripture on *Śiddhayogīśvarī Tantra*.

Mālinīvijayottara Tantra: The principal *Āgam* of *Trika*. This is second part of great *Mālinī Tantra*. *Mahāmaheśvara Ācārya Abhinavagupta Jī* has said that as this *Śrīmat Mālinīvijyottara Tantra* is gist of *Trika* hence this only is used by him as base for his great work *Śrī Tantrāloka*.

Māyīya mala:The impurity due to which subject experiences that *āṇava mala* is eternal truth, it is of the form discriminative vision. (I.P.).

Māyopāya: 1. It is synonym of *Śāktopāya*, as the said solution consists of discrimination and false determinations and convictions full of *vikalpa* quivers in empirical soul, discrimination quivers in him. (T.A. *ś*-1.215)

Mokṣa: 1. The liberation from cycle of birth etc. and *malas* like *Āṇava mala*. This is earning of *Śiva*-hood which is earned by the grace of *Anuttara Bhaṭṭāraka*. The perceivable realisation of Omnipresent and the one who showers grace on all, *Parmeśvara Śiva* only is *Mokṣa*.

नाद ***Nāda:***1. ॐ

2. The intrinsic sound observed while following *Āṇavopāya*.

3. अ during *Śāmbhavopāya*

4. The *Ahaṁ* deliberation while resorting in *Saṁvit of sva*. The deliberation of *Ahaṁ* experienced without any efforts while resorting in *Brahmabila*. (S.T. 7-59)

***Nīla-sukha* (blue and joy) (Objective and subjective existents): 1.** *Nīla* stands for subjective existents of this word like humans, table chair etc. which have colour like blue and yellow.

2. *Sukha* stands for objective existents like feelings.

Nirvikalpa: 1. The stage: In this limitedness of empirical soul is slayed and then *Śāmbhava samāveśa* is quivered.

2. The one in this stage is free from deliberations of object perceived by mind and due to the perception of sense-organs, such person resorts in *Sva* only and behaves like deaf and dumb. (I.P.V.)

Nirodha: Once invited, Deity is requested to stay on that seat steadily till the time worship is done. This phenomenon is called as *Nirodha*.

Parā: 1. *Aghorā Śakti* (M.V.T. 3,33)

Parāhantā:The one who deliberates *Para Ahaṁ, Parameśvara Śiva*. (T.A. Ś. 1-125)

Parā Kuṇḍalinī: She is *Śakti Kuṇḍalinī*.

Parāparā Kuṇḍalinī: She is *Prāṇa Kuṇḍalinī*.

Parakalā: When the discrimination between asker and teller vanishes then only one *Śiva* resorts, he only is known as *Parakalā*. (T.A. *Ś* 1-275)

Parama Brahma:*Śiva*

Parapramātā: Supreme subject of this entire creation, the one who resorts when the world exists and not exists, *Śiva*.

Parāvāka:

1. Being *Śakti* of *Śiva*, deliberator of *Ahaṁ*.
2. She only deliberates this world within her and is of the form of deliberation only.
3. Only deliberation of *Ahaṁ* pervades in this stage.(I.P.V.)

Paśupramātā:

1. The one bonded in the world's pleasures and sorrows due to impurities is called as *Paśu*. He has discriminative sight of you and me due to *Māyā mala*. Feels limited due to *Āṇava mala*. Indulges in *karma* due to *Kārma mala*.
2. He is called as *Pralayākala*.

Prakāśa:

1. Perceivable *Sva* form of *Cit*.
2. *Saṁvida* consistently splendours his form.
3. He himself splendours as this world within himself while beeping it indifferent, due to *Svātantrya* of *Sva*. (M.V.T. 1-86)
4. *Śiva* the one who reveals this world and is ever shinning. (M.V.T. 1,605-606)

Pañcakritya:

1. The five actions full of amours of *Parameśvara Śiva* which are creation, operation, destruction, concealment (of soul) and grace (to liberate the soul).(N.T.21, 42-45).
2. Being limited though being *Śiva* only, empirical souls also do these five actions.

***Piṇḍa*:** The entire world dwelling in *piṇḍa* is *Kula* in general. As here entire world is seen as dwelling in *Śakti*, this only is *Kula*. This *piṇḍa* is unanimous existence of any object. Quivering of supreme bliss in unanimity is natural. The *piṇḍa*, in which entire world is experiencing the worldly pleasures is *Kula*. (T.A.)

***Pralayākala:*Paśu Pramātā**

Prāṇa:

1. The respiration for life. (I.P.V.)
2. This frigidity observed in frigid beings for the sake of life. (I.P.V.)
3. The first stage of extrinsic expansion of *Saṁvida*.

Prāṇa Kuṇḍalinī: She is *Śakti* of the form of *prāṇa* who is *jaḍa* though acts like enlightened. Seekers perceive her as a serpent sleeping in *Mūlādhāra cakra*. While doing *Yaugika* practices she is raised up to *Sahsrāra* via *Suṣumnā* artery, where she cracks the six *Cakras* for this.

Pratibimba:

1. The display of image of self without loss of self. It is image seen in mirror. (T.A. 3-54)
2. It is immaterial or has no physical existence. (T.A.3-23)
3. The one which reflects while depending on others. (T.A.3-56)
4. The bimba, projects its *pratibimba* in object having purity with respect to the bimba, like face in case of mirror. (T.A. 3-49)

***Pramā*:** The intrinsic deliberation for inclination towards newly perceived *Bodha*. (I.P.V.)

Pramātā:

1. The independent doer who knows the *Prameya* by the help of *Pramāṇa*.
2. The sovereign deliberation of *Ahaṁ* which can select or reject amongst the group of *Pramā*. (I.P.V.)

Pudgala:

1. The empirical form of *Śiva*, who melts due to violence and pain and is known as *Paṣu, aṇu* and *jīva*. (T.A. 9-144 to 145)
2. Such souls transmigrate in world due to their illusions. (S.T.U.)

Puruśa:

1. The element amongst thirty-six elements.
2. *Cid* formed *Saṁvit puruṣa*, when captured by *Pañca Kañcuka*. (S.T. 12 105 to 110)
3. Lord himself conceals his form and splendours as a *Jīva*. (P.P.)

Rahasya Prakṛyā: The rituals of *Kula* tradition based up on practice of *makāra*. This is very secret hence its details are not mentioned.

Rājānaka: Small King, title given to *Śrīmat Jayaratha* and to *Kṣemarāja* also.

Rāma: The *Parmeśvara* enjoying the amorous of creation and destruction of world. (T.A.V. Ch.1)

Rāmastha: The pure *Cit* of *Sva* resorts between the *prāṇa* and *apāna* breaths that state is called Rāma. The seeker of *Sāmbhava Yoga* who resorts their stably as *Cit*. (T.A. 1-86)

Rodhinī:

1. The unit of ॐ.
2. She stops the seeker from liberation.

*Sadāśiva:*1.The incarnation of *Śiva* who appears as *Mantra Maheśvara* and is established as one *tattva*.

2. Lord mainly showers the grace. (S.T.S. s.-3)

3. He can be worshipped via contemplation and *dhāraṇā*. (N.T.)

Ṣaḍadhva:The *Yoga* path following extrinsic rituals is of six types. It is divided into two groups *Kāla Adhvā* (It is of three types *Varṇa adhvā*, *Pada Adhvā* and *Mantra adhvā*) and *Deśa adhvā* (It is of three types *Kalā*, *Tattva* and *Bhuvana*).

Ṣaḍardhadarśanaśāstra: 1. *Darśana śāstra* of *Trika Darśana*.

2. There are six *Śāstras* of "*Urdhvordhva Srotasa* like *Saura*, *Bharga* and *Śikha* etc. Amongst them three means, "Half of six (*ṣaḍardha*)" the *Trikadarśana śāstras* are *Siddhā*, *Nāmaka* and *Mālinī*. These are main source of our tradition. (M.V.V.)

Ṣaḍardhaślokavārtikam : Another name of Śrīmat Tantrāloka.

Sakala:

1. *Paśu, pudgala, jīva* etc. (I.P. 3-2-10)

2. *Pralayākala* free from transmigration for a while. (I.P.V.)

Śakti:

1. The element amongst thirty-six elements. The nature of *Parmeśvara* who eternally does the *pañcakṛtya*.

2. She only is the deliberative *Spanda*.

Śakti Kuṇḍalinī:

1. आ

2. Bliss of *Parmeśvara*.

3. Being reason behind the *pañcakṛtya* of *Parmeśvara*, she is of the form of *Para Saṁvida Spanda*.

4. Being present in the initial stage of extrinsic display, she is 17th *Kalā* the *Amā* who is pure *Cid*. She is limited form of *Paraśakti*. (T.A. 3-138 to 139)

5. She is *Māyā Śakti* of *Parmeśvara*. (T.A. 8-404)

Śaktipāta: A wonderful grace of *Śiva* on seeker which bestows both worldly pleasures and liberation. (This will be discussed in detail in upcoming volumes).

Sankalpa: The action of *Paśu Pramātā*, of the form of mental indulgence (I.P.V.V.)

Śānti:Kalā of *Śānta*. The *Kalā* which resorts in *tattvas* free of waves of *Kañcuka*, she resorts in *tattvas* right from *Śiva* up to *Śakti tattva*.

*Samādhi:*The realisation of *Parmeśvara* within while cutting off from entire extrinsic world.

Samanā: Stage of quivering of pure light's splendour when even the smallest *vedya* is slayed down. (V.B.U.)

Saṁdhāna: Specific ritual's part.

Saṁhāra:

Merger of object in the *Ahaṁ* of object from which it has evolved. (I.P.V.V.)

Samāveśa:

1. Deliberation of the being of *Paraśiva* in self.
2. Merger of empirical self in *Śiva*. (I.P.P.V.V.)

Samāveśa of three types:1. *Āṇavopāya* gained *Āṇava Samāveśa*. 2. *Śāktopāya* gained *Śākta Samāveśa*. 3. *Śāmbhavopāya* gained *Śāmbhava Samāveśa*.

Saṁvida: The self-enlightened; eternally enlightened; self-deliberative; self-possessed and which splendours and deliberates the base of creation etc. such *Śuddha Cetanā*.

Sat: 1. Real

2. *Śiva*

Ṣaṭ-triṁśat tattva:It is said that there are thirty-six elements which makes this creation. First element is *Śiva* and last is Earth. List is widely available.

Śrīmat Siddha Tantra:2. *Śrīmat Siddhāmatam*

2. Some *Śaiva Āgama śāstra*, may be *Trika Āgama Śāstra*. (M.M.P.)

Śiva:Śiva

Śivavyoma:1. *Parā Kuṇḍalinī* the *Parā Śakti* who resorts within the *Parmeśvara's* being. As it is free of extrinsic display, it is called as *Vyoma*.

Śṛṅgāṭaka:The triangular feature in *Mūlādhāra* on which *Bhagavatī Śrī Kuṇḍalinī* coils herself.

Sṛṣṭi:

1. Creation

2. Lord's attribute to create

Sthāna prakalpana: Practice in which all the fourteen extrinsic worlds are contemplated within by the virtue of thoughts. This is repeated process in which the extrinsic world is seen within. Such seeker earns the elementary knowledge of all subjects. She/he becomes the liberator of various empirical souls.

Sthāna:

1. Place of fire-sacrifice.

2. Place of *Ekaliṅga*

3. In body, it is place situated in *Nāḍī cakra* where the seeker practices to contemplate various places.

Sthiti:

1. Operational stage of world.

2. One of the acts of *Parmeśvara*

Śuddha adhvā:The top five *tattvas* like *Śiva* etc. Here the difference is merely up to the level splendour only. In this stage *Icchā Śakti* of *Śiva* only is doer. (T.A. 9-60)

Suṣupti:

1. The deep sleep.

2. Established in *jīva* free from *pramāṇa* and *prameya*. Due to this *jīva* sleeps well. (T.A. 10-258 to259)

Sva:*Śiva*, the real self of soul only.

Svātantrya Śakti:

1. Complete *Parā Śakti* of *Parmeśvara*. (S.N.)

2. Naturally quivering soul perceived by *Vimarśa* who splendours sequentially though is free from all sequences (*akrama*). (P.P.)

Svapna: Dream, this world is dream. The illusions spread by the *Śakti* of *Śiva*, due to her *Svātantrya*.

Tattva: Elements

Tattvagrāma:

1. Extrinsic splendour Prakāśa of Parmeśvara by *Śakti* of *Parmeśvara* the *Cit Prakāśa*.
2. These are of two types *Prameya tattva* are thirty-six elements and *Pramātṛ tattva* are seven.

Tirodhāna:

1. The concedment of Sva Śiva by himself to become Jīva.
2. One of the *pañcakṛtya* of *Parmeśvara*.

Turya:

1. Fourth stage in the sequence of *Jāgrata* stages.
2. In this stage *Sva* is enlightened by *Cit Prakāśa*.

Uccāra: 1. A solution of *Āṇava* stage. In this *Yogī* investigates his *Sva* while following the five breaths like *Prāṇa*, *Apāna* and *Vyāna* etc.

Unmanā:1. Twelfth *Kalā* of ॐ, beyond which only *Śiva* resorts. This is beyond the web of all bonds expended up to *Samanā*. (S.T. 4-256)

Varṇa: Letters.

Varṇaprakalpana:

1. The *Yoga* of sound.
2. The unrevealed *Anāhat* sound quivers during the *Uccāra* of *prāṇa*. In this seeker recites the Seminal *Mantra* while taking shelter of sound of *Prāṇa uccāra*. In this white and yellow colours etc. are contemplated and by its virtue seeker enters in *Para Śiva*. Due to this seeker earns the union with *Śiva*. (T.A. 5-148, 149 and 150)

Vedānta:*Upaniṣats*

Vedya:

1. The limited existents of the world.
2. *Jñeya*

Vedaka: Knower of *Jñeya*.

Vidyā:

1. The element amongst thirty-six elements.
2. The *Śaiva Mantras* are called as *Mantra* and *Śākta Mantra* are called as *Vidyā*.
3. The esoteric *Mantra* of the form of *Bīja*.

Vijñānākala:

1. The *Puruṣa* of *Sānkhya darśana*,who sees the self as *Sva* then also is not independent in terms of action. (I.P.3-2-6)
2. Soul free from *Māyīya mala* though bound in *Āṇava mala* and feels that it is free from *Karmas*.

Vikalpa: 1. various thoughts of mind. Mental occupations of mind.

2. All the *vikalpas* together are this world. (Citation used in commentary of T.A., named as T.A.V.)

Vīra:

1. Seeker capable of seizing away all the businesses like that of awaken stage, etc. delightedly. (S.S.V. 1-11)
2. *Kaula* seeker free from deceits of hatred and doubt.

Vīrya:

1. Semen. ह
2. Important element required for the sake of earning completeness after worship.
3. Practices done with *Vīrya* only bestow completeness and not others. The completeness of *Āṇavopāya* is earning of *Śāktopāya* and completeness of *Śāktopāya* is earning of *Śāmbhavopāya*. (T.A.5-158)

Visarga:

1. Denoted by :
2. It is called as *Hakārārdha*
3. This entire creation made by *Parmeśvara*.
4. The situation of *Parmeśvara* desirous of creating this extrinsic world, dependent on *Spandana*. (P.T.V.)

[It has various other definitions also which would be known in future.]

Viśvamaya:

1. The *Parmeśvara.*
2. *Parmeśvara Śiva* splendours his *Sva* as this world, within his *Citi* who acts like a mirror. Being indifferent from *Parmeśvara Śiva.*

Viśvottīrṇa:

1. The *Parmeśvara.*
2. *Parmeśvara* beyond this display of world, *Anuttara.*

Yāmala:

1. The form of *Pārameśvara* as a union of *Śiva* and *Śakti*. Indifferent form of *Śakti* (power) and *Śaktimāna* (powerful) (T.A.).
2. The union of *Śakti* and *Śaktimāna* when they dwell as two different entities. (T.A. 3,234)

Avibhāgāṁśa : The Music's portion which has music only and no sound of letters would be perceived from it.

Kākacañcupuṭākara : Of the shape of closed beak of crow.

* * *

Central Idea

Vijñāna-bheda Āhnika

1. ***Vimalakalāśrayābhinavasṛṣṭimahā....*** *Mahā-maheśvara Ācārya Abhinavagupta* tells about his birth; greatness of his parents; basic introduction to *Trika*, *Kula* and *Krama darṣanas* and then his capability to write such an extraordinary *Tantra*.
2. ***Naomi citpratibhāṁ....***Ācārya salutes to *Devī Parā* who sits on the *Unmanā* louts of trident of *pramātā*, *pramāṇa* and *prameya* and is the *Yoginī* of *Para Bhairava*. These three harps represent the life of empirical soul, when the soul rises from this and reaches to the level of *Unmanā*, its *Citta* becomes *Citi* and soul becomes *Śiva*, *Mahā-maheśvara* is at this level and hence he is capable to write this extraordinary scripture.
3. ***Naumi Devīṁ....*** Ācārya salutes to the Goddess *Aparā* first as it is not possible to know Goddess *Parāparā* without knowing Goddess *Aparā*. She is *Kriyā Śakti* the *Ghorā* who does everything and she is the one who is like a lightening in the dense clouded sky like dancing *Parabhairava*. She resorts in the body of dancing *Bhairava*.
4. ***Dīptajyotiścchaṭāpluṣṭabhedabandhatrayaṁ....*** Ācārya now pays obeisance to Goddess *Parāparā*, she is *Jñānaśakti* and is capable of heaping personal as well as universal bliss both. Ācārya requests her to bestow her such power on him. As he salutes the three, this scripture qualifies to be *Yāmalaśāstra* along with *Trikaśāstra.* Actually it is complete *Āgama*. It also means that Ācārya wants to attain all the three powers of Goddess before formally starting the scripture.

5. *Svātnatryaśaktiḥ kramasaṅsisṛkṣā*....After paying obeisance to the three Goddesses, Ācārya now requests them to reveal *Anuttara* state within his *sva* while quivering unitedly with him and he requests that this state shall not go dim even when he indulges in stages of discrimination.

6. *Taddevatāvibhavabhāvimahāmarīcicakresvarāyitanijasthitireka*.... Ācārya wants all his carnal bonds to be broken, for this he remembers the sons of Goddess the Lord of group of sense-organs, *Gaṇeśa* whose splendour is *apāna vyāpti* and fair *Baṭuka* whose splendour is like rays of moon which is representation of *prāṇa vyāpti*. Ācārya prays them to shake his ocean of *Saṁvida* consistently so that he may unite with Cid or *Anuttara*.

7. *Rāgāruṇaṁ*.... The rope which binds is known as *'maccha'*, the one who slays them is known as Mighty King *'Macchanda'*. He reddens the knots of net and make them visible for the pupil and throws out of pupil's Sva Such a mighty Guru must always be pleased with pupil.

8. *Tryambakābhihitsantatitāmraparṇīsanmauktikaprakarakāntiviśeṣabhājaḥ*.... Amongst three and half monasteries, Ācārya salutes the founder and erudite *Gurus* of *Tryambaka maṭhikā* which is his own maṭhikā.

9. *Jayati Gurureka eva*....Ācārya salutes the first *Guru Śrī Śrīkaṇṭha* who established the foundation of *Trika* then he salutes Gurus of other maṭhikās like *Śrī Bhūtirāja*.

10. to 11. *Śrīsomānandabodhaśrīmadutpalaviniḥsṛtāḥ*..... Although the Ācārya has saluted the *Gurus* in general. He is a great *Yogi* and expert of all components of *Yoga* though as the logic is best component of it, Ācārya salutes his teacher, Grand teacher and great-grand teacher who logically founded *Pratyabhijñā darśana* and bestowed that on him.

12. *Yah pūrṇānandaviśrāntisarvaśāstrārthapāragaḥ:* The preceptor is ten times to that of paid teacher and father is hundred times mighty than preceptor. This Ācārya has

mentioned elsewhere also, hence he salutes to his father who is expert of all scriptures and rests in the absolute bliss.

13. ***Jayatājjagaduddhṛtikṣamo'sau:*** After worshipping the teachers of *Tantra* rites, Ācārya now pays his homage to *Kula* rites teacher *Śrī Śaṁbhunātha* along with his *dūti* Bhagavatī.

14. ***Santi....***After telling about his origin and need to write, Ācārya now takes the oath to write this scripture. He says no other *Āgama* rites stand in front of rites of *Anuttara Trika's*.

15. To 16. ***Ityahaṁ bahuśaḥ....*** Ācāryas tells that he was requested by his pupils and celibates to write this lucid scripture with complete meaning. He pays his obeisance to his *Guru* and *Guru's dūti* who is none other than *Guru*, they are capable to cut the bonds of illusion and have enlightened the intellect of Ācārya which has made him capable to write this scripture.

17. ***Na tadastīha....***The maximum references in the scripture are taken from *Śrī Malinīvijyottara Tantra* this may bring in doubts, why is it so? There are various *Trikaśāstras* available then why only one scripture is given so much weightage? Ācārya explains that as per sayings and indications of Lord *Śiva*, this *Śrī Mālinīvijayottara Tantra* is complete and above all.

18. ***Daśāṣṭādaśavasvaṣṭabhinnaṁ....*** Ācārya tells that teachings of *Śiva* are divided in ten *Śiva tantras*, eighteen *Rudra Tantras* and sixty-four *Bhairava Tantras*, these are summarised in *Trika* scriptures and that complete summary of them is found in *Śrī Mālinīvijayottara Tantra*. This way he further explains why the said *Tantra* is given weightage over other *Trika* scriptures while writing this mighty scripture.

19. ***Ato'trāntargataṁ....*** Ācārya writes this scripture as per the directions of *Gurunātha* because without his instructions one has no right to write the scriptures. *Śrī*

Mālinīvijayottara Tantra is supreme as proved above, he reveals its secrets.

20. *Abhinavaguptasya kṛtiḥ....* Ācārya says this work is actually the sermon of *Gurus*. He accomplished it while contemplating it upon the lotus feet of Lord *Śiva*.
21. *Śrīśambhunātha....* Ācārya tell that this is lotus of his heart which is free from all bonds as it is purified by the rays of lotus feet of *Guru Śrī Saṁbhunātha*. This must be selected for the worship of *Śiva*.
22. *Iha tāvatsamasteṣu....* As all the scriptures say that liberation is attained by knowledge and illusion causes this world, then also no one knows what is *jñāna* and what is illusion. In order to establish that this *śāstra* is extraordinary in comparison to others, he tests *mokṣa* and bonds on the benchmark of this *śāstra*.
23. *Malamjñānamicchanti....* Ācārya tells that *mala* are the reason behind this world. This world is created from three impurities as mentioned in *Śrī Mālinīvijayottara Tantra*.
24. *Viśeṣaṇena....*Ācārya tells that when the reason behind the sprouting of world is decayed and *bauddha jñāna* is attained, the seeker doesn't attain the liberation; he attains so when his *pauruśa ajñāna* is removed.
25. *Ajñānamiti....*The question is that what is *ajñāna*? Ācārya says incomplete knowledge only is *ajñāna* and not merely the lack of knowledge.
26. **Ato jñeyasya....** The Ācārya says that empirical *jñeya* element which spreads dualistic thoughts, is *ajñāna* as per *Śivasūtra*.
27. *Caitanyamātmā....*Ācārya tells how first two *sūtras* of Śiva Sūtra can be interpreted while summing them together or in other way, i.e. while reading them seperately.
28. To 30.*Caitanyamiti....*While reading the first two *sūtras* of *Śiva sūtra* in *saṁhitā* form, the fact that knowledge which is not complete and spreads dualism is *ajñāna* is proved, the *Ācārya* explains the same.

31. ***Svatnatrātmātirikatstu....*** Ācārya explains that *mokṣa* is none other than self-realisation and hence there is no space for any other low or high object. As the *mokṣa* is realisation of *sva*, there is no need to discuss the characteristics of it separately.
32. ***Yattu jñeyasatattvasya....***Ācārya now starts telling about specialties of *mokṣa* of *Trika* with respect to other traditions. He starts with telling that as the seeker moves up while refining *Deśa adhvā* his contractions are released and he starts attaining the knowledge. This in return brings in liberation.
33. ***Rāgādyakaluṣo....*** Ācārya sites various definitions of liberation and explains that these are incomplete as the knowledge gained to acquire liberation in itself is incomplete. He explains how the followers of different sects consider some intermediate element out of thirty-six *Trika* elements as liberation due to lack of knowledge and Sattarka.
34. ***Tasmānmukto'pyavcchedādavacchedāntarasthiteḥ....*** Ācārya tells that the liberation is subject to the attainment of omniscience which in turn removes the bonds of all *adhvās*. Such a *Śaiva* seeker liberates from transmigration and sits above the liberated ones of other subordinate *darśanas*.
35. ***Yattu jñeyasatattvasya....***Ācārya tells that the knowledge which is complete and has no insentience of any component of *adhvā* liberates. Such a person dwells inherently with *Parahaṁ pramātā* who deliberates *Parahaṁ*.
36. ***Jñānajñānasvarūpaṁ....*** Now he classifies the types of *jñāna* and *ajñāna* into two categories. The *Pauruśa* and *Bauddha jñāna* and *puaruṣa ajñāna* and *bauddha ajñāna*.
37. ***Tatra puṁso....*** As the illusion is the hurdle on the way of liberation first it is discussed. He tells that Māyā (illusion) is cover of *Paramaśiva* only which he puts on himself and becomes limited in terms of knowledge and action, while covering his omniscience and omnipotence.

38. ***Tadjñānaṁ na....*** There may be a doubt that if the knowledge only gives the *nirvikalpa* state why would it not be dependent on *buddhi*. Ācārya explains it as 'the *buddhi* primarily does ascertainment'. Hence illusion can't be present in *buddhi* when there is lack of ascertainment.

39. To 40. ***Ahamithamidaṁ....*** When a seeker bound by *kañcukas* look at anything, he considers that he completely knows about it. The reason and force which brought such *Bauddha ajñāna* is *pauruśa ajñāna*.

41. To 42. ***Kṣīṇe tu paśusaṁskāre....***When the attributes of empirical soul are removed, indeterminate knowledge is evolved in him, this only is *pauruśa jñāna*. The *jñāna* evolved from this firm indeterminate knowledge only is *bauddha jñāna*. The *kārya-Kāraṇa* relation between *bauddha* and *pauruśa jñāna* is same as it is between the two *ajñānas* mentioned previously.

43. ***Tatra dīkṣādinā pauṁsnamjñānaṁ....*** The *pauruśa jñāna* is attained while being in this body, by initiation but the self-realisation is attained when this body ends. This is because the body is attained by the virtues of *kārma mala* and when it decays then only the self-realisation is distinctly attained.

44. ***Bauddhajñānena tu yadā....*** One may have question that when there is liberation after death, why the *jīvanamukti* is said. Ācārya says that initiation is must by the virtue of which *pauruśa ajñāna* is relinquished and learning of scriptures after this, gives *bauddha jñāna*, this *bauddha jñāna* only makes *jīvanamukta* (liberated alive).

45. ***Dīkṣāpi bauddhavijñānapūrvā....*** He further clarifies, "Not only *dīkṣā* but *dīkṣā* given by *Guru* expert in tradition would liberate as the *bauddha jñāna* is prime factor and not merely *dīkṣā*."

46. ***Jñānājñānagataṁ....*** *Mahāmaheśvara Acārya AbhinavaguptaJī* clarifies that whatever he said related to *jñāna* and *ajñāna* is not his thought. This is said in *Śaiva śāstras* like *Śrī Svāyaṁbhuva śāstra, Śrī Ruru śāstra* and *Śrī Matṅga śāstra*.

47. ***Tathāvidhāvasāyātmabauddhavijñānasampade....*** Studying and learning *Śaiva śāstras* by heart only release from the *bauddha ajñāna* as they only have real *Śiva tattva*. Hence they only are supreme.

48. ***Dīkṣayā galite' pyantarajñāne....*** There may be a doubt that *pauruśa jñāna* would liberate after death and *bauddha jñāna* would liberate immediately? *Mahāmaheśvara Ācārya Abhinavagupta Jī* clarify that *dīkṣā* can liberate from *pauruśa ajñāna* but if *bauddha jñāna* is not acquired the seeker would again be tied by the bonds.

49. ***Dehsadbhāvaparyantamātmabhāvo....*** There is a question that what would happen to seeker till the time he does not attain *bauddha jñāna* before death though has acquired the *pauruśa jñāna*? *Mahāmaheśvara Ācārya Abhinavagupta Jī* says that till the time *ajñāna*, due to which the *buddhi* considers that there is no difference between *buddhi* and soul, exists (*Bauddha ajñāna*), seeker would not liberate after death even if he has earned Pauruṣa Jñāna.

50. ***Bauddhājñānanivṛttao....*** *Mahāmaheśvara Abhinavagupta Jī* quotes *Śrīmat Niśātana śāstra* to further confirm that *bauddha ajñāna* once slayed, the mental occupations are removed and the liberation is attained immediately.

51. ***Vikalpayuktacittastu....****Mahāmaheśvara Abhinavagupta Jī* says that seeker who has earned nirvikalpa state only is *jīvanamukta* or liberated alive as the same is mentioned primarily in scriptures, it may also be asserted that *śastras* are principle proofs of it.

52. ***Jñeyasya hi paraṁ....*** It is splendour of supreme element *Śiva* only which reveals all other objects. There is nothing beyond him but him.

53. ***Avastutāpi bhāvānāṁ....*** Ignorance also is a type of mental ascertainment; hence, this ascertainment also is ascertainment of *Śiva*. It is also the form of God who is like Bodha.

54. ***Prakāśo nāma yaścāyaṁ....*** If all the substantial and insubstantial *jñeyas* are proved by *Prakāśa* the *Śiva*; what

is that by which *Śiva* is proved? To answer this Ācārya says, the one beyond which is nothing and is first, would need no evidences, he is beyond the evidences.

55. ***Pramaṇānyapi....*** The *Śiva* only is the soul of all objects. All the proofs which are base of objects are dependent on him.

56. ***Sarvā aphanvahevākadharmāpyevaṁ....*** Proofs be them of supporters or of those who oppose it are applicable here. The same is tested using the Buddhist lines of thought. The proof is for something which is accomplished. Here *Śiva* the supreme sublime truth himself is objective and hence shall be experienced. Buddhists also say that there is nothing true except the self.

57. ***Aphnutau sādhane....***Be it *jñātā*, *jñāna* or *jñeya* they all are dependent on the *ādisiddha Parapramātā* Lord *Śiva*, hence there is no requirement of any *pramāṇa* to prove him.

58. ***Kāmike tata evoktaṁ....*** This devoid of proof etc. is not presented here by the help of logics only, they are supported by *Āgamas* also. *Kāmikaśāstra* says that *Śiva* has no expectation from others, rather others have expectations from *Śiva* hence no proof is needed to prove him.

59. ***Anapekṣasya vaśino....***It is further explained that he has no expectations from others. He is eternal, all pervading and this world is his form only.

60. To 61.***Vibhutvātsarvago....*** The above verse is further explained here.

62. ***Tato'sya bahurūptvamuktaṁ....*** His various forms are mentioned in *śāstras* like *Dīkṣottara* etc.

63. ***Bhuvanaṁ vigraho....*** *Śiva* who is union of *Bindu* and *Nāda* has six forms viz. *Bhuvana*, *Vigraha*, *Jyoti*, *Ākāśa*, *Śabda* and *Mantra*.

64. ***Yo yadātmakatāniṣṭhastdbhāvaṁ....***The merits would be as per the form Devotee would be devoted to. All the six forms of *Śiva* are equal and there is no sequence of first and last between them.

65. ***Viśvākṛtitve devasya....*** If *Śiva* is *Viśvamaya* stage, then how he is called as *Viśvottīrṇa*? In the stage where the indiscrimination increases or *Viśvottīrṇa* stage the six forms would exist within *Viśvottīrṇa* stage. Actually both stages exist simultaneously. The *Bodha* of Lord only splendours in those six forms.

66. ***Uktaṁ ca Kāmike....*** As mentioned in *Kāmika Tantra*, he dwells as both *Viśvamaya* and Viśvottīrṇa simultaneously, the way the pot is visible in mirror and they look like one object.

67. ***Eke evāsya dharmo'sau....*** *Śiva* has only one *dharma*, *ahaṁpratyavamarśa*, it is foundation of *dharmas* like *Vibhu* etc.

68. ***Bahuśaktitvamapyasya...****Svātantrya Sakti* of Lord *Śiva* is the house of all other powers. This only appears in different forms.

69. ***Saktiśca nāma bhāvasya....***He only projects himself as various objects in different forms. The real form of these projected objects only is *Śakti*. Though his power appears to be different from him, they all are one and there is no difference between the Power and the Powerful, hence this way the doubts related to defect in monistic line of thought of this tradition is cleared.

70. ***Matṛklṛpte hi devasya....***There may be a doubt that although the Power and Powerful are one though at least powers are different, then where is *advaya*? To answer this *Mahāmaheśvara Abhinavagupta Jī* says fire only burns and cooks though it doesn't mean that there is any difference in fire; the fire is one, same is with *Śiva* also.

71. ***Na cāsau paramārthena....*** There may be a doubt that even if all the forms are one, there is difference at the level of exposure. There is no eternal difference between *Śiva* and *Śakti* however it is at the level of exposure only but as that also is indiffenent from Śiva that is eternal there is no effect on the *advaya* state of *Śiva*.

72. ***Svaśaktyudrekajanakaṁ....*** The sovereign power called

as *Svātantrya Śakti* only dwells as inherent power of objects (like fire etc.) due to which the objects become powerful to act and due to this only they earn some attributes. This applies in the case of Lord *Śiva* and *Śakti* also, where all his five powers resort inherently within him, and he becomes all mighty.

73. ***Śivaścaluptavibhavastathā....*** Not only *Śakti*, *Śiva* also appears like this. He contracts himself and appears as an image-the world, in mirror of his own *Saṁvida*.
74. ***Tasmādyena mukhenaiṣa....*** The mouths which are called as *Bhuvana* etc. by scriptures from which *Śiva* splendours, is *Śakti* only. Hence *Śiva* is objective and *Śakti* is solution.
75. ***Śrīmatkiraṇaśāstre....*** The solution and objective are repeatedly mentioned in *Āgamas*. *Mahāmaheśvara Abhinavagupta Jī*, has cited *Śrīmat Kiraṇaśāstra* to explain that the one who knows the *Śivatattva* can only bestow *dīkṣā*, this means the solution can be given by the one who has actually perceived the solution.
76. ***Kṣudhādyanubhavo....*** The hunger and thirst are not mental occupations; they are perceived by indeterminate mind. Same way *Śiva* also is not any object that can be perceived by mental occupations. He can only be perceived by indeterminate mind by the help of *Śakti*. *Daiśika Guru* who has realised this can only initiate the pupil and unites him with *Śiva*.
77. ***Rasādyanadhyakṣatve ....*** As it is said in *śloka* 25 that incomplete knowledge is insentience, would it be right to accept that the *Śiva* as known by the virtue of *Śakti* is complete knowledge? To reply to this question *Mahāmaheśvara Abhinavagupta Jī* says that if a tree is seen, it is acknowledged that we found the tree, for that we need not to taste its sap; same is the case when *Śiva* is understood by *Jñāna Śakti*. Although *Śiva* is not found completely but experiencing him via *Śakti* is enough.
78. ***Bahuśaktitvamasyoktaṁ....***The six *adhvās* are *Siva's* expansion only.

79. ***Sṛṣṭisthititirodhānasaṁhārānugrahādi....*** Creation, operation, destruction, concealment and grace are the five *karmas* or Śaktis of *Śiva* apart from *Turya*.

80. ***Jāgratsvapnasuṣuptānyatadatītāni....*** Stages like *Jāgrta, Svapna, Suṣupti, Turya* and *Turyātīta* are like waves of his *Svātantrya*.

81. ***Mahāmantreśamantreśamantrāḥ....*** *Mahā-mantreśvara, Mantreśvara* and *Mantra pramātās* are might of *Śiva* only, where *Śiva* is the one who dwells prior to them.

82. ***Tattvagrāmsya....*** Lord *Śiva* only dwells as soul, eternally in all thirty-six elements called as *tattva grāma* and he only is *dharma* of them, both the general *dharma* and specific *dharma*. It is as per opinion of *Śrīmat Triśirobhairava*.

83. ***Hṛdisthaṁ sarvadehasthaṁ....*** He only resides in heart, body and *svabhāva* of the *grāma* or group of all thirty-six elements.

84. ***Ātmaiva dharma:*** The soul which is wettened by the joyful play of *AnuttaraTrika Kula* is *Śiva* and that only is *dharma*.

84. To 85. ***Prakāśāvasthitaṁ....*** The *mana* dwells in various objects thoughts and attributes, there is a stage called as mid-stage-*suṣumnā* in which once seeker is settled and goes beyond lower and upper and beyond the cycle of eleven stages like *a, u* and *m* etc. he acquires the real knowledge settled in *Śiva*, this phenomenon is known as *Grāma dharma vṛtti*.

86. ***Urdhvaṁ tykatvādho....*** When the seeker breaks the movement of upstreaming *prāṇa* and down streaming *apāna* and settles in *suṣumnā* and contemplates upon *Śrī Kuṇḍalinī Śakti*, he becomes *Rāmastha*.

87. To 88. ***Gatiḥ sthānaṁ....*** Fourteen objectives right from *gati* up to *karma* are *Rāma* only. He only plays this game called as world and the all-pervading *Śiva* (*Rāma*) only is reason behind this game.

89. ***Kalmaṣakṣīṇamanasā....*** When the supreme *Śiva* is contemplated with indeterminate stable mind, seeker unifies with him. Contemplation is not thinking of imaging hands and mouth, it is stable, indeterminate and liberated *buddhi*. This unity can also be attained by the *japa* also.

90. ***Kalmaṣakṣīṇamanasā...*** Recollecting the *Śiva* while being beyond the *prāṇa* and *apāna* and while being situated in *suṣumnā* only is *japa*.

91. ***Tadatrāpi tadīyena....*** The solution which has *Svātantrya* of *Cit* is called as near solution and the solution which does not have this is called as far solution. It must be noted that all the solutions are useful as the solutions depend up on eligibility of pupil and *Guru*.

92. ***Evaṁ svātantryapūrṇtvādatidurghaṭakāryam....*** What is that in which *Śiva* doesn't exist.

93. To 94. ***Nirvāraṇamābhāti....*** The three powers viz. *Icchā*, *Jñāna* and *Kriyā* which are indistinct from each other, together they are called as *Svātantrya Śakti* of *Śiva* by *Gurus*.

95. ***Devon hynvarthaśāstroktaiḥ....*** Ācārya starts defining *Śrī Bhairava* and says *Bhairava* is *Śiva* only as mentioned Intelligibly in scriptures.

96. To 99. ***Viśvaṁ vibharti....*** These four *ślokas* narrate who is *Bhairava*. The roar for liberation and liberator are *Bhairava*. The one who renounces from the fear of world is *Bhairava*. The one who is attained in true state by the *Yogis* who are settled in *sahasrāra* is *Bhairava*. The one who is Lord of *Karaṇa Devīs* and *Khecarī, Gocarī, Dikcarī* and *Bhūcarī* is *Bhairava*.

100. ***Bhairava iti gurubhirimairanvarthaiḥ....*** These are the *anvartha*-indicative meanings of *Mahābhairava* as told by *Gurus* in the *śāstras* incarnated by them. These definitions are expressed distinctly there. As per *anvartha* only, "He is the one who nourishes everyone, always roars and pervades over entire world."

101. To 103. ***Heyopādeyakathāvirahe....*** Ācārya tells that the one who is desirous of amorous; who is desirous of surpassing all and is omniscient and omnipotent is called as *Deva*. This world is reflection of him for his amorous. Everyone works under his subordination. This only is his euology.

104. ***Iti nirvacanaiḥ....*** The aforesaid definitions of *Bhairava* are not given by Ācārya himself, *Deva Guru Bṛhaspati* has said the same in *Śivatanu Śāstra*.

104. ***Śāsanarodhanapālanapācanayogātsa....*** The one who does protection, who nourishes and bestows the merits of *karma* to the doer of *karma* is Lord, being excellent and having nature of *Para advaita* he is superior, the *Śiva* and where he exists, there is no *Aśiva* or dualism.

105. ***Īdṛgrūpam kiyadapi....*** The qualities of *Śiva* are found in all the forms be it partial only. Hence, in order to showcase him distinctly, adjective phrase *Paramamahat* is used.

106. ***Iti yajjñeyasatatva....*** Ācārya tells that he has his own experiences and there are various opinions in *Pati śāstra, Trika Āgamas* and *Krama darśana*. He has logically and sequentially arranged them and have mentioned them in this *śāstra*.

107. ***Tasya Śaktaya....*** His three powers reveal in twelve ways as each form splendours sequentially in four states *Jāgrata, Svapna, Suṣupti* and *Turya*.

108. ***Tāvānpūrṇasvabhāvo' sau....*** This *cakra* of twelve powers together are the complete nature of *Śiva*, and hence he is called as *Parama Śiva*. The seeker, who worships this nature, perceivably accomplishes the *Śiva* completely.

109. ***Tāsāmapi....*** The increase of decrease in there count also is dependent on their *Svātantrya*. This is not merely the opinion of *Mahāmaheśvara Abhinavaguptajī*, it is mentioned in *śāstras*.

110. To 111.***Ekavīro yāmalo'tha....*** There are one to twelve forms of him by the virtue of various traditions and various manifestations of *Śakti*, the *Bhairava* himself is the thirteenth one and this is maxima.

112. ***Evaṁ yāvatsahsrāre....*** The Lord has thousand corners also and unlimited corners too and hence he has unlimited forms. With these forms he limits himself to a *cakra* of thousand corners the *viśvacakra* and dawns with his powers as this world. Actually Bhairava is not thirteenth he is unlimited. Adding Bhairava tells the same.

113. ***Teṣāmapi ca....*** If all *cakras* are him only, why various *śāstras* narrate various types of *cakras*? *Mahāmaheśvara Abhinavagupta Jī* tells that these classifications are done on the basis of similarities and differences in the attributes of action of these *cakras* and due to this unlimited *cakras* are mentioned in *śāstras*.

114. ***Catuṣṣaḍdvirdviganaṇāyogāttraiśirase....*** He is *Īśvara* of six *cakras*, *cakras* of two, four and eight corners and six, twelve and twenty-four corners; as told by *Traiśirasa śāstra*.

115. ***Nāmāni cakradevīnāṁ....*** The Deity is one, it is up to the desire of seeker that how s/he would appear. This is explained in detail in first chapter of *Śrī Triśiro Bhairava*.

116. ***Ekasya saṁvinnāthasya....*** There is only one *Svātantrya Śakti* of Lord of *Saṁvida*, she only limits herself to *Saumya* and *Raudra Śaktis* and dawns as *Urmicakra* which must be worshipped by seekers.

117. To 122. ***Asya syātpuṣṭirityeṣā....*** The *Saṁvida Devī* manifests in the form seeker contemplated her and nourishes the seeker, when the *Mantra* along with contemplation is applied. There are various ways by which the seeker attains the desirable merits from God. He gets them by the virtues of *Mantras* originated from various parts of mouth or by *Havana*. *Devī* fulfills the desire as the water fills the dried lake.

123. ***Tasmādviśvesvaro bodhabhairavaḥ....*** The seeker desirous of carnal pleasures worship the Lord with defined and restricted rituals and seeker desirous of liberation worships the Lord without any defined rituals. Eternally the Lord worshipped is same in both forms, hence the seeker must take shelter in ultimate abode of *Paramaśiva* only.

124. ***Ye'pyanyadevatābhaktā....*** *Parama Guru Bhagvāna Vasudeva Śrī Kṛṣṇa* says in *Śrīmadbhagvadgītā* that those who worship other Deities with devotion, actually worship me only.

124. ***Ye bodhādvyatiriktaṁ....*** The seeker who worships the limited Deities, considers them the *Bodha* or *Para Pramātā* only.

125. To 126. ***Tenāvicchinnatāmarśarūpāhantāprthātmanaḥ....*** The question is that the *yajña* means sacrificing the material and the one for whom sacrifice is done is called *Deva*. It is not the case in attaining *Deva* in his supreme form, then what is *yajña* in this case? *Mahāmaheśvara Abhinava-gupta Jī* answers while saying that he is beyond any creation or procedures of it. He is self-deliberation of his own form; he is omnipresent and he is self-accomplished Lord.

127. ***Vidhirniyogastryaṁśā....*** Question is that by what Vidhi Ahaṁ Bodha can be earned? Ācārya explains the world *vidhi* with respect to *niyoga* (*prabhākara*) and *bhāvanā* (*Kumārila Bhaṭṭa's* thoughts) and explains how the *vidhi* can accomplish the heaven by the virtue of its three components (of two types) in case of bhāvanā.

128. To 129. ***Tadekasiddhā indrāddyā....*** *Devas* like *Indra* are known by the *vidhi* only as the purpose of their origin is not proved. This is not the case with *'Sva'*, he is known by *'Aham bodha'* only. When the seeker considers *vedya* only as *Deva*, he actually ignores the *vedita* (the real fact told in *śāstra*) and hence deprive from his path. Hence there is no vidhi to know Ahaṁ Bodha.

130. ***Calanaṁ tu....*** Deprived are those who attain the limited form. To express his thoughts, he cites *Śrīmadbhagvadgītā* and tell that those who worship *Deva* attain them and those who worship the Lord *Kṛṣṇa* attain him.

131. ***Nimajjya vedyatāṁ ye....*** Those who worship other Deities while knowing that Deity is elementarily me; attain me. This stage of supreme *advaya* only is supreme merit.

132. ***Sarvatrātra hyahaṁśabdo....*** The use of word *'ahaṁ'*, *'bhoktā'*, *'prabhu'*, *'yājya'* and *'yaṣṭā'* is for *Bodha* only as there is no other word which complete with *Bodha* to match with *'ahaṁ'*.

133. ***Yājamānī saṁvideva....*** *Saṁvida* only is God who is worshipped and is worshiper. It is beyond shape and size; hence it is not good to say that the one who is worshipped is other than Saṁvida. Frigid or any object other than it can't splendour due to its *sva prakāśa*, hence they can't be worshipped.

134. ***Vidhiśca noktaḥ ....*** There is no application of *vidhi* or *Mantra* to accomplish *Saṁvida*.

134. To 135. ***So 'yamātmānamāvṛtya sthito....*** He covers himself with *malas* by the virtue of his *Māyā Śakti* and becomes empirical soul. Being *ahaṁ* and *idaṁ*, he reveals himself as creatures from *Devas* up to immobile ones and displays the dualistic world.

136. (A) ***Tasya svatantrabhāvo....*** What is that which can't be known by his *Svātantrya*; the one who knows it is called as *saṁbuddha* by *Triśiro śāstra*.

136. (B)***Jñyeyabhāvo hi....***The *dharma* of *Cit* is *jñeya* (to know) hence it can't be concealed by shadow of empirical *jñeya*.

137. ***Tenājaḍasya bhāgasya....*** The *ajaḍa* or *Saṁvida* part of *pudgala*-the empirical soul is full of diversities.

138. ***Saṁvidarūpe na....***There is a doubt that when the *Saṁvida* is one, how there can be diversity in it? *Mahāmaheśvara Abhinavagupta Jī* said that although the *Saṁvida* is indiscriminative however its rise leads to decay of *Āṇava mala* at different paces, this only leads to diversity. This diversity is not real.

139. ***Tadvistareṇa vakṣyāmaḥ...*** Question is what is that variation in pace? *Mahāmaheśvara Ācārya Abhinavagupta*

Jī says he would discuss it latter after concluding the discussion of *Para tattva* during the discussion of gross topics.

140. ***Ataḥ kaṁcitapramātāraṁ....****Pramātās* bestowed with high *Śaktipāta* become *Śiva* only and those who are bestowed with low *Śaktipāta* partially acquire *Śiva's* qualities due to slow decay of *āṇava mala.*

141. ***Viśvabhāvaikabhāvātmasvarūpaprathanaṁ....*** There comes a doubt, "How can the form of *Śiva* be both complete and incomplete?" *Mahāmaheśvara Ācārya Abhinavagupta Jī* answers, "When the empirical soul acquires the *nirvikalpa jñāna,*all the *bhāvas* related to object and thoughts merge within his *sva*. The rise of *jñāna* due to that kind of acknowledgement only is known as *Paraṁ jñāna*. The *jñāna* other than it are known as *Apara* and are of various types.

142. ***Tacca sākṣādupāyena....*** While explaining the types he tells about the *Para* and *Apara jñāna.* He revealed that *perceivable* solution is called as *Śāmbhavopāya* and its solution is *Śāktopāya* and further its solution is *Āṇavopāya* and he says that spread of various form is due to these solutions.

143. ***Tatrāpi....*** There are various other reasons behind this diversity, apart from those given above. These are *sva* and *para; dvāra* and *dvarī* and covered and open. They make six, twelve, twenty-four and even more verities of diversities.

144. ***Jñānasya cābhyupāyo....*** Question is that *jñāna* is motive hence it can't be solution and *ajñāna* is not eligible to be solution; then what is the solution to attain the *jñāna*? Answer is, it is the subtle supreme *Śāmbhavopāya* the form of *IcchāŚakti* which is the ultimate solution to attain the *jñāna*.

145. ***Upāyopeyabhāvastu....*** A doubt then comes in mind that how only one can be both *upāya* and *upeya*? To clarify it Ācārya says that it is merely the gimmick of *jñāna*. This is

Kriyā Śakti, who liberates when knowledge is earned and puts into bond when there is lack of knowledge.

146. *Tatrādye svaparāmarśe*....If it is the case, then what is accepted as *upāya*? Ācārya tells that it is the one who is famous as *Icchā*. Seeker perceives *sva* and all his *vikalpas* vanish. This *upāya* only is known as *Śāmbhavopāya*.

147. To 148. ***Yathā visphirtadṛśāmanusaṁndhi***... He explains the same while giving examples. A few seekers ascertain the *sva* of *Śiva* without help of any instrument or practice however a few ascertain the pure *vikalpa* one after another to acquire an ascertainment called as *Jñanopāya* or *Śāktopāya*.

149. ***Yattu tatkalpanāklṛptabahirbhūtārthasadhanam....*** The *upāya* which is source of discrimi-native extrinsic practices is called *Kriyopāya*. There may be difference in *upāya* however there will not be difference at the level of objective as that is always same.

150. ***Yeto nānyā kriyā....*** If *jñāna* is *upāya*, how *Kriyopāya* or *Āṇavopāya* are said to be *upāya*? He clears this doubt while saying that *jñāna* and *kriyā* are not different. Rise of *jñāna* at extreme level of *Yoga* only is *kriyā* in *Śrīgamaśāstra*.

151. He reads from *Śrīgamaśāstra*.

152. To 153. ***Svacitte vāsanāḥ....*** He explains the aforesaid. The pacification of lust of *citta* (empirical-consciousness) by intellect of the form of *Saṁvida* dwelling in profound sleep in self (while awakening it) in extrinsic elements of body; is known as *Kriyā*. Merger of these elements with *Cit* is called as *Yoga*. There is no difference between *Yoga* and *Kriyā* eternally.

154. *Loke'pi kila gacchāmītyevamantaḥ....* He explains this by the help of parable. When a desire, 'I shall move', arise; body and various parts of it along with sense organs are enticed by the conscious-ness, which forces body to move and it moves.

155. *Tasmātkriyāpi yā nāma....* *Mahāmaheśvara Ācārya Abhinavagupta Jī* concludes while saying *Kriyā* is *Jñāna* and

Jñāna is the reason behind liberation. This is proved by example.

156. To 157.***Mokṣo hi nāma naivānyaḥ....*** A doubt comes in mind that previously *Svātantrya* was told to be *mokṣa* now *jñāna*. *Mokṣa* is none other than spread of *sva*. This *sva* of soul only is *Saṁvida*. *Kriyā Sakti* etc. are none other than *Saṁvida*. Actually there is nothing beyond *Saṁvida.*

158. ***Parmeśvaraśāstre hi....*** There may be a doubt that if *Śiva* is *dharmī* and *Śakti* is *dharma* what if there is no *dharmī*? He says that unlike *Vaiśeṣika* here in *Śaiva* tradition, *Parmeśvara śāstra* never discriminates between *Śiva* and *Śakti*.

159. ***Tataśca dṛkkiyechādyā....*** There may be a question that what if *dharma* and *dharmī* relation between *Śiva* and *Śakti* is accepted? *Mahāmaheśvara Ācārya Abhinavagupta Jī* says in that case *Śakti* would be different from *Śiva* and *advaya* would injure.

160. ***Tasmātsaṁvitvamevaitatsvātantryaṁ ....*** Question is if *Śiva* is one, how various forms *Śaktis* are told? He answers that *Saṁvida* only is *Svātantrya* and that only is established as various *Śaktis*.

161. ***Yatscātmaprathā....*** Question is: if *kārya* has no *kāraṇa* then *jñāna* may not liberate and would then sentient attain liberation? He clears this doubt while saying, knowing self only is liberation. In that case earning this *jñāna* and dwelling in it only is liberation.

162. ***Yato jñānena mokṣasya....*** As mentioned in *ś* 1-155 that *jñāna* only gives *mokṣa* hence relation of *kārya-Kāraṇa* is established. Then why this is not accepted here? He answers that *jñāna* only gives liberation and hence there is *kārya-Kāraṇa* relation however it is not prime here.

163. ***Evaṁ jñanasvabhāvāvaiva....*** He concludes the above mentioned topic and begins new. He says that *jñāna* only is nature of *Kriyā*. Being gross she only displays various diversities within her. Where the grossness of her is quivering of intrinsic discriminations of *grāhya-grāhaka*.

164. ***Kriyopāye 'bhupāyānāṁ....*** *Kriyopāya* is of various types due to sub-classification of *grāhya* solutions like *Uccāra* etc. and *bāhya* also.

165. ***Anena caitatpradhvastaṁ....*** The difference shown between goal and action to attain is not real. As *jñāna* and *mokṣa* are one and that only is solution, how can there be the difference in form of *mokṣa* (it is also one).

166. ***Malatacchaktividhvaṁsatirobhūcyutimadhayataḥ....*** *Mala* and its *Śaktis* can be slayed by any type of *dīkṣā*. There is no difference in goal attained, in spite of difference in action taken to attain it. Pot would break no matter you hit it by mace or hand.

167. To 170. ***Tadetattrividhatvaṁ hi....****Parmeśvara* himself preached the three types of *Samāveśas* during narration of *Sāmveśa nirṇaya*. He explains that enlightenment acquired by the grace of *Guru* during indeterminate state of mind is *Śāmbhava Samāveśa*. The *samāveśa* attained by seeker while thinking upon any object without *uccāra* is known as *Śākta samāveśa*. *Samāveśa* acquired by seeker due to *uccāra, dhyāna, karaṇa* and imagination of *varṇa* and *sthāna* is known as *Āṇavopāya*.

171. ***Akiṁciccintakasyeti....***When the seeker reaches to the stage beyond mental occupations, he immediately attains *jñeya*.

172. ***Sā kathaṁ bhavatītyāha....***Question is how the *jñeya* is attained without *vikalpa*? He says, it is attained immediately by the virtue of inclination of *bodha* towards great *jñeya*.

173. ***Tṛtīyārthe tasi....*** A question may come that how word *guruṇā* of *ś*-172 and *pratibodhataḥ* of *ś*-168, which are different cases (grammatically), have same application? He answers to it and says that word *tasil* (suffix) used as third case (instrument) must be explained on the basis of *vyadhikaraṇa* and then phrase would be read as, "From the *Bodha* enlightened by *Guru*."

173. ***Āveśaśvāsvtantrasya....*** The unity with *Ādi Śiva* along

with his *Svātantrya Śakti* is attained due to the merger of frigid empirical *pramātā* in him;this is called as *samāveśa*.

174. To 175. ***Tenāyamatra vākyārtho....***It is a principle that first *padārtha* is explained then *vākyārtha*, he does the same. He now explains the *Vākyārtha* after explaining *padārtha*. He says, when *vijñeya Śiva* surpasses or merges within the empirical *pramātā* displayed in mirror; he splendours the self and displays the might of self, by the virtue of his pure *hṛdaya* the *Vimarśa*.

176. To 177. ***Jñeyaṁ dvidhā ca....*** There may be a doubt that if *jñeya* is both *jaḍa* and *ajaḍa*, how it is said that *samāveśa* is of the form of *Bodha* only? He clears this doubt while saying, *ajaḍa* or *Cinmaya jñeya* is imaginary as there is only unity of it with *Caitanya*. The *jaḍa jñeya* is true, as there display of image in mirror and there is no unity.

178. ***Tenāvikalpā....*** He concludes the same, when *nirvikalpa* stage in earned by *Saṁvitti* and it unites with *Śiva* while giving up all its thoughts, such *samāveśa* is called as *Śāmbhava samāveśa*.

179. ***Tatprasādātpunaḥ....*** A question rises that *vikalpas* plays no role in the quivering of *Śāmbhava* stage hence would they be required once the *Śāmbhavopāya* stage is attained. He clears this doubt and says, once the stage is attained there would not be any role of *vikalpas* at that level as they would become utterly destitute.

180. ***Vikapāpekṣayā mānamvikalpamiti....***Hence it is proved that *nirvikalpa* stage can't be *pramāṇa*.

181. ***Gṛhītamiti suspṣṭā niścayasya....*** Question is that when *vikalpa* is obtained object and this obtained object is sense of certainty, in that case *vikalpa* can't be acceptor. In that case how it would acknowledged that I am knowing the known? He clears it by dividing it in to two parts. 'I know it' has certainty hence it is knowledge acquired by *vikalpa*. 'I am knowing it' such thought can happen when the seeker is in united *nirvikalpa* stage.

182. ***Avikalpātmasaṁvittau yā....***It is said that *jñāna* bestows information, it is not an executor of action. One can know about object by *jñāna* however can't accomplish it. In that case, how it is said that accomplished object is known by *vikalpa*? He clears this doubt and says, *vikalpas* are memories and memories are based on previous experiences. In that case they don't desire any new object. Hence the objects don't evolve from *vikalpa*, they can only be known by *vikalpas*.

183. ***Kevalaṁ Saṁvidaḥ so'yaṁ....*** If *vikalpa* is merely the accomplished *nirvikalpa* stage and not more than that, why *vikalpa* is required at a few places? He tells that this is merely gimmick of *Saṁvida* which is other than his cleanliness.

184. ***Niśīthe'pi maṇijñānī....*** He explains there is no relation of *vikalpa* with *Saṁvida* by giving the example and while rejecting the thought which talks about *Saṁvida's* relation with *vikalpa*. He says a jeweller can judge between various types of gems, which one is precious and which one is not; even in a spark kindled in mid-night. This capability of him only is called as *viveka*.

185. ***Nairmalyaṁ saṁvidaścedaṁ....*** What is the reason behind this excess of experience, due to which object is accomplished without *vikalpa*? He says the cleanliness of *Saṁvida* is attained by the attributes gained due to practices done in various births and by desire of *Śiva*. He says this would be discussed in thirteenth *Āhnika* in detail.

186. ***Pañcāśadvidhatā cāsya....*** These *samāveśas* are not only of three types, they are of fifty types on the basis of clearly visible differences of thirty-six elements. This is mentioned in *Śrī Mālinīvijayottara Tantra*.

187. ***Etattatvāntare yatpuṁvidyāśaktyātmakaṁ....*** He shows the same difference amongst *tattvas*. *Mahāmaheśvara Abhinavagupta Jī* says *puruśa*, *Vidyā* and *Śakti* elements are classified by *ambhodhi*, *kāṣṭhā* and *jvalana*.

188. ***Puṁvidyāśaktisaṁjñyaṁ....*** A question is: do these three elements only have types? *Mahā-maheśvara Abhinavagupta*

Jī says these three elements are pervasive by nature and hence their types only are discussed. *Puruśa* pervades up to *Māyā*; *Vidyā* up to *Sadāśiva* and *Śakti tattva* up to *Śiva*.

189. ***Aśuddhiśuddhamānatvaśuddhistastu....***These three elements don't have intrinsic classification only. They have mutual differences also.

190. ***Bhūtānyadhyakṣasiddhāni....*** He concludes the discussion done above then another question comes in mind, why the *bhūtas* are discussed separately? He says, the five elements are visibly perceivable and are eternally inferable, hence they are distinctly mentioned with respect to other elements which are inferable by *kārya-Kāraṇa*.

191. ***Sarvapratītisadbhāvagocaraṁ....*** Question is *bhūtas* are eternally inferable as they are distinct from *tattvas* inferable by *kārya-Kāraṇa*. Is it applied on *bhū tattva* (earth element) also? He answers that all these five elements like fire, water, earth, sky and air are visible to all; sentients accept *bhū* or earth element along with four others.

192. ***To*** 193. ***Rudraśaktisamāveśaḥ....*** Question is why *samāveśa* of *bhūtas* is discussed in *Śrī Mālinīvijayottara Tantra* during the discussion of *Rudra Śakti samāveśa*? He answers to this and says, it happened incidentally because different people have different interest. He doesn't have any such interest of discussing out of the context topics.

194. ***Ucccyate dvaitaśāstreṣu....*** The difference between elements and *Śiva* is dualistic belief. *Śrī Mālinīvijayottara Tantra* doesn't support it as it prohibits such dualistic belief.

195. ***Yāvānṣaṭtrimśakaḥ so'yaṁ....***He says that thirty-six elements and other *bhuvanas* etc. are indistinct from the *Mahādevī Rudra Śakti*.

196. ***Tata eva dvitīye'sminnadhikāre....***He explains the same while citing *Śrī Mālinīvijayottara Tantra's* second Adhikāra and explains the universal form of earth element by showing fifteen types of it;this element in itself is spread of *Rudra Śakti*.

197. ***Tasmādyathā purasthe'rthe....*** He concludes the topic while giving citation. The way complete pot is perceived while knowing the colour, circum-ference and height of pot; *Rudra Śakti* is perceived by knowing its constituent *bhūta* elements.

198. To 200. ***Ata evāvikalpatvadhrauvyaprābhavavaibhavaiḥ....*** Question is what would happen by this? He answers, "The seeker would unite with *Parma Śiva* when he would refine his *vikalpa* by contemplating and listening about *Parama Śiva* and make it pure *vikalpa*. By virtue of its perfection he would attain unity with various *Śaktis* or any one of them. This would in return lead to quivering of his *sva* in all other *vikalpas* and he would finally unite with *Parma Śiva*.

201. ***Ūcivānata eva....*** question is: As the *Śiva* has various *Śaktis* why seeker experiences only (attribute of *Mahābhagvatī Parā*) during *nirvikalpa* stage? He answers to this while quoting from the scripture of *Śrīvidyādhipati* and says, "Though *Śiva* comprises of the attribute of three *Śaktis*, it would be only one which would quiver to the seeker. This would depend upon his desire or requirement." The three experiences of each episode (one each of *Parā*, *Parāparā* and *Aparā*) happen because the *nirvikalpa* experiences arose due to senses of organs superimpose over various *dharmas* of *pramātā*.

202. To 204. ***Taduktaṁśrīmataṅgādau....*** This is not proved merely on the basis of logics, this is said by *Āgamas* also, he says the same while citing *Śrī Mataṅga Śāstra* etc. He says that *Śakti* who is ray of supreme light is decorated with adjective, "Resort of her own Lord."He proves it by citing two *ślokas* of same *śāstra* and tells a few qualities of her which make her resort of her own Lord.

205. ***Tathopacārasyātraitannimittaṁ....*** *Upacāra* must have three components *mukhyārthabādha*, *śakyārthayoga* and *rūḍhi* or *prayojana*. Question is, are they present here in the above given explanation? He says (yes) when the *Śakti* tells about *Śiva* via her nature it is called *mulhyarhabādha*. *Śakti* is solution and *Śiva* is objective.

205. To 206. ***Tanmukhā sphuṭatā dharmiṇyāśu....***He says the same as. Quick union in *Śiva* only is *prayojana* (purpose). Various sensible forms of *Śakti*, are worshipped to attain unity with *Śiva*.

207. ***Tatra kācitpunāḥ....***Hence he says, the *Śakti* superimpose limited object while being limited *Śakti* and are called as far situated *Śakti* and when she superimposes unlimited objects while being omnipresents he is near situated *Śakti*. This is type of nature is assessed by judgement called *dhavatā-satva nyāya*. As object could be white black however the gist of their being the Śakti will always be there.

208. To 209. ***Tena pūrṇasvabhāvatvaṁ....***He uses these logics to explain the main topic. He says complete *Śiva* is attained by complete all-pervading *Viśva Śakti*, hence the seeker worshipping him attains *mokṣa*; where as his lower forms like *Sadāśiva* and *Īśvara* etc. who superimpose lower *Śaktis* and who have incomplete *sva*, when are worshipped then seeker attains incomplete results.

210. ***Itthaṁbhāve ca....***Attaining any specific *dharma* by *vikalpa* and then attaining *dharmī* by it is process of *Śaktopāya* however this is not possible in *Śāmbhavopāya* of *nirvikalpa* nature, which is splendour of complete *Śiva*, then why is it said here? He clears this doubt as: It is true that such a sequential attainment is matter of *Śāktopāya* however here the opponent of *vikalpa*, the *avikalpa* is discussed, when a seeker dwells in *avikalpa* stage, he unites with *Śiva* whenever he contemplates.

211. ***Avikalpapathārūḍho yena....***He says. No matter, seeker settled in *nirvikalpa* stage starts from earth or *Śiva* element, he would attain *Śiva*. Such seeker needs not to follow any sequence.

212. ***Nirmale hṛdaye....*** He gives an example: When the partial splendour as 1/36th splendour which is of earth element is merged in *Prakāśa* of *Śiva* which makes earth shine; *Śāmbhava samāveśa* is attained. This entire process happens in the pure heart having *parāhaṁtāvimarśa*.

213. ***Evaṁ parecchāśatyaṁśasadupāyaṁ....***He concludes and says, "The disciple of *Śrī Sumatinātha* considers the solution which is *Parābhaṭṭārikā icchā Śakti* or her parts, as the *samāveśa* called as *Śāmbhava*. As this solution is visible if compared with *Śāktopāya*, it is called as wise solution. It must be noted that the long *Guru*-pupil lineage will have one *Guru* only, the one who established the lineage.

214. ***Śākto'tha bhaṇyate....***After bestowing *Śāmbhavopāya* he now narrates *Śāktopāya*. He says, *Śāktopāya* has attributes of *buddhi, mana* and *ahaṁkāra* hence it is clearly perceivable or is distinct. While having *vikalpas*, it is full of *Māyā* however it is of the form of *Śaktis* like *Icchā, Jñāna* and *Kriyā* at the level of ultimate truth.

215. ***Abhimānena saṁkalpādhyavasāyakrameṇa....*** He says: When the seeker acquires false determination of omnipotence due to arrogance accumulated by the virtue of impure *ahaṁ*,he becomes selective as to this is good and this bad and thinks that 'he only is situated everywhere' or 'everything lies within him' such a tendency is called as *Māyopāya*. This is discriminative in nature. When the seeker practices, these *vikalpas* become cultured and pure and finally seeker earns *nirvikalpa* stage.

216. ***Paśorvai yāvikalpābhūrdaśā....*** Question is: we in general experience such *nirvikalpa* determination without any efforts, then what is the need of preaches etc. to understand the usefulness of it? He clears this doubt while saying experiences acquired by limited soul are limited in nature, hence the seeker doesn't attain the *Śāmbhavī* stage. This can only be attained when the limitedness of self is slayed and sermons are heard to earn *svātmapratyabhijñā*.

217. To 218.*Evaṁ vaikalpikī bhūmiḥ....* He connects the above mentioned principle with principal topic under discussion. He says attribute of doing and knowing are limited in *vikalpas* of *Śāktopāya* due to limited *sva*. When the seeker puts efforts to merge them, the boundaries are removed and seeker attains *Śākta* plane (*samāveśa*). By the virtue of it, seeker becomes able to unite with *Śiva*.

219. *Nanu vaikalpikī....* Question is that there is difference of *vikalpa* and *nirvikalpa* between *Śāktopāya* and *Śāmbhavopāya*, what is difference *Śaktopāya* and *Āṇavopāya* whose nature is *vikalpa*? He answers that *Śāktopāya* has *buddhi* with attribute of *vikalpa* however it doesn't follow any extrinsic efforts like *uccāra* etc. on the other hand *Āṇavopāya* follows extrinsic efforts like *uccāra* etc. while having *buddhi* with attribute of *vikalpa* (mental occupations).

220. ***Uccāraśabdenātroktā bahvantena....*** Question is: Is the difference between *Śāktopāya* and *Āṇavopāya* merely the devoid of *uccāra* or other extrinsic efforts also are not present in *Śāktopāya*? He says *uccāra's* plural form is used, hence all the extrinsic efforts are absent in *Śaktopāya*. As it has no extrinsic effort it is indiscriminative by nature and as it has *vikalpas*, it is discriminative also. Hence its nature is *bhedābheda*. Whereas *Āṇavopāya* is dependent on extrinsic efforts only, its nature is discriminative.

221. ***Aṇurnāma sphuṭo....***He says discrimination is clear merely from the name *Aṇu*. Hence the solution is thus called *Āṇavopāya*. The final resort of it also is *nirvikalpa* stage.

222. ***Nanudhīmānasāhaṁkṛtpumāṁso vyāpnuyuḥ....*** He raises a question:As per *ś* 1-209 *buddhi* etc. don't exist in *Śiva* then how it is said that *buddhi* could be a solution to attain *Śiva*?

223. ***Ucyate vastuto'smākaṁ....***He answers to this as: It is *Śiva* himself who confines his *sva* and becomes limited *pramātā* who owns *buddhi* etc. and then releases it by the virtue of his *Svātantrya Śakti*. In that case there would be no effect whether *buddhi* would be there or not.

224. To 225.***Dvaitaśāstre mataṅgādau....*** He says that this is not the view of *Advaita darśana* only, it is accepted by *dvaita śāstras* also. *Dvaita śāstras* like *Mataṅga* etc. describe it well. They say, *buddhi* etc. are the splendour of *Śiva* only and that *Śiva* only splendours on the plane of *buddhi* and *mana*.

226. ***Dvāpyetau samāveśau....*** After setting the platform of the fact he wants to reveal, he now moves towards the prime topic and says, "Both the *samāveśas* finally merge in ocean of *nirvikalpa samāveśa*. The one, which doesn't reach to this level is actually non-existent.

227. ***Saṁvitiphalabhicātra na....***He says that it is not his thought only, it is thought of other *Āgamas* also. He says, "Others have accepted that no difference must be imagined in the merits earned from attainment of *Saṁvitti*. He says, "As per them, imagination only is prime in the state of *Śāmbhavopāya*."

228. ***Vikalpāpekṣayā yo'pi....*** The repose in *nirvikalpa* is not only accepted by *Advaita* believers, this accepted by *Vaibhāṣikas* also. Ācārya says that they also accept that sequential rise in *vikalpa* leads to attainment of *nirvikalpa* and *nirvikalpa* only is resort of *vikalpas*.

229. ***Ratnatattvamavidvānprāṅniścayopāyacacrca-nāt....*** He explains this by an example, the way jeweller learns by hit and trial method about the gems without seeing them and attains gem's inherent knowledge to become gemmologist, same way the dweller of *Āṇavopāya* attains *Śāmbhava samāveśa*.

230. ***Abhedopāyamatroktaṁ Śāmbhavaṁ....*** Question is that *jñāna* is of three types *bheda*, *bhedābheda* and *abheda*. What is the type of *Śāmbhavopāya* solution? He says, *Śāmbhavopāya* solution is primarily *abheda* solution, *Śāktopāya* is primarily *bhedābheda* solution and *Āṇavopāya* is primarily *bheda* solution.

231. ***Ante jñāne'atra....*** Question is as it is said that liberation can't be attained with *Śiva dīkṣā*, is this any other solution? He clears this doubt and says, "No it is the part of last solution comprising of extrinsic efforts. There is no solution other than four told solutions.

232. ***Kriyā hi nāma....*** Question is merger of objects of same nature only is possible and not of two different natures then how *dīkṣā kriyā* can merge in *Āṇavopāya* which is of entirely different nature? He says as told earlier *kriyā* is none other than specific knowledge, it is not different from *Āṇavopāya*. It is *Kriyā* due to sequences of solutions in it.

233. ***Samyagjñānaṁ ca muktyekakāraṇaṁ....*** Question is previously it was said that *jñāna* liberates now it is said that *dīkṣā* liberates! If *jñāna* liberates independently then *dikṣā's* role would become null and as no one can enter in *Śaiva yoga* without *dīkṣā*, who would liberate whom? On the other hand, if both are true then there would be a great defect because there would be two different *kārya* and *kāraṇa*. He clears this doubt while saying uniform knowledge resorting in both dependent and independent ones only is reason behind liberation. The thoughts of independent and dependent is merely an imagination.

234. ***Tulye kālpanikatve ca....*** Hence he says the one who quivers the one due to whom all the discri-minations of me and you shatter and within whom the *Guru* or pupil unite is the ultimate *Guru* the only soul comprising all, accomplished and liberated *Śiva*.

235. To 236. ***Yāvānasya hi....*** Hence he says till the time this *Guru* and pupil lineage would continue, that one *Guru* only would keep liberating the lineage of pupils, after that he would liberate her/himself.

237. To 238. ***Tenātra ye....*** He says the doubts raised by followers of discriminative thoughts like how *dīkṣā* would liberate if *jñāna* is liberator etc. shatters from their root, here.

239. To 240. ***Malo nāma kila dravyaṁ....*** Question is if the materialistic form of *mala* as told by *bhedavādīs* (followers

of discriminative line of thoughts) is not correct then what is the form *mala*? He says that mala is like impurities in eyes which is materialistic in nature this is cleared by colossal of the form of *dīkṣā*. The prohibition of this *mala*, criticised by logics and *Āgamas* along with position of *mala, māyā* and *karma* is shown latter.

241. ***Evaṁśaktirayopāyaṁ....*** He concludes this episode while elaborating it further. He says amongst three solutions of *Śaktis* the *Āṇavopāya* is basic. After that is *Śāktopāya* and most superior one is *Śāmbhavopāya*. This *Āṇavopāya* only resorts in *Śāmbhava samāveśa* while following the path of *Śākta samāveśa*. This becomes firm step by step due to *Icchā, Jñāna* and *Kriyā*.

242. ***Tato'pi paramaṁ....***It is not that *Śāmbhava jñāna* is supreme because it is resort of *Āṇava jñāna*. There is one beyond it. He says that the supreme *jñāna* which is devoid of all solutions and resorts in *Ānanda Śakti* is *Anupāya*.

243. To 244. ***Tatsvaprakāśaṁ vijñānaṁ....*** He says this is not his thought merely, this is bestowed by *Śrī Siddhā Tantra, Śrī Mālinī Tantra's* eighteenth chapter and *Śrī Mālinīvijayottara Tantra* also.

245. ***Iti jñānacatuṣkaṁ....*** This only is the mission and vision of this *śāstra*. He says, I have elaborately explained these four *jñānas* which are the great dawn of accomplishment and *mukti*; in this *śāstra* named *Tantrāloka*.

246. ***Tatreha yadyadantarvā....*** It is said that *śāstra* is written on doubtful topics, not on non-existent and known topics, hence he now tells, what is doubt? Now he explains that 'one' undisclosed which exists within both mental ascertainment and extrinsic ascertainment. This undisclosed one only is doubt.

247. ***Tathānudghāṭitākārā nirvācyenātmā....***This only is called as doubt in general he says, the one an which is undisclosed; undefinable and partially known only is called as doubt; else the one completely known or unknown is not doubt.

248. ***Etatkimiti mukhye'sminnetadaṁśaḥ....***He explains it while dividing the statement raising the doubt. "What is this?" In this statement 'what' is prime as it only introduces the *dharmī* (the one which possesses the *dharma*; object under investigation). It only is pointing towards the doubt as wherever is lack of certainty, there is doubt. Word what simply narrates that.

249. ***Kimityetasya śabdasya....*** He says the same. He tells that word 'what' doesn't seem to be more than narrator of word 'this' however it is not true. It is used to point out undisclosed object, 'whether tree of man?'

250. ***Sthāṇurvā puruṣo veti...*** The primacy of doubt will be there when there is something secondary in scenario. He displays that 'secondary' here. He says that question 'whether tree or man' makes mind dicey where the qualities of both mobile and immobile ones comes in mind to ascertain; what it is?

251. ***Āmarśnīyadvairūpyānudghāṭanavaśātpunaḥ....*** A question rises of that this may lead to rise of *vikalpa* instead of doubt; due to variation in meaning and uncertainty with respect to the existence of that object under discussion? He clears this doubt while saying, "When the form of tree and man is not clear then 'what' is doubt, or else when both are seen clearly there is *vikalpa* or option.

252. ***Tenānudghāṭitātmatvabhānaprathanameva....*** Question is that when a *śāstra* can be narrated by one source then why three sources are required? Its answer is that these three sources are part of each other. *Śāstra* is commenced when a solution of doubt is narrated by someone. Hence these three are equal reason behind the narration of *śāstra*. He says the same. The one which first of all reveals the name of undisclosed material is called as *Uddeśya*. This is both question and doubt. It doesn't reveal the form of material, it only tells the name of that material and same is the nature of question.

253. ***Tathanudghāṭitākārabhāvaprasaravartmanā....*** Question is commenced for the sake of doubt. Hence once the doubt is determined, question also is answered after that. Hence he now narrates the real form of question at appropriate point of time. He says *Para Saṁvida* only steps down via stages like *Paśyanti* etc. and becomes the asker called as pupil.

254. To 255. ***Tathāntaraparāmarśaniścayātmatirohite***...Who is that *praṣṭrī*? Ācārya says, when *Saṁvida* moves to spread distinctly in this world and reaches to intermediate stages. When her supreme form is hidden and she appears like an empirical soul, she is called as *praṣṭrī*.

256. ***Svayamevaṁ Vibodhaśca***.... She is not merely the asker; she is question also. He says the same, "*Bodha* itself splendours as *Guru* and pupil, the difference between *Guru* and pupil is unreal.

257. ***Bodho hi bodharūpatvādantaranānākṛtoḥ***....Being of the form of *Bodha*, *Bodha* only displays various figures dwelling within generically and specifically without any desire and support.

258. ***Srakṣyamāṇaviśeṣāṁśākāṁkṣāyogyasya*** ..... When a characteristic or attribute is created for the sake of creation of anything special in future, such creation is called general creation. Such general creation only is doubt when it doesn't reveal itself extrinsically.

259. ***Srakṣyamāṇo***.... The creation of special is realisation of certainty, he says the same. The creation of *viśeṣa* would be considered as accomplished only when *pramātā* is satisfied and has understood it as per its desire, or else it would not be ascertained even after crores of *kalpas*.

260. ***Tasyāstha vastunaḥ***.... He says that special display not only has certainty, it has *lakṣaṇa* also; he says the same, when that *viśeṣa* (special) makes *sva* the subject and occupies a specific form of object. The qualities by which object is known is called *lakṣana*. The instrument used to ascertain that element and to remove the defects is called as answer and knowing that object is called ascertainment.

261. ***Nirṇītatāvaddharmāṁśapṛṣṭhapātitayā***.... A question comes that why *parīkṣā* is not considered done when *lakṣaṇas* are known? He says that *parīkṣā* is none other than repeated testing of *lakṣaṇa* which bestows general and special characters. In this process continuous look out of that nature of *uddeśya* [which the special object (ascertained one) occupies], is done to test pros and cons.

262. ***Dṛṣṭānumānaupamyāptavacanādiṣu....*** He says *uddeśya, lakṣaṇa* and *parīkṣā* quiver in living beings while lying within *dṛṣṭa, anumāna* and *upamāna.*

263. To 266. ***Nirvikalpitamuddeśo vikalpa....*** He shows this one by one. In the state of *dṛṣṭa* (visible), He says *nirvikalpa* is *uddeśya, vikalpa* is *lakṣaṇa* and series of these *vikalpas,* which ascertain the object is testing. In the state of conjuncture, ascertainment of object is *uddeśya;* special feature seen due to some proof is called as *lakṣaṇa* and universal proposition of two types (A and B of European standards) called as *anvaya* and *vyatireka* (pros and cons) is *parīkṣā.* In the state of comparison, 'indicating any object' is *uddeśya,* when object is assessed with quality it is *lakṣaṇa* and rest is *parikṣā.* 'For the sake of heaven' is *uddeśya;*'perform *yajña*' is *lakṣaṇa* and 'attain heaven by performing *agniṣṭoma*' such deliverance of meaning of complete statement, 'Perform *yajña* for the sake of heaven' is called as *parīkṣā.*

267. ***Vikalpasrakṣyamāṇānyarucitāṁśasahiṣṇunaḥ....*** As special is under creation when general is esta-blished, how the creation of general could be as per desires of special? He says it is *uddeśya* which is created to accept special to be evolved in future and others (as desirous ones are other than general they are special). In that it is *Saṁvida* which would select the required evolving specials. Here it is said that first title of book is set then *Saṁvida* selects the content of book, these contents are not written though their idea is within *Saṁvida.*

268. ***Yato hyakālakalitā....*** He gives reason behind it and says, may be the special to be evolved in future is limited on the scale of time, it is not the case with *Saṁvida. Saṁvida* is beyond the limits of time and hence she can investigate object existing at any point of time.

269. ***Srakṣyamāṇsya yā sṛṣṭiḥ....*** When *'sva'* is spread, both general and special quiver, there would not be any difference between *lakṣya* and *lakṣaṇa*, in that case, would there be no rules and regulations left? He clears this doubt and says the evolving portion of special is *lakṣaṇa* because it is yet to be established and annihilating portion of general which is to be expressed correspondingly is *lakṣya*.

270. ***Tatpṛṣṭhapātibhūyoṁśasṛṣṭisaṁhāravibhramāḥ ....*** As per saying of *ś* 1-261 the repeated particula-risation of *lakṣaṇa* only is called as *parīkṣā*, if this is the case would there be any end of this *parīkṣā*? He clears this doubt and says, the cycles of creation and destruction of special, evolving after quivering of *uddeśya* and *lakṣaṇa*; which is liking of *pramātā* and is time bound is called as *parīkṣā*.

271. ***Prākpaśyantyatha madhyānyā vaikharī....***It was told earlier that Self-brilliant *Vimarśa Śakti* only quivers as *Paśyanti, Madhyamā* and *Vaikharī* however now *uddeśya* etc. is told, why these new least known sequences of cult are shown? He says first *Paśyanti* quivers as *Parā* then *Madhyamā* quivers as *Parāparā* and then *Vaikharī* quivers as *Aparā*.

272. ***Icchādi śaktitritayamidameva....***A question comes is there similarity of count only between *Uddeśya, Lakṣaṇa* and *Parīkṣā* with *Paśyanti, Madhyamā* and *Vaikharī* or there is respective analogy? What are they? He clears this doubt as, "These three are the forms three *Śaktis* known as *Icchā* etc. He says that these three only fuel the business of pure and impure on the wall of *Saṁvida*.

273. ***Etatpraśnottarātmatve....*** He says that the five relations like *'mahāna, antarāla, divya, divyādivya* and *adivya'* are the six tie-ups of the scriptures of this cult which are of the form of question and answer. The sixth *Para* is life of all and exists in all, hence it is not mentioned specially.

274. ***Yathokataṁ ratnamālāyāṁ sarvaḥ....*** This all is not merely his thoughts, this is said by *Śrī Kularatnamālā* as, "All five relations like *Mahāna, Antarāla, divya, divyādivya* and *adivya* are tie-ups/relations of *Śiva-Śakti* and *Sadāśiva; Sadāśiva* and *Anantanātha; Anantanātha* and *Śrīkaṇṭha; Srikanth* and *Nandikumāra; Nandikumāra* and sages like *Sanatkumāra* and sages and humans respectively.

275. ***Bhinnayoḥ praṣṭṛtadvaktroścaikātmyaṁ:*** He explains *Parakalā* as: Asker and teller look like two at the level of discriminative thoughts, though this relation of asker and teller has firm *Saṁvida* unity. When the monistic relation evolves a kind of universal unity comes into being, this has completeness and this relation only is known as *Para. Paratā* or *Parakalā* is the complete unity of these asker and teller; absolute one.

276. ***Anenaiva nayena....*** He says that above rule of *Śaivādvaya* is applied on other relations cited by *śāstras* also, as the merits etc. are complete.

277. ***Itthaṁ saṁvidiyaṁ....*** He concludes and says that *śāstras* made alive by *uddeśya* etc. of is splendour sovereign *Saṁvida Devī* only.

278. To 283. ***Tatrocyate puroddeśaḥ....*** The *Uddeśya* are of two types, general topics come under *Pūrvaja* and special topics are discussed under *Anuja uddeśya*. Topics under *pūrvaja uddeśya* are covered under this section.

284. To 286. ***Iti saptādhikamenāṁ....****Mahāmaheśvara srīmad Abhinavagupta Jī* declares that those who would consistently practice these thirty-seven *Āhnikas* and would establish them in their heart, would certainly become *Bhairava* and there is no wonder in it as even Empirical souls also would become *Bhairava* by effect of *Śrī Tantrāloka*.After narrating *Pūrvaja Uddeśya* he now narrates *Anuja Uddeśya*.

286. ***Vijñānabhitprakaraṇe....*** He says, *Śāmbhavopāya, Śāktopāya* and *Āṇavopāya* are discussed under *Vijñānabheda* (first) *Āhnika*. He says second *Āhnika* talks about *Anupāya*.

287. ***Viśvacitpratibimbatvaṁ....***Third *Āhnika* talks about *Śāmbhavopāya.*

288. To 290.***Vikalpasaṁskriyā tarkatattvaṁ....*** Fourth *Āhnika* talks about *Śāktopāya.*

291. ***Buddhidhyānaṁ prāṇatattvasamuccāraścidātmatā....*** Fifth *Āhnika* talks about *Āṇvopāya.*

292. ***Cāramānamahorātrasaṁkrāntyādivikalpanam....*** Topics of *Kālādhvā* are discussed here.

293. ***Cakrabhinmantravidyābhidetaccakrodaye....*** Topics under *Cakrodaya* are discussed here.

294. To 295. ***Parimāṇaṁ purāṇāṁ ca....*** Topics under *Tattva Adhvā* and *Tattva Bheda* are discussed.

296. To 297. ***Kālasvarūpamekatripañcādyaistattvakalpanam....*** Topics under *Kālādhvā* are discussed here.

298. To 299. ***Abhedabhāvanākampahrāsau tvadhvopayojane...*** Topics under *Śaktipāta* are discussed here.

300. ***Tirobhāvavyapagamo jñena....*** Topics under commencement of *Dīkṣā* are discussed here.

301. To 306. ***Śiṣyaucityaparīkṣādau....***Topics of fifteenth *Āhnika* are discussed here.

307. To 309. ***Maṇḍalātmānusandhānaṁ nivedya....*** Topics under sixteenth chapter are discussed here.

310. ***Sūtraklṛptistatvaśudhiḥ pāśadāho'tha....*** Topics under *Pautrika Vidhi* are discussed here.

311. ***Jananādivihīnatvaṁ mantrabhedo'tha....*** Topics of eighteenth *āhnika* named as*Saṁkṣipta Dīkṣā* are discussed here.

312. ***Kalāvekṣā kṛpāṇyādinyāsaścāraḥ....***Topics under *Samutkaraṇa āhnika* are discussed here.

313. ***Adhikāraparīkṣāntaḥsaṁskāroatha....*** Topics of twentieth *āhnika* are discussed here.

314. ***Mṛtjīvavidhirjālopadeśaḥ....***Topics of twenty-first *āhnika* are discussed here.

315. ***Śravaṇaṁ cābhyanujñānaṁ....*** Topics of *Liṅgoddhāra krama* are discussed here.

316. ***Parīkṣācāryakaraṇaṁ tadvrataṁ....*** Topics of *Abhiśeka vidhi* are discussed here.

317. ***Adhikāryatha saṁskārastatprayojanamityadaḥ....*** Topics of twenty-fourth *āhnika* called *Antyayāga* are discussed here.

318. ***Prayojanaṁ bhogamokṣadānenātra....*** Topics of twenty-fifth *āhnika* called as *Śrāddha prakāśa* are discussed here.

319. ***Prayojanaṁśeṣavṛtternityārcā....*** Topics of *Liṅgārcana Saṁprakāśana* are discussed here.

320. To 322½. ***Naimittikavibhāgastatprayojanavidhistataḥ....*** Topics of twenty-eighth chapter are discussed here.

323. To 324. ***Adhikārāyatmano bhedaḥ....*** Topics under twenty-ninth chapter are discussed here.

324½. ***Matrasvarūpaṁ tadvīryamiti....*** Topics of thirtieth *āhnika* are discussed here.

325. To 325½. ***Śūlābjabhedo vyomeśasvstikādinirūpaṇam....*** Topics of thirty-first chapter are discussed here.

326. To 326½. ***Guṇapradhānatābhedāḥ svarūpaṁ....*** Topics under *Mudrā prakāśa* are discussed here.

327. To 327½. ***Dvātriṁśatattvadīśākhyātprabhṛti prasphuṭo....*** Question is why *Anuja uddeśya* is not told after *Ekikāra* named thirty-third *āhnika* onwards? He says that no specific topic is discussed thirty-third *āhnika* onwards, hence no *Anuja uddeśya* is discussed after thirty-third *āhnika*.

328. ***Mykhyatvena ca....*** As the topics mentioned in later *āhnikas* are primarily the *vedya*; they are mentioned in separate *āhnika*.

329. ***Ityuddeśyavidhiḥ proktaḥ....*** He concludes this topic here and begins another while saying till know *Uddeśyas* were told for the sake of pleasure; now *Lakṣaṇa* and *Parīkṣā* will be discussed.

330. ***Ātmā saṁvitaprkāśasthitiranavayavā....*** He sumrises this complete chapter here and says that soul is of the form of *prakāśa* of *Saṁvida* (the one which is complete).

The *sva* form of existent contemplated by *Śiva* only is *Śakti.* He himself conceals his might to become empirical soul by the virtue of *Svātantrya Śakti* and when he reveals his '*sva*', he is said to be liberated. The revelation of this diverse creation of Lord *Śiva*, is presented here precisely.

331. ***Mithyājñānaṁ timirasamamān....*** The spread of *sva* is liberation while being one and complete without any restrictions, how liberations has diverse forms? He clears this doubt while saying that it is virtue of illusion that it brings in defect in the sight which is *Saṁvida*. Due to this the complete is sighted as incomplete. When the omniscient *Para pramātā* becomes matter of deliberation and the night-blindness or illusion is removed by him; there would be no chance of impurity.

332. ***Bhāvavrāta? haṭhājjansya hṛdayānyākramya....*** He now cracks a joke up on critics while keeping seriousness of this great subject in his mind. He addresses to the 'objects' of this world and jokes on those who consider themselves to be wise and owner of heart; they are really owner of defective education; when they say 'objects' are frigid by nature. When such people call us 'object' or frigid they themselves are proved to be frigid. In that case their connotation towards 'objects' is not criticism it is worship as an unanimity is seen between them (who consider themselves to be wise) and 'objects' (us; who can never be frigid as frigid ones don't have any existence at all)." Here object also means pot etc. The creation made up of thirty-six elements.

333. ***Iha galitamalāḥ....*** Question is if such people want to acquire the knowledge of this *śāstra* from others so that they may attain the real knowledge of it and may not hate it, would they be successful? He says there are two types of people one who has *anāyāta śaktipāta* and the other one who has *āyāta śaktipāta* the first one is again of two types. The first one would never even wish to learn this *śāstra* hence requesting them to not hate this *śāstra* is waste

and second are those who themselves start reading it; they also would not be successful. Hence, a request, which would bring in hatred, bad name and losses; made to them also is waste. Those who are united with *Śiva* and have slayed their impurities only can be the *Guru* of this *śāstra*. They shall be worshipped like *Śiva* as they are omniscient *Bhairava Deva*.

334. ***Tantrāloke'bhinavaracite'mutra....*** Although mentioned as 334th *śloka* it is actually the first line of *śloka* which concludes the chapter and says "I *Abhinavagupta* conclude the first *āhnika* which prompt to reveal *Vijñānabheda*." He starts the second *āhnika* with second line of this śloka.

Anupāya Prakāśana Āhnika

1. ***Yattatrāyaṁ padamaviratānuttarajñaptirūpaṁ....*** After concluding the first *āhnika* with first line of *śloka*. He begins the second *āhnika* with second line of it. *Mahāmaheśvara Ācārya Abhinavagupta* says that now he would commence the second *āhnika* to ascertain the first stage which is of the form of *Anuttara jñāna*.
2. ***Anupāyaṁ hi yadrūpaṁ kortho....*** He ascertains the same and says that what is the need of any direction to earn the one whose form is *Anupāya*? Whatever is preached once, that only becomes *Anupāya*. There is no need of repetitive instructions in this stage.
3. ***Anupāyamidaṁ tattvamityupāyaṁ....*** A question arises that when it is said to be *Anupāya*, why any solution is required? There should have been no requirement of solution at all? He clears this doubt and says, "how *Anupāya* element can be earned without any solution? The exception is for sentient ones who need no solution and hence they have no right to study the scriptures of cult. The same is the case of insentient ones. Only those who are willing to climb on the scriptures,while having divine eyes and are blessed with *āyāta śaktipāta* are preached by us (Ācārya)".
4. ***Yaccaturdhoritaṁ rūpaṁ....*** A question arises that if the

solution is to be followed to attain the goal, why not any easy solution and why any tough solution? He clears this doubt and says all four solutions are the nature of *Śiva* the one who is all-pervasive and always awake. Hence there is no tough or easy solution.

5. ***Etāvdbhirsaṁkhyātaiḥ....*** He says a few seekers partially earn and a few completely earn the nature of *Śiva* which splendour as four solutions and their innumerable secondary solutions.
6. ***Tatrāpi cābhyupāyādisāpekṣānaytavayogataḥ....*** The diversity is not only up to this level it is more. Entry in *Anupāya* can be earned via solution or any other way, in that case also the diversity is experienced and this can't be controlled.
7. ***Tatra ye nirmalātmāno bhairavīyāṁ....*** Now he declares that he would tell the worship rituals factually by which seekers of *nirvikalpa* stage, who are bestowed with *tīvra tīvra śaktipāta* have earned *sva Saṁvida* of *Bhairava.* He would tell the worship rituals of seeker who have earned *Anupāya* level.
8. ***Tatra tāvatkriyāyogo....*** While starting the narration of worship rituals he first of tells that *Kriyā yoga* is not a solution to earn *Saṁvida samāveśa* rather it originates from *Saṁvida* and splendours due to it.
9. ***Jñaptāvupāya eva....*** He says if it is considered that *kriyā* etc. are not solution, they are exposer, it would not be correct. He says that *ajaḍa* can't be splendored by others, if it would happen, it would be *jaḍa* and as there would be no light nothing would splendour and entire system would collapse.
10. ***Saṁvittattvaṁ svaprakāśamityasminki....*** He says it is *Saṁvida* only and no other logic except, "When *Saṁvida* would not be there the world would be frigid and dark."
11. ***Yāvānupāyo bāhyaḥ....*** A question arises here, "If in case extrinsic efforts can't be the reason behind attainment of *Saṁvida*, can it be the knowledge of *Guru*? He says that

all what depends on *Saṁvida* can't be the solution to attain *Saṁvida*.

12. ***Tyajāvdhānāni nanu kva....*** Hence he says, "Paying attention upon complete is not possible and paying intent on incomplete is useless. In that case, one should choose to contemplate up on self."

13. ***Tenāvadhānaprāṇasya bhāvanādeḥ....*** He says, the thoughts came into being due to this intentness also can't be the perceivable solution of this path of *Bhairava*.

14. ***Ye'pi sākṣādupāyena....*** A question rises,"Then what to say about those who use to follow discriminative solutions to earn that *Saṁvida* of *sva*?" He says they are like frigid ones who try to know about sun while catching a firefly.

15. ***Kiṁ ca yāvadidaṁ....*** Hence *Mahāmaheśvara Abhiṅavagupta Jī* says, all extrinsic and intrinsic objects approved by solutions are body of *Śiva* of the form of *prakāśa*. Actually there is nothing else but *Śiva* in this world. In that case the discrimination of solution and goal is non-existent here.

16. To 17. ***Nīlaṁ pītaṁ sukhamiti....*** He says not only thoughts came into being due to intent are approved as these solutions,objective and subjective existent also are the form of *prakāśa* of the form of *Śiva*. He says, there is no solution which is other than him. In that case there is no solution to attain him. For this seeker would have to contemplate up on *sva*.

18. ***Idaṁ dvaitamayaṁ....*** Question is, if above given logics are correct than how dualistic line of thought would be disapproved? He says both monistic and dualistic believes are splendour of *Parmeśvara* who has body of the form of *prakāśa*.

19. ***Asyāṁ bhūmau....*** A question comes that let them be of the form of *prakāśa*, there would be difference between them and in that case would dualism rise again? *Mahāmaheśvara Abhinavagupta Jī* says be it sorrow or joy;

bondage or liberation and *Citi* or *Jaḍa*, they all are one in the stage of *Anupāya*. These have same perception and hence they have same meaning.

20. To 21. ***Prakāśe hyaprakāśāṁśaḥ....*** Question is: if blue and joy are of the form of *prakāśa*, in what form do they splendour? He clears this doubt and says: How part of darkness can splendour? If they splendour, there differential nature would vanish as this nature is possessed by them due to *prakāśa* only. As darkness is none-existent how it can be said to be true? The light only splendours and these blue and joy etc. are merely disguise. In that case there is no specific splendour of blue and joy.

22. ***Ata ekaprakāśo'yamiti....*** He says,"As it is settled that *prakāśa* is one, the followers of other believes are repelled off distantly."

23. ***Prakāśamātramuditamaprakāśaniṣedhanāt....*** Why the word 'one' is used in previous *śloka* when the *jñana* is indifferent? He says the use of word 'one' in previous *śloka* is done in the sense of 'merely' and not in the sense of count. If it would had been so, it would had propelled other believes.Hence it means there is merely *prakāśa*.

24. To 26. ***Naiṣa śakitrmahādevī....*** He says that there is no relation; even those of *Śakti* and *Śaktimāna* or *Mantra*, object to be consecrated by *mantra* or the user of *Mantra* or *Guru* and pupil don't exist there. He is one and one has no discrimination all relations merge and become one and then enter into this ocean called as supreme *prakāśa*.

27. ***Sthānāsananirodhārghasaṁdhānāvāhanādikam....*** This *Anupāya* is beyond any kind of discrimination, he says the same. Rituals like inviting Deity then offering seat and *arghya* etc. then offering farewell etc. are not the rituals here which is the stage beyond doer, deed and action.

28. To 29. ***Na sanna cāsatsadasanna....*** Whatever he said is not merely logical, this is said by *āgamas* also. He cites *Bhargaśikhā āgama* and says that true in the world is realisation of any object as per previous experiences, this realisation happens when the object has defined shape and size. *Bhairava* who is defined earlier as *Anuttara* in this Āhnika is not like this, he is complete and hence can't be judged by these worldly affairs of true or false. He can only be attained by contemplating upon self (ś:2-12).

30. ***Asattvaṁ cāprakāśatvaṁ....*** A question comes in mind here that why it should not be called as unreal? He clears this doubt as,"*Asat* is devoid of light and it is no where applicable practically. Whereas truth is the life of this *Cetana* and *jaḍa* world. There is nothing but this *Prakāśa* or Lord *Śiva* or it can be said that how Lord *Śiva* could be called as *asat*. He is all-pervasive and he only splendours in all the forms.

31. ***Ābhyāmeva tu hetubhyāṁ....*** A question rises here, "If Lord *Śiva* is neither *Sat* nor *Asat*, is Lord *Śiva* both *Sadasad*?" *Mahāmaheśvara* answers to this and says, "He splendours in all the forms *Sat, Asat* and *Sadasad*. Actually he can't be perceived by empirical souls. The one who knows *Parama tattv*a and has earned *nirvikalpa* state, perceives Lord*Śiva* as supreme bliss of *Camatkāra* form in the stage of experience. Hence Lord *Śiva* only is *Anuttara*."

32. ***Śrīmatriśirasi proktaṁ....*** What *Mahāmaheśvara* said above is not merely his thought, that is said by *Śrīmattriśirobhairva Śāstra*. When Goddess asked about true knowledge in the said *Śāstra*, God said, the true knowledge and supreme stage is unity of *Śiva* and *Śakti*. When the *Śiva* splendours along with his own *Śakti* then only he is true *Prakāśa* or else he would be frigid like light of *sphaṭika*. He only splendours along with his *Śakti* unitedly and he only exists in splendour of various forms of *Śakti*. Hence, eternal, sovereign and *nirvikalpa Prakāśa* is *Śiva* only.

33. **Na bhāvo nāpyabhāvo....** He says, this *Anuttara* can't tolerate *Bhāva* or *abhāva* or both. It is beyond the limits of speech (*Vaikharī*) hence it is said to be unutterable. *Anuttara* is the one who is united with *Śakti* and is beyond *Śakti*.

34. ***Iti ye rūḍhisaṁvittiparamārthapavitritāḥ....*** The one who knows this properly is said to accom-plished. The one who's all the impurities have been removed by the grace of *Guru's* sermons and has inclined over *Anuttara* stage is beyond the limits of solutions. Hence it is said that seeker must be where he is and there is no need to move anywhere, he should simply remove her/his impurities by the virtue of growth of all-pervasive *Cid* within her/his *sva* and "there is no solution other than knowing about *'sva'* of the form of *ahaṁ*.

35. ***Teṣamidaṁ samābhāti....*** A question rises what happens then? The one who earns *Anupāya* experiences that this entire creation is splendored from her/him, reflects within her/him and is indifferent from her/him. He/she experiences that this world is none other than *Saṁvida*, as it is splendored by *Bhairava's* Cid aura.

36. To 37. ***Eteṣāṁ sukhaduḥkhānśaśankātaṅkavikalpanāḥ....****Vikalpas* of such *Yogi* merge in ocean of their *nirvikalpa samāveśa*. There is no *Mantra*, contemplation and *sthāna* and *varṇa prakalpana* for such *Yogis* and they are not supposed to wander with respect to rights and wrongs of rules and regulations.

38. *Samastayatraṇātantratroṭanāṭaṁkadharmiṇaḥ* .... Here comes a question that if such is liberation what about rest of his life? He says a chisel is required to break the bonds, the seeker who has already earned the *Anupāya* showers grace over others for rest of his life; as then there is no further practice required. Here chicel is grace.

39. ***Svaṁ kartavyaṁ kimapi....*** He says that the empirical soul does everything while considering work as her/his duty. Anything attempted for accom-plishment by unaccomplished one also is unaccomplished. By this policy, empirical soul works but earns nothing. On the other hand, the one who has earned *Anupāya samāveśa* and is free from all bonds, desires and duties, is left with service of society only. The same is said by *Śrī Kṛṣṇa* also in *Gitā*, where he says I am free from all the duties and there is nothing which I shall attain or not attain; then also I work.

40. ***Taṁ ye Paśyanti....*** *Anugraha* is of two types one is of pure *Saṁvida* form and another one is of impure *Saṁvida* form. He first of all narrates *anugraha* of pure *Saṁvida* form. He says when a *Guru* tests pupil and finds that pupil's *Saṁvida* has purified or pupil is eligible for *tīvra-tīvra Śaktipāta* or he thinks that pupil can earn *Anupāya samāveśa*; she/he looks at pupil with *anugraha* of the form of pure *Saṁvida*. Then as per the policy that lamp kindles another lamp, pupil also becomes like *Guru*.

41. ***Eatattatvapraijñānaṁ mukhyaṁ....*** It is said that liberation is earned by the virtue of *Śaiva dīkṣā* however here in case of *Anupāya*, it is earned merely by holy views of *Guru* how is it? He clears this doubt and says that proper knowledge of supreme element only is prime and this only is said to be the ritual from *yajña* up to *dīkṣā* by *Śrīmat Siddhayogīśvarī Tantra.*

42. **To 43.** ***Sthaṇḍīlāduttaraṁ tūraṁ tūrāduttarataḥ....*** He tells that knowledge is supreme and above all, the great *siddha* who earns it becomes Lord of *Yogī*.

44. ***So'pi svātantryadhāmnā....*** Now he tells the solution for bestowal of grace over the pupil having impure *Saṁvida*. He says if a *Guru* wants to bestow grace over pupil having impure *Saṁvida* by his *svātantrya*, he must choose some proper procedure for it. Here *Svātantrya* is emphasised because breaking of rituals told by *śāstra* etc. is already discussed in *ś*-38.

45. ***Anugrāhyānusāreṇa vicitraḥ....*** While telling about the procedure he says that *Guru* shall select the procedure as per the eligibility of pupil. It could be anyone of *Śāmbhavopāya, Śāktopāya* and *Āṇavopāya* which exist together.

46. ***Tadarthameva cāsyāpi....*** He says not only these solutions are useful but the *śāstras* also are useful. This is the reason

why those who have earned *Anupāya* stage also have devotion in listening to or study of *śāstras*.

47. ***Nahi tasya svatantrasya kāpi....*** This raises a doubt that if *Guru* who already attained *Svātantrya*, if would take help of solution, he may face loss of *Svātantrya*? He answers to this question and says,"*Guru* free of all doubts needs no solution for her/himself. She/he takes help of them to liberate the seeker who has impure *Saṁvida* as there is no other way by which seeker with impure *Saṁvida* could accomplish the grace earned from *Guru*. Lord *Śrī Kṛṣṇa* has said in *Śrīmadbhagvadgītā* that the omniscient *Guru* who is desirous social well-being shall also behave like insentient indulged in *Karma*.
48. ***Śrīmadūrmimahāśāstre....*** Whatever he said is merely not his thoughts, they are supported by *Śrīmadūrmimahāśāstra* and preceptors like *Srīmadsomānanda*. *Śrīmadūrmiśāstra* says, once the *Śiva* is known nothing else is required as the knower becomes like him and understands that whatever shall not happen, would not happen and whatever shall happen would happen; he doesn't take shelter of *vikalpas*. *Śrīsomānanda* also said this in his book *Śivadṛṣṭi* that once the *Śiva* is known there is no need of any other extrinsic solution as they have nothing to do in ever dawned Lord *Śiva*.
49. **Gurorvākyādyuktipracayaracanonmārjanavaśātsamāśvāsācchāstraṁ....** He says that this only must be known by all. One should remove their illusions by the virtue of grace of Guru or by taking shelter of śāstras which are collection of logics, while being devoted to them or by the help of all these solutions together. Once the clouds of doubts are removed, Lord Śiva splendours in heart of seeker and seeker must touch his feet as it is a tradition to worship the feet (rays) of sun once it dawns.
50. ***Idamanuttaradhāmavivecakaṁ vigalitaupāyikaṁ....*** He concludes the *āhnika* which narrates the *Anupāya* the resort of Anuttara, the one which is devoid of any kind of efforts.

Śāmbhavopāya Prakāśana Āhnika

- ***Atha paraupayikaṁ....***Ācārya determines that he now explains the *Para upāya* which is *Anuttara pada* of *Maheśvara.*

1. ***Prakāśamātraṁ yatproktaṁ....***This raises a question that when the *Anuttara* was already discussed in second *āhnika*, why a new *āhnika* is commenced? He says, "It is already discussed that *Prakāśa* only is mighty *Bhairava,* here merely his *Svātantrya Śakti* is discussed separately, the way the object can't be separated from its attribute. Same way the *Prakāśa* can't be separated from his *Vimarśa.*
2. ***Yaḥ prakāśaḥ sa....***He says the same. He says that this *Prakāśa* only illuminates this entire world. There is nothing but *Prakāśa* in this world and hence he says in second line, "There is no oppo-nent of *Prakāśa*, this entire world splendours due to *Sat*-the *Prakāśa*".
3. ***Ato'asau parmeśānaḥ....***This raises a question that if it is only *Prakāśa* which splendours, then there should have been no world, however there is world; how is it? He clears this doubt and says that this world is none other *Parmeśvaras'* own splendour which is shining within him. His display of this external appendage of creation and destruction without obstruction is virtue of his *Svātantrya Śakti*. This display happens in his soul only, hence it is called as sky. This display is reflection of *Cit*. The way, object reflected in mirror looks different from object but it is not, the world reflecting in the soul of Lord, looks different but it is not. It is inherent with *Śiva*.
4. ***Nirmale makure....*** The way the land and water are displayed in pure and clean mirror, this entire world is diversely displayed in Lord *Cit*.
5. ***Sadṛśaṁ bhāti....*** The motive of this *śloka* is to tell that the reflection of world happens due to purity of *Śiva*. He says that there is only one *Śakti* in the world which is reflected unanimously in eye, mirror, sky and water. *Jayaratha* gave examples to show it. He told, sky is pure with respect to

sound hence it reflects sound. Tongue is pure with respect to taste hence it reflects taste which brain recognises and so on. The same is shown by *Mahāmaheśvara Ācārya Abhinavagupta Jī*, where he says, "Form is reflected when the reflector has purity with respect to form."The reflection of any *tanmātrā* would only happen when the reflector would have purity to reflect that *tanmātrā*.

6. ***Pracchannarāgiṇī kāntapratibimbitasunadram....*** Whatever he said earlier was not out of contest, he gives a citation to prove it. He says that when a heroine fallen in secret love with her hero, hugs the mirror which reflects her hero's image, she satisfies with respect to form but not with respect to touch; this is because touch would had been experienced only when the reflector or mirror would have had purity with respect to touch.
7. ***Na hi sparśo'sya vimalo....*** Question is: If not physical touch then eternal touch would had reflected along with form? He says, the purity of touch is not there in mirror as purity of form is. Reflection would be of that *tanmātrā* only whose atoms of same class would densely exist in reflector, without any imperfection.
8. ***Svasminnabhedādbhinnasya....*** He explains this in a different manner. He explains that purity is ability to reflect the image while being inherent and while not rejecting self-splendour. Capability means,"Degree up to which the reflector can absorb the image to reflect"; this is called as purity. The same is told by *Guru*. This is explained in two *kārikās* of I.P.
9. ***Narimalyaṁ mukhyamekasya....*** He tells that purity is of two types prime and secondary. The one possessed by Master of *Saṁvida* which can reflect all *tanmātrās* is called primary and the one which merely reflects one *tanmātrā* that too partial, is secondary. If this is not accepted than everything would reflect everywhere. The purity depends on master only; hence it must be understood that his *Śakti* only reflects everywhere.

10. ***Bhāvānāṁ yatpratīghati....*** Hence he says the one which is intolerant with respect to adoption of any existent being is body of the form of *Māyā* and being discriminative by nature it becomes gross and impure. On the other hand, the body which is tolerant with respect to acceptance of other existent beings are said to be full of *Śuddhavidyā* and are of the form of *Jñāna Śakti*. As they are pure, they behave like reflector and the previous one which is of the form of *KriyāŚakti*, behaves like the one which has to be reflected. This way it is *Parmeśvara* only who appears as object and reflector by the virtue of his *Svātantrya Śakti*.
11. ***Tadevamubhayākāramavabhāsaṁ prakāśayan....*** That's said by him. He says that these tolerant and intolerant beings existing are splendored by the *Maheśvara* who himself showers boons and appears as *bimba* and *pratibimba* in entire creation.
12. ***Yatstvāha netratejāṁsi....***In order to reject other opinions on the fact, he now looks towards a group of *Naiyāyikas*. He wants to ask a question from those who say that face is perceived only when the rays of eyes reflect from mirror. If face is perceived due to reflection of rays of eyes from mirror, the same should be case with body. If body is not reflected from mirror then it would not exist at all, then what to say about the face?
13. ***Dehādanyatra yattejastadadhiṣṭhāturātmanaḥ....*** He asks, 'If soul *pramātā* perceives the face of body due to adoption of reflected rays of eyes, then what is the need of mirror?" If it is considered true then the face can be perceived by reflection of rays from the wall also; as, both mirror and wall are obstruction on the path of rays of eyes. If someone says that mirror reflects because it has purity also then as light is pure, it would not leave space for anything else when it would pervade sky. Actually purity plays role in receiving the reflections. The reason behind obstruction is appearance of a body on the path of rays of eyes, this quality is owned by both wall and

mirror. If the aforesaid thought is true than face can be perceived without mirror also; hence the logic that face is perceived due to reflection of rays of eyes, is not true.

14. ***Viparyastaistu....*** When the face is seen due to reflection of eye-rays then why the other objects behind face are seen along with face in the mirror? He says that when the face is related to one's form then form must be seen in one's own face. Objective existents can't give up their objective-ness. Now the question is that the abode of extrinsically spread eye-rays are non-physical or physical? If it is considered non-physical then the body of perceiver would not be 'abode of fruitions' (body which has to face the result of *karma*) because the merits of *karma* would become non-existent without body.

15. ***Svamukhe sparśavaccaitadrūpaṁ....***He says that if the abode of eye-rays, is considered as body than its form would be recognised as image only. He says that if in case the reflection of eye-rays only is reason behind perception of form then not only form but touch also shall be felt however this doesn't happen. He adds on that if the image of mirror is considered illusion then it is not correct as illusion is to perceive some different object instead of real one, like perceiving pearl as silver. When own face is perceived in mirror then where is illusion? This way he establishes that whatever is reflected in mirror is not illusion but true. The world is reflection of *Śiva* in his own mirror where he is inherent with this image hence the world and *Śiva* both are real.

16. ***Rūpasaṁsthānamātraṁ....***He defines *pratibimba* and says that this is image of face which is devoid of touch, taste and sap and illusions. It is third type of object other than *bimba*.

17. ***Nyagbhāvo....*** He explains why there is lack of touch etc. in mirror-image. He says as there are not even a few atoms of touch *tanmātrā* in mirror, there is no relation between touch etc. and *pratibimba*. The senses are not able to

perceive them as there is lack of *pramāṇa*. This is the reason why touch etc. is not experienced in the mirror.

18. *Ata eva gurutvādidharmo....* Hence weight etc. are not perceived in mirror. If it would happen then while reflecting the mountain, mirror would become immobile but it doesn't happen. As said earlier, mirror has purity with respect to form only, hence the form is reflected and not touch etc. This purity only becomes the solution. Hence, solution only resolves.

19. *Tasmāttu naiṣa....*Here comes a question that when the light also is solution along with mirror to perceive the *pratibimba*, why only 'perceiving of *pratibimba*' is said to be base of this entire phenomenon? He clears this doubt and says mirror and *pratibimba* dwell together and are perceived together. The light etc. are solution to perceive but it would be of no use for a blind or for a healthy person who is not in contact with mirror. Hence the perception only is prime and base of this phenomenon.

20. *Dīpacakṣurvibodhānāṁ....* Here comes a question that when the lamp and eyes have purity with respect to form why the image is not seen distinctly the way it is seen in mirror? He answers that mirror has rigidness along with purity on its front side. Lamp etc. don't have this. Water in pond is somewhat rigid but not completely rigid hence *pratibimba* is not seen distinctly in it. *Saṁvida* is completely pure and hence is *sva prakāśa* also, hence *pratibimba* can't be seen distinctly in it as it is seen in mirror. If in case any image is seen in sky or lamp, it is by the virtue of *Mantra*. In eyes it is seen in wet-eyeballs, when the sense of sight is present.

21. **To 22.** *Etacca devadevena....*Those are not merely Ācārya's thoughts, this is said by *Deva* of *Devas*, he says that he is beyond liberation and death as all these terrors are for empirical living beings, this is might of mind like the image of sun reflects in water. Lord only said that as *pratibimba* has no form, it can't obstruct, it doesn't exist without mirror hence it is not independent. As it has no physical form though it splendours like object, it is said to be neither stable nor instable.

23. ***Na deśo no rūpaṁ....*** He further explains the qualities of *pratibimba* and says that being without any form it has no independent existence, it is not related to time, it has no dimensions, it has no relation with other objects reflecting in the same mirror, it doesn't decay as it is not non-object and it has no gist as it is not object at all. This world also is *pratibimba* in the mirror of *Saṁvida* and hence it should not be called extrinsic object; to pacify dualistic approach, nor it must be liked, as this world is illusion.

24. To 26. ***Ithaṁ pradarśite'mutra....*** After explaining the *pratibimba* he now moves on to explain the echo of sound. He says it originates from speaker and not from sound because it becomes weaker as the distance between speaker and listener increases. He gives example of vessel and lid and says that in that case sound's echo originates when the pores of vessel come in contact with sky. After explaining fundamentals of optics, now he explains the fundamentals of sound and Doppler effect is just now covered.

27. ***Idamnyasya vedyasya....***He says that *pratibimba* is not only due to the difference in the class of sound but is due to presence of same class in case of form. The way a viewer experiences his own face as 'it is face of someone' speaker experiences his own voice as if 'it is voice of someone' Here two different experiences are experienced at the same time.

28. ***Niyamād bimbasāṁmukhyaṁ....*** Question is: would *pramātās* falling on the path of sound and its echo, listen to sounds? He says yes as the *pratibimba* appears in front of *bimba* in case mirror is observed by *pramātās* falling on its path, same would happen in case of sound and its *pratibimba* however *pramātās* falling away from the path would not experience it.

29. *Mukhyagrahaṁ tvapi....* Question is: is it possible for an observer to experience *pratibimba* without perceiving *bimba*? He says Yes, it is possible. A lover can see image of his beloved in a mirror, where the beloved is standing behind him.

30. *Sāṁmukhyam cocyate....* Question is: when *pratibimba* has no separate existence beyond mirror how it appears in front of *bimba*? He clears this doubt and says, mirror and *pratibimba* are inherent. When mirror would appear in front of *bimba*, *pratibimba* would also appear. Same is in case of sound. When the sky would appear in front of sound, sound's *pratibimba* would evolve.

31. *Ataḥ kūpādipiṭhirākāśe....* That's way he says the sound echoed in the space of well seems to be sound originated from other's mouth. In this case *pramātās* of both spaces feel that there are two different sounds evolved. All five senses acknowledge five different type of *jñāna* which are five different *pratibimbas*. If in case this knowledge would not be limited, there would be no differen-tiation possible between blue and yellow.The father of this knowledge can't be sense-object. As in that case the eyes would also become father. In case of *nīla* (objective existent) it would produce another *nīla*, this doesn't happen in case of eyes. Similarly, if we consider that father of *jñana* is senses-objects, it will also not be good. As *karma* is doer which comes into being due to exertion of action. If it is not considered, then *karma* would become object. We can't call *nīla* as *karma* until action of the form of *jñāna* is not exerted. Hence knowledge is not evolved from sense-objects. It is merely *pratibimba*. Actually whenever the speaker and reflector come face to face the two sounds seem to be evolved and in reality the ear listens to *pratibimba* only. Those who are merely listener, may or may not listen to the sound because they may or may not fall on the line of sound. Hence due to this, mutual relation between *bimba* and *pratibimba* is proved.

32. ***Yathā cādarśapāścātyabhāgastho....*** This is why the *pramātā* falling on the path of this *bimba* and *pratibimba* perceive the 'sound' or 'form'. Not those who stand behind mirror and are out of space of sound. This shows that *pratibimba* of 'sound' and 'form' are of same class.
33. **To 33½ *Śabdo na cānabhivyaktaḥ....*** Question is whether the homogeneity between *bimba* and *pratibimba* of sound and *bimba* and *pratibimba* of form is complete or partial? He answers as the sound is pronounced,it decays once pronounced. In second instance it becomes *pratibimba* when echoed. Here the sound's *Bimba* and *pratibimba* don't exist simultaneously as in the case of form, hence the homogeneity between *bimba* and *pratibimba* of sound and *bimba* and *pratibimba* of form is not complete.
34. ***Tulyakālaṁ hi no....*** Although at some point *bimba* and *pratibimba* evolve simultaneously however they are not seen simultaneously. There is some dilation of time between realisation of *bimba* and *pratibimba*. The same is in case of sound where the *bimba* decays before the *pratibimba* evolves. Hence *bimba* and *pratibimba* are not perceived simultaneously.
35. **To 36. *Ithaṁ pradarśite'mutra....*** After denouncing the thoughts of *Naiyāyikas* and establishing his thoughts of *Pratibimba* now he approaches towards the prime topic and talks about *bimba* and *pratibimba* of touch. He tells that touch is of two types pleasing touch is beautiful and unpleasing touch is ugly. The prime touch is first experienced by others and its *pratibimba* is experienced by person touched. Apart from it, touch sometime evolves in memories and imaginations.This touch shakes the complete body.
37. ***Na caiṣa....*** Question is why *pratibimba* touch is not prime when it is doer of action? He says that this *pratibimba* alone can't reveal entire process of the action involved in touch.
38. ***Evaṁ ghrāṇāntare....*** The same *bimba* and *pratibimba* is applied in the case of smell and taste. Nose smells

something as a *pratibimba* of object smelling and fluid flows from tongue in the roots of teeth, when it tastes something. This fluid is called as *dantodaka*.

39. ***Yathā ca rūpaṁ....*** He tells how possibly the *pratibimba* of taste etc. would have evolved while doing critical assessment on its homogeneity with form's *bimba* and *pratibimba*. The way any form reflecting in eye can't be seen until any other eye is used, same way the taste and touch can't be experienced without senses. Anything can be seen when sense object of sight would be in contact with *antaḥkaraṇa*. Some extrinsic source is certainly required to see what is reflecting in own eyes. Same way taste etc. also can't be experienced until the sense-object of taste doesn't interact with *antaḥkaraṇa*. Here is question: There are intrinsic and extrinsic apparatus used in case of experiencing *pratibimba* of form and speech however this is not the case with taste etc. as they are not subject of realisation by extrinsic *indiryas*. Then why it is said that their *pratibimba* can't be realised without *indriya* as is in the case of form?

40. ***Na cāntare....*** Touch,taste and smell are realised intrinsically. These can't be realised by extrinsic sense-organs as eyes etc. are.

41. ***Ato'antikasthasvakatādṛgindriyaprayojanātaḥkaraṇairyadā....*** The touch etc. occurred there are realised when the respective sense organ interacts with *antaḥkaraṇa*. Due to which pleasure etc. is experienced, in case of touch, which is *pratibimba*.

42. ***Na tu smṛtānmānasagocarādṛtā....*** *Mahāmaheśvara Ācārya Abhinavagupta Jī* says that if in case someone remembers any touch, in that case he would feel pleasure because although the process of touch doesn't take place extrinsically but it occurs in mental apparatus. This entire process of realising experience would be as if *pramātā* really enjoyed due to touch.

43. ***Asaṁbhave bāhyagatasya....*** Question is if there is no external *bimba* present, then who would play role of *bimba* and commence the process of *bimba-pratibimba* of touch; if in case touch is imagined? He answers that *sva* would play role of *bimba* and by its virtue *pratibimba* would be realised in some specific artery. This realisation of *pratibimba* depends on type of purity of *tanmātrā*, owned by that particular body part.

44. ***Tena saṁvittimukare....*** After explaining the fundamentals of *bimba-pratibimba*, he now moves towards the prime topic and says that world offers itself to supreme pure *Saṁvitti* of the form of mirror; as *pratibimba*. This world and mirror of *Saṁvitti* are inherent, he says that this world is none other than Lord of *Saṁvitti*.

45. To 46. ***Yathā ca gandharūpaspṛgrasādyāḥ....***As the form, smell and taste etc. splendour in their respective reflectors along with their deceitful qualities, the way face reflects in sword, where it looks stretched. The world is reflected in *Saṁvida* while acquiring the (eternal and true) qualities of Prakāśa and while being *prakāśa* and having *Svātantrya*.

47. ***Yathā ca sarvataḥ....*** Question is that earlier it was said that anyone of *tanmātrās* would reflect as per the purity possessed by reflector, now it is said that entire world reflects in *Bodha*! How is it? He clears this doubt and says that the way all sides of *sphaṭika* reflect due to its purity in all directions, the *Bodha* reflects entire world in it, as it is pure throughout and with respect to all *tanmātrās*. Here the example of *sphaṭika* is given because it is pure all around with respect to form. Although *Bodha* is unmatched though sphaṭika is nearest possible object which could be used to explain how *Bodha* reflects.

48. ***Atyantasvacchatā sā....***What is that excess of purity? *Mahāmaheśvara Ācārya Abhinavagupta Jī* says it is *Bodha* which is purest. The one which is less pure reflects in purer object. As there is nothing pure than *Prakāśa* the *Bodha*, there is no one which can reflect it. Ninth *śloka* of this chapter tells the same. If mirror, *sphaṭika* and *Bodha* are analysed asper that *śloka* it is found that mirror is pure, *sphaṭika* is purer and *Bodha* is purest.

49. ***Pratibimbaṁ ca....*** He now discloses the secrets of *Cit*, the Lord of *Saṁvida*. He says, the image is reflected when the extrinsic object appears in mirror. Here the case is different, as the *Pratibimba* is experienced in *bimba* only, a question rises that where is the *bimba*? It is known that there is nothing which exists but the *jñāna*. In that case, how anything can evolve from non-existent? This means, there is no need of any external *bimba* behind evolution of *pratibimba* which is this world.

50. ***Yadvāpi Kāraṇaṁ kincid....*** Even if it is true then also there must be some source of origin behind *pratibimba*? He says, if source is none other than *Bodha* then it only is *pratibimba*. If *Bimba* is not *Bodha* then there is nothing.

51. ***Itthametatsvasaṁvitti....*** He moves to conclude it and says that this way the empire of *pratibimba* pervades all around, being protected by firm logics of *Sva Saṁvitti*. As the sequence is different in this manner, this is splendour of *Pratibimba* and not *Bimba*. In case of face etc. the relation of *Bimba* and *Pratibimba* is well known.

52. ***Nanu bimbasya virahe....*** Question is that *Bimba* and *Pratibimba* have perpetuation then how *pratibimba* exists when there is no *Bimba*? He says what shall I do if it is so, one who has doubt may call it *Bimba*. He sets that this is arrangement of supreme Lord *Śiva* and hence it is as it is, as he has already given all the relevant logics.

53. ***Naivaṁ tallakṣaṇābhāvād....***He now defines *Bimba*. He resolves this while saying that as world or *Pratibimba* doesn't have qualities of *Bimba* how it could be called so? Qualities of *Bimba* are that it is pure and it doesn't mix with any homogenous or heterogeneous object. It is independent and hence it splendours uninterruptedly like face.

54. ***Svarūpānapahānena....*** As the *Pratibimba* and *Bimba* are of same class, he now explains the characteristics of

Pratibimba on the basis of *Prajñālankārakārikā*. He says the one who keeps original form while accepting the other's form is called as *pratibimba*. Sword reflects face but it doesn't become face, this shows its capability of reflecting the *pratibimba*. *Pratibimba* never becomes *Bimba*. No matter how many *Bimbas* are present the reflector would be one and it would reflect all of those *Bimbas* together.

55. ***Uktaṁ ca sati ....*** He presents the contradictory opinion along with example and says that as per Buddhist's *Yogācāra* line of thought intellect is of various types due to multiple extrinsic worldly transections, however it is not true. As per *Prajñālankāra* scripture intellect may appear to be of many types due to extrinsic worldly transections however they are one.

56. ***Nanvitthaṁ pratibimbasya....*** A lot had been said till now but still the nothing had been said about the characteristics of *Pratibimba*. He clears this doubt and then tells about it in question and answer format. What is *Pratibimba*? The one which mingles coherently with other (object) and its own shelter (mirror) and hence can't splendour independently is called as *Pratibimba*, like body's *Pratibimba* in mirror.

57. ***Bodhamiśramidaṁ....*** He adds the above said fact with subject in hand. He says, "As the world is inherent with *Bodha*, it can't exist independently. In that case will this *Para tattva Bodha* not be called as *Pratibimba*?" Actually there is nothing but *jñāna* which exists. Nothing can be perceived without *jñāna*. Hence *jñāna* and world are one.

58. ***Lakṣaṇsya....*** This way the world is *Pratibimba* and erudite also accept it, they look at the object and don't listen to timid voice. This world is defined by the definition of *Pratibimba* and not *Bimba*. If someone calls it *Bimba* she/he does it without any reason.

59. ***Nanu na....*** In order to settle it firmly that the world is *Pratibimba* without any *Bimba*. He again raises the question that how *Pratibimba* could exist without *Bimba*?

He further answers to this and says that what happened if it is like this? *Bimba* doesn't exist within *Pratibimba* the way tree-hood exists in tree.

60. *Ataśca lakṣaṇasyāsya....* He says the same. He says that as there is lack of unity between *Bimba* and *Pratibimba*, there is no role of *Bimba* behind evolution of world. Question is that how *Pratibimba* exist without *Bimba*? He says that this can be concluded by the virtue of cause. Causes are of two types 1. Material cause-*Pratibimba* is not evolved from the *Bimba* the way pot takes shape from mud, hence *Bimba* is not material cause. 2. Instrumental cause- Though yes *Bimba* is instru-mental cause as the staff is in the case of pot.

61. *Tatrāpi ca....* He says that this question is with respect to instrumental cause only. He says this instrumental cause also is not applicable everywhere. A potter can make pot using hands, if he doesn't have staff however he can't make pot without mud in spite of having expertise. Hence the world is *Pratibimba* without any *Bimba*.

62. *Ata eva....*He explains it by giving a citation. He says sometimes a lover swirling in thoughts of her beloved and rolling over high-tide of emotions, sees image of his beloved in *Prakāśa* as *Prakāśa* has property to reflect form. This happened without any instrumental cause like *Bimba*. This shows that *Bimba* is not always the instrumental cause in projection of *Pratibimba*. Here the instrumental cause is memory.

63. *Anyathā saṁvidārūḍhā....* He says that as beloved is indifferent from *Saṁvida* she reflects due to remembrance. Every living being and object of this world are inherent with *Saṁvida*, if they will be separate from *Saṁvida*, they will be non-existent.

64. *Ata evāntara....* Only *Saṁvida* pervades all in this world. *Saṁvida* contracts herself (I am using herself as per generic opinion, *Saṁvida* is beyond gender discrimination) and hides her sovereign form and splendours like limited knowledge. Due to this give and take relation evolves. This limited form of *Saṁvida* quivers between *Parāsaṁvida* and *Prameya* (The worldly matters which splendour on the plane of *pramāṇa*, called as plane of *Māyā*). It is this space in which the empirical soul sees the image of beloved while dwelling in her thoughts or due to mental indulgence caused by ignorance. Or it is this state in which we see you, me and this.

65. ***Ato nimittaṁ....*** The way the beloved is seen even when she is not there due to remembrance only, world splendours without any *Bimba* by the virtue of *Śaktis*. He has various *Śaktis* and they are inherent with Lord. As per this policy, owning *Svātantrya Śakti* only is being powerful. He further concludes the topic while saying that it is proved that the world reflects in the *Cit*-sky of *Bhairava*. This is not by the grace of others. If there would be grace of others, then *Svātantrya* of *Śiva* would shatter. This *Svātantrya* only is *Vimarśa*. This only is specially of *Cetana* over *jaḍa*.

66. ***Ananyāpekṣitā yāsya....*** This display is not symbolic. It is none other than *Vimarśa* of *Cid*. This has budded from the bliss of '*Sva*' (*Camatkāra*), this is *Devī Anuttarā*, the one who always has all-pervasive *Camatkāra* of *Svātantrya*. She doesn't need anyone and being the exposer of infinite *Śaktis*, she is called as *Pratibhā*.

67. ***Akulasyāsya devasya...*** *Mahāmaheśvara Ācārya Abhinavagupta Jī* now reveals the secret of *Kula*. After telling that world splendours in two ways *Vācya* and *Vācaka*, in *Śloka*-65, where he also told that this world is *Cit Pratibimba*, he now tells that the *Vimarśa* also dawns as *Anuttara* and *Ānanda*. This is called as dawn of *Parāmarśa* (deliberation of world). He tells this sequentially. He also tells here, how first letter 'अ' incarnates. He says that the *Śakti* of *Akula* who is responsible for expansion of world is *Kaulikī Śakti*, she is the one with whom the Lord is always inherent. This entire world is *Śiva's* (*Śākta* form's) expansion. As she spreads it, she is called expander of *Kula*. *Akula* also means, "*Anuttara* represented by 'अ' whose body is '*Kula*'. He only is *Śiva*. This *Anuttara Akula* can't be pronounced by anyone, nor it is effected by vocals effects or *karaṇa*. Now he tells, How 'अ' is *Kaulikī Śakti*?" When *Parā Kuṇḍalinī* splendours while uniting with *Śiva*, then that splendour has three *Śaktis* in it. These are *icchā Śakti*, *Jñāna Śakti* and *Kriyā Śakti*. She only takes shelter of *Ambikā Śakti* of the form of triangle after revealing *Raudrī Śakti* and acquires the form of crescent moon of the form of उ. This new evolved form is called as *Jyeṣṭhā Śakti*. After this, a line evolves from the dots of Moon which continues up to *Kālāgni refa* dots. The shape evolved due to this quivering is called as अ. This is not merely the commentator's inter-pretation, the same is told by *Śrī Tantrasadbhāva*, *Śrī Vāmakeśvarīmatam* and others also. The head of अ is *Raudrī Śakti*; mouth is *Vāmā*; arms are *Ambikā* and weapons are *Jyeṣṭhā Śakti*. Such *Parā Kuṇḍalinī Śakti* is none other than *Anuttara Śiva*. This is why it is said that Lord is inherent with her. Also अ and ह both dwell simultaneously. Though as both are prime and rest in these forms, their *Śiva* form and *Cit Śakti* forms are famous. Actually they are not two, they are one.

68. ***Tayorydyāmalaṁ rūpaṁ....*** After telling about *Anuttara* stage and evolution of first letter 'अ' he now tells about origin of second letter 'आ' which evolved from *Yāmala* of *Śiva-Śakti*. He says that the couple of *Śiva-Śakti* is remembered as *Yāmala*. This only is called as *Ānanda Śakti* from which the world evolves. They mutually face each other eternally, which is called as *Spandana*. When the *Anuttara Prakāśa* and *Vimarśa* meet with each other, the bliss thus evolved is called as 'आ'. The *Śiva-Śakti* dwell in two stages *Viśvottīrṇa* and *Viśvamaya*. *Viśvottīrṇa* stage has no disruption and is called as stage of *Spanda* or 'अ'. The *Viśvamaya* stage is stage of pleasure 'आ'.

69. To 70. ***Parāparātparaṁ tattvaṁ....*** He says that this is called supreme objective all the *Śāstras*. He tells that *Devī* who is absolute complete element only resorts as *Para* in *Viśvottīrṇa Śaiva* state and as *Devi Aparā* in *Viśvamaya Śākta* state. She is called as *Sāra* in *Śrī Sārabhaṭṭāraka; Hṛdaya* in *Hṛdayanaya; Kālakarṣiṇī* in *Mahādāmarayāga* episode of *Devī Yāmala* and *Mātṛsadbhāva* in *Śrī Pūrvaśāstra*.

71. ***Sanghaṭṭe'sminścidātmatvādyattatpratyavamarśanam....*** After describing the origin of *Cit* 'अ'and *Ānanda* 'आ' he now describes incarnation of *Icchā Śakti*. He says that profound reflection of the form of desire, during union of *Śiva-Śakti* which has *Cit* as prime is called as *Icchā Śakti*. She is the Lord of *Aghorā Śaktis*. Actually here the evolution of third letter 'इ' is told. The *Icchā Śakti* evolves when the thought of creation of vivid, creative and multi-tasking world comes in Para Pramāta. This *Icchā Śakti* has *Spandana* within herself. She is of two types first 'अ' is not fond of creation and second one 'ई' puts effort to creation due to excitement.

72. ***Saiva prakṣubdharūpā....*** After revealing the form of 'इ' he now tells about the second form of *Icchā Śakti*. When the *Icchā Śakti* is agitated then her might is seen. He says when *Icchā Śakti* is agitated then evolves the *Aghorā* form 'ई' who is resident of *Śaiva adhvā*, hence although she also is capable of revealing her form, she doesn't hinder the path of liberation like *Ghoratarā Śaktis*.This is the evolution of fourth letter 'ई' in principal.

73. ***Svātmapratyavmarśo....*** Earlier the Lord used to splendour within *Sva*, this was called as *Ekavīraka* ascertainment. He was the reason behind intrin-sically enlightened world. From this ascertainment only the first vibration of budding world evolved. The ascertainment of that stage only is called as *Jñāna Śakti*. This is the secret behind evolution of fifth letter 'उ'.

74. ***Iayaṁ Parāparā....*** He now associates the above said fact with his own cult. He says that the *Devī Parāparā* doesn't only sink like *Devī Ghoratarā*, she entices the empirical soul towards the merits earned against pious and foul deeds. She kindles both pure and impure paths as per the *karma* of empirical soul.

75. *Jñyeyānśaḥ pronmiṣankṣobhaṁ....* As the *Icchā* is of two types, *Jñāna* also is. First one has lesser *Jñeya* and second one has excess of *Jñeya*. He says when the part of *Jñeya* rises, it becomes excited and then acquires the empirical *Jñāna* of objective and subjective existents. As it is called as excess of *Jñeya*, it is rise of ignorance and beginning of loss of ascertainment about *Sva*.The subject forgets her/his real *sva* due to this, she/he forgets her/his all-pervasiveness. Hence it is said that this in turn contracts the *Saṁvida*. This is beginning of ignorance. This is evolution of sixth letter 'ऊ'.

76. To 77.*Rūḍhaṁ tajjñeyavargasya....* He clarifies the fact further and says that when the splendour of evolution grows, objective and subjective existents also evolve though they reside within waves of ocean of *Bodha* as the cause behind beginning of action. This can be experienced by *Yogīs* only as they only can visualise the gross discriminations of *Kriyā Śakti*. This stage only is progenitor of *Kriyā Śakti*. As said six letters अ, आ, इ, ई, उ and ऊ are the progenitor of family of letter. This happens due to their mutual combination or their combination with *prameyas*.

78. *Icchāśaktirdvirūpoktā kṣubhitā'kṣubhitā ca....* The *Icchā Śakti* which is said to be of two types excited and normal keeps the desired objects of two forms 'र' the *Prakāśa* only and 'ल' the *viśrānti* Hence they are heard within. They represent fire and stagnation.

79. *Aciradyutibhāsinyā śaktyā....* He now tells the secret of origin of four seminal seeds, 'ऋ' 'ॠ' 'लृ' and 'लॄ'. When the normal and agitated *Icchā Śakti* acquires the splendours of fire, the sound of fire seed is heard and when the same

Icchā Śakti acquire stability of earth, the sound of seminal seed of earth is heard. These sounds are not clear and sounds are not letters too. As all four letters evolved here own the nature of both earth and fire they are said to be eunuch. When normal and excited *Icchā Śaktis* acquire splendour of fire they become 'ऋ' and 'ॠ' and when the two acquire the nature of earth they become 'लृ' and 'लॄ'.

80. ***Unmeṣaśaktāvastyejjñeyaṁ yadyapi*....**Question is when the desired objective quivers in *Icchā Śakti*, a new ascertainment dawns. Does the same happens in case of *Jñāna Śakti* also? He says no; evolution of desire to create the world etc. has already evolved in *icchā Śakti*. In *Jñāna Śakti* this merely grows. Thought of creation evolves in *Icchā Śakti* and infinite *Jñeyas* eternally vibrate in *Jñāna Śakti* (they don't evolve). These thoughts resort in *Saṁvida* 'अ' and 'आ' also though there they resort like *Saṁvida* only.

81. ***Icchāśakterataḥ prāhuścāturūpyaṁ*....** He says that 'ऋ', 'ॠ', 'लृ' and 'लॄ' are the four letters which evolve in *Icchā Śakti*, they sound like as if they are letter but they are not. Actually he wants to tell that even though these letters evolve when a change is quivered in *Icchā Śakti* however they are not able to produce any new vowel, hence they are not seeds. They rest in self and hence they are called *Parāmṛta*.

82. ***Kṣobhakaṁ saṁvido*....** Question is that if a seed is considered frigid then how would it evolve another seed? Answer is that *Kṣobha* or excitement is *Saṁvida* itself and as *ṇyanta prakriyā* is applied on √*kṣubha*, she is self-excited and she excites others. *Saṁvida* keeps all objective and subjective existents within and hence get excited due to it and makes others also excited or makes these existents reveal their selves to outer world. This is extrinsic display which executes the excitation on intrinsically lying existents so that they may expose their selves extrinsically, this is *Kṣobhaṇā*.

83. ***Antaḥsthaviśvābhinnaikabījānśavisisṛkṣitā....*** Now he explains the same on the basis of *Rahsya Prakṛiyā*: He says that *Para Pramātā* keeps the infinite worlds of the form of thoughts of desire, within. Every single thought is part of seed (sperm). These only are the progenitor of world. Its relation with desire to create the world is called as *Kṣobha*. The *Para Pramātā* is usually not desirous of anything and stays inert, though due to wonder of any desire he moves to create the objective and subjective world. This is known by *Yogī Gurus* only. This is great secret though observed in *Caryā krama* and hence it is not explained in detail here. This is subject of *Kuṇḍalinī* penance.

84. ***Yadaikyāpattimāsādya tadicchā....*** He now defines the *Yoni* (consonants) and says that it is the base of all excitement, where all the desires (*kṣobha* or vowels) are satiated while unifying with *Yoni*.

85. ***Saṁvidāmīṣaṇādīnāmanudbhinnaviśeṣakam...*** Now he defines the secret of *bīja* so that pupils may learn it by heart. He says that when the desire is not manifested though *jñeya* element of the level of supreme truth is present within *Saṁvida*, then *Saṁvida* is called *bīja*. As they enlighten the vowels, vowels also are called as seed. The seed can produce another one like itself and the same is with vowels, who can produce another letter as per their form.

86. To 87. ***Tasya bījasya....*** After defining the *bīja* he again defines the *kṣobha* in two ways on the basis of *Ṇyanta Prakriyā* and *Āṇyanta prakriyā*. He says when the objective and subjective existents and letter starting from 'क' who dwell in *Cit*, wish to be revealed extrinsically then this tendency is called as *kṣobha*. When the inert and calm *Cit* is enticed by *Citi* then it discharges the seed of creation. This enticing of *Cit* is called *kṣobhaṇā*.

88. ***Jātāpi visisṛkṣāsau....*** After revealing the secrets of *bīja* he now reveals the secrets of *Yoni*. He says that when the

Vimarśa of *Ahantā* unifies with *Vimarśa* of *idantā* and all *nīla* and *sukha* and letters like 'क' unify with each other, then *Vimarśa* resorts in its *sva*. The same is called base of *kṣobha* called as *Yoni*.

89. ***Tatastadāntaraṁ jñeyaṁ....*** After explaining the meaning of *Bīja* and *Yoni* he now moves to explain the objective of them. He says when the seed wants to be revealed as distinguished identity then the first letter called as *Viśva bīja* reveals the entire world starting from 'आ' with various elements and *bhuvanas*. The world reveals as *Pratibimba* of *Bimba* it means in the form of various living beings and objects and in the form of phrases and sentences. In *Caryā karma* also semen only spreads discrimi-natively and acquires male, female and eunuch forms.

90. ***Kṣobhyakṣobhakabhāvasya satattvaṁ....*** He says that substantial exposition of *kṣobhya* and *kṣobhaka* is not merely his mental progeny; his *Guru* who himself is *Śrīman Mahāmaheśvara*, told all this earlier and *Ācārya Abhinavagupta* is able to say all this by the virtue of his grace only.

91. ***Prakṛtaṁ brūmahe....*** After discussing this topic eventually, he now moves to the topic under discussion. He says that the four letters 'ऋ', 'ॠ', 'लृ' and 'लॄ' are neither *bīja* because they can't produce any new *kṣobha*, nor *yoni* as they can't satiate the *kṣobha* as 'क' etc. do, when they unify with *kṣobha*. Hence they are Paramṛta settled in their Sva.

92. ***Ithaṁ prāguditaṁ....*** Hence he says that as the'ऋ', 'ॠ', 'लृ' and 'लॄ' resort in there *sva* they are called as *Para Amṛta*. The five letters *Anuttara* 'अ'; *Icchā* 'इ' and 'ई' and *Unmeṣa* 'उ' and "*Ūna* 'ऊ' can form a new letter while unifying with *prameya* or while unifying with each other. The examples are: ए, ओ, य and च. The example of *Ra* and *la* is different as they are conjunctive letters hence they must not be added here. Being *Brahma Ānanda* 'आ' and *Anuttara* 'अ' are same hence, 'five letters' only are mentioned as, those who evolve the other letters. The vowels can evolve only when these five mix with each other and no other letter.

93. ***Yo'nuttaraḥ paraḥ....*** He shows the same and says that when the *Anuttara* and *Ānanda* called as 'अ' and 'आ' unify with *icchā* and *Unmeṣa* represented by 'इ' and 'ई' and 'उ' and 'ऊ', the letters 'ए' and 'ओ' are evolved. Here application of *Pāṇinī sūtra* is realised.

94. ***Anuttarānandacitī icchāśaktau....*** After telling about evolution of 'ए', he now tells the secrets of it. He says that this union of *Anuttara* and *Ānanda* with *Icchā Śakti* which produces a triangle which has *Icchā Śakti*, *Jñāna Śakti* and *Kriyā Śakti* as its edges; as this spread right from *Ānanda* up to *Kriyā Śakti* due to its delight, it is called as beautiful. As its shape is like water caltrop, the shape of letter ए also has a triangle in scriptural form. This only is *Kaulikī Śakti* of *Parmeśvara*. This is also called as face of *Yoginī* and *yoni*. Hence it is the place of dawn of *Parā Śakti*. It's a secret *maṇḍala* placed in sky. Seers other than that of *Trika* and *Kula* tradition also say that it is shelter of all pleasures which is studded with six elixirs. Being full of all bliss, it is box of *Bodha*. In *Caryā krama* also the pleasure of semen emission is enraptured in new body formed.

95. ***Anuttarānandaśakto tatra....*** The new *kṣobha* not only evolves due to union of *Anuttara*, *Ānanda* and *Icchā Śakti*, they evolve otherwise also. He says that *Anuttara* and *Ānanda* keep growing even after the formation of triangle. *Ānanda* also grows to become a triangle. This triangle when unifies with triangle of *Anuttara* it becomes a hexagon. This hexagon is so secret that it is not written in script hence only a line is added on 'ए and it is written as ऐ. In *Caryā Krama* this union is union of *Siddha* and *Yoginī* or it is enlightenment of *Śakti Kuṇḍalinī*, it is *ṣaḍara mudrā*.

96. ***Ta evonmeṣayoge'pi....*** There are other evolutions in which *Anuttara* and *Ānanda* merge with *Unmeṣa* 'उ' and

Kriyā Śakti of the form ओ is evolved, this ओ when unties with *Anuttara,* औ is evolved. Hence, it is said that *Kriyā Śakti* manifests herself clearer step by step.

97. ***Icchonmeṣagataḥ kṣobho....*** Question is we have discussed about formations evolved due to unification of *Anuttara*, *Ānanda*, *Icchā* and *Unmeṣa*, why not the union of *Īśana* and "*Una* with *Anuttara and Ānanda are* discussed? He clears this doubt and says that the evolution of *Īśana* and "*Una* happen from *icchā* and *Unmeṣa* only when they acquired *kṣobha*, in that case there is no difference at the level of character of these four. Due to this the resultant of union of *Īśana* and "*Una* with *Anuttara* and *Ānanda* would be ऐ and औ only. These are sisters of ए and ओ and are no new formation, hence this union is not discussed separately.

98. ***Nanvanuttaratānandau svātmanā....*** He raises a question that as *Anuttara* and *Ānanda* are beyond any difference, how they become shelter of this variegated display spread up to *Kriyā Śakti*?

99. ***Śṛṇu tāvadayaṁ....*** He answers to the same question. He answers that Lord of *Saṁvida* of the form of *Anuttara* and *Ānanda* is beyond all limits. This entire world is his *Śakti* only and he the *Maheśvara* only is powerful. Hence he only manages the evolution and liberation of this world.

100. ***Asthāsyadekarūpeṇa vapuṣā....*** Question is why not Lord of *Saṁvida* appears in a certain form? He says if he would do, his *Svātantrya* or *Maheśvaratva* would seize and he would become *Jaḍa*. It is virtue of his *Svātantrya* only that he splendours as joy and sorrow and multiple objects in this world and not due to *Avidyā*.

101. ***Paricchinnaprakāśatvaṁ jaḍasya....*** He defines *jaḍa* and says that it has limited enlightenment. Whereas *Bodha* is special in that case, as it is beyond all the limits.

102. ***Tena bodhamahāsindhorullāsinya....*** The waves of *icchā*, *Jñāna* and *Kriyā Śaktis* of unlimited ocean of *Bodha* unite with each other to evolve in variegated manner. They only evolve as different subjects and objects in *grāhya-grāhaka* forms.

103. ***Svātmasaṁghaṭṭvaicitryaṁ....*** This is the supreme form of *Kriyā Śakti*. The mutual union of *Śaktis*, from whom vividness evolves is most distinct body of *Kriyā Śakti*. She is also known as *Ghoratarā* or *Aparā* who sinks the empirical souls who consider carnal pleasures to be true; deeper and deeper. *Aghorā* and *Ghorā* are called as *Icchā* and *Jñāna Śakti*.

104. ***Asminścaturdaśe dhāmni....***The union of these three *Śaktis* revealed distinctly on fourteenth plane is called as trident of Lord *Siva;* this is told by Lord only in *Śrī Pūrva Śāstra*.*Śāstra* says that he is fourth from trident.

105. ***Nirañjanamidaṁ coktaṁ....***Not only trident, *Gurus* who are seer of truth call this fourteenth plane having characteristics of ओ as *Nirañjana* (Spotless). Considering the deeds of *Para Prakāśa* as that of others is foul. Same deceit is spread by *Śakti* where she reveals herself first and then she reveals *Śiva*, so that empirical souls may perceive them. Hence there is no one who can reveal *Śakti*; not even *karaṇas*.

106. ***Icchā jñānaṁ kriyā....***Question is, previously it was said that no one can project *Icchā Śakti* etc. then how they are revealed here by a motivator. He clears this doubt and says that this revelation happens in *Śaktimāna Śiva*. Actually this is the distinct form of *Śiva*. These *Śaktis* are revealed in different forms deceitfully, by the virtue of their motivator of the form of *jñeya* and action.

107. ***Etattritayamaikyena yadā....*** What is the form of *Śiva* when these three *Śaktis* appear in their form, coherently? He says that when these three *Śaktis* are revealed coherently, they are not covered by any deceit due to their self-resistence.

108. ***Lolībhūtamataḥ śaktitritayaṁ....***This is why it is called as *triśūla*. He says, as these *Vimarśa Śaktis*, when unite with each other, in spite of the fact that they compete with each other; a pure trident is evolved, this is spotless. When a *Yogī* unites with this trident, he also becomes spotless.

109. ***Itham parāmṛtapadādārbhyāṣṭakamīdṛśam....*** He concludes this topic by the help of some different theorem. He says when the eight letters starting from ऋ, ॠ, ऌ, ॡ, ए, ऐ, ओ and औ unite with *Brāhmī, Māheśī, Kaumārī, Vaṣṇavī, Aindrī, Yāmyā, Cāmuṇḍā* and *Yogeśī* respectively; they multiply to become sixty-four. This is because each letter has essence of all eight *Devīs*, here.

110. ***Atrānuttaraśaktiḥ sā....*** Even though the vividness is revealed up to *Kriyā Śakti*, self-shining *Anuttara Śakti* doesn't decay. She appears as *Bindu*, while limiting or more clearly hiding her real *sva* she also appears as self-shining, independent and *Para Pramātā* in the form of *Bindu*. In this way she is ever self-shining without any decay.

111. ***Uditāyāṁ kriyāśaktau....*** He says that even when the Moon of the form joy; Sun of the form of life of empirical soul and Fire of the form of heat, which are resort of *Kriyā Śakti*, are revealed, the imperi-shable, complete *Para PrakāśaŚiva* exists as *Bindu*.

112. ***Tatvarakṣāvidhāne ca....*** He quotes *Tattvarak-ṣābhidhāna* where *Parmeśī* says *Bindu* the pure liberator *Śiva* shall be perceived by the virtue of unifying *hṛdaya maṇḍala* comprising upper *dvāda-śānta*, heart and mid of eye brow which are of the form of *Nara*, *Śakti* and *Śiva*. *Śiva* only resorts as *pramātā* in *icchā*, *Jñāna* and *Kriyā* of the form of *Vidyā*, *Mantreśa* and *Sadāśiva*. This world splen-dours due to his *Svātantrya* only. He only splen-dours in heart, mid of eye brow and *dvādaśanta*.

113. ***Yo'sau nādātmakaḥ....*** There is no decay in the form of *Śiva* when he is revealed as vivid world or in any other form. *Nāda* and *Bindu* are (*Viśvottīrṇa*) other type of revelation. *Nāda* is the engine by which living being inhales and exhales; *jīva kalā*. *Śabda* is deliberation of the form of *Parāvāka* which reveals this world while keeping it indifferent from itself. As per the esoteric secret of *Bindu*, this *Śabda* of the form of *Nāda* (or the alive world indifferent from *Parāvāka*) only resorts in the heart of living being (gist of existence of living being) *Nāda* is half of the half of ह, called as *Amā kalā* and she is omnipresent silently. As said अ is intrin-sically present in all. As per this policy, she exists in all above and below letters right fromअ up to ह. Sun exists as *prāṇa* and Moon exists as *apāna* in all living beings. Inert means, it stays without any change till *Kriyā Śakti*.

114. ***Hlādataikṣaṇyādivacitryaṁ....*** The first kind of splendour of Sun and Moon is revealed due to dawn of *Kriyā Śakti* and the second one is eternal and complete *Prakāśa*. Question is: Is this second *prakāśa* self-shining or is the virtue of first one? He says that as per the saying of great *Guru* in *Śrīmadbhagvadgītā* (ch-15.6)Sun, Moon and Fire can't splendour his abode. Actually this *Para Prakāśa* only makes Sun, Moon and Fire shine. Once this abode is earned no one returns to this world. *Para Pramātā Prakāśa* only showers grace due to which Sun, Moon and Fire splendour.

115. To 116. ***Yanna sūryo....*** He tells this with an explanation. He says, "The Supreme abode of Lord is not splendored by Sun, Moon and Fire, rather Lord himself shines like Sun, Moon and Fire."

117. ***Svasvātantryaprabhāvodyadvicitropādhisangataḥ....*** Question is that if the above said is true then how these three attain sharpness etc.? He says that *Para Prakāśa* only shines as earth, water and fire due to deceit of his *Svātantrya* who further appears as Fire, Sun and Moon. Earth transforms into fire; water transforms into Moon and Fire transforms into Sun. This way only the *Para Prakāśa* reveals himself into vivid attributes of burning, joy and sharpness.

118. ***Durdarśano'pi gharmānśu....*** He explains this with an example. He says,"when the Sun whose rays dazzle eyes is seen in water, it please the eyes." This is the effect of deceit. It is the fact that deceit increases in object when object is treated by it.

119. ***Sūryādiṣu prakāśa'sāvupādhikaluṣīkṛtaḥ....*** The *prakāśa* of Sun etc. is evolved due to foul of deceit. They always look with expectation yonder the *Para Prakāśa* of *Maheśvara*.

120. ***Prakāśamātraṁ suvyaktaṁ....*** The form of Sun is pure, it is unaffected by water element etc. it is *Pramāṇa* and it is said that Sun is properly revealed it means, Sun is *Jñāna Śakti*. All the objects which are revealed by the *prakāśa* of others are *prameya*. *Prameya* has three attributes joy, sorrow and fear, amongst them excellent one is joy and it is Moon, hence Moon is *prameya*. It oozes joy over all the objects. Hence the form of Sun which is *Jñāna Śakti* and form of Moon which is *Kriyā Śakti* is revealed here.

121 To 122. ***Sūryaṁ pramāṇamityāhu....*** Hence Sun is called as *pramāṇa* and Moon is called as *prameya*. After revealing their forms, he now reveals the form of Fire. He says that Fire is evolved when Sun and Moon which are independent though mutually attract each other like *grāhya-grāhaka jñāna* and *jñeya* or *bhoktā* and *bhogya*. When they unite with each other, Fire evolves from their union. As its rays burn the discrimination of the form of *pramāṇa* and *prameya*, it is called as flaming *Cid*, the limited *pramātā*. This fire is extraordinary. Sun is *bhoktā* and Moon is *bhogya* here.

123. ***Saṁvideva tu...*** Question is as fire splendours due to shine of others, it is called as frigid. How it is said to be *Cetana* body of the form of *pramātā*? He says, *Saṁvida* splendours as fire due to *Svātantrya*. As she needs nothing, her form never decays even when she reveals herself as Fire and she is called as *pramātā*. As *jñeya* has various attributes, it can be said that she only resorts in those forms while being united with Sun and Moon.

124. ***Somānśadāhyavastuthavaictryābhāsabṛni-hitaḥ....*** He answers the question raised above. As it unites the multiple *jñeya* or flammable objects of Moon, and its rays have multiple colours of *bhoktā* and *bhogya*, the Lord calls it fire. It is called as expansion of union of various *pramāṇas* and *prameyas*. As it grows while burning or uniting various *jneyas* of Moon, it is also called as the one having *Cetana* body of the form of *pramātā*.

125. ***Jñeyādyupāya-sanghātnirpekṣaiva....***We have seen the multiple colours of *prameya* in *pramātā*; *prameya* can't be perceived without *pramātā*. Question is that how *Saṁvida* is *pramātā*? Multiple colours etc. are secondary subject. He clears this doubt and says that the one who dwells in *Saṁvida* while being detached from *prameya* and *pramāṇa* is *Pramātā*. If I say a that I am lean, although it has certainty but it has multiple options also like fatness etc. It is said that the self-deliberation of *Parāvāk* doesn't have multiple tendencies. Question is whether the knowledge dwell without *jñeya*? He answers it while citing that an erudite would have knowledge of scriptures even if he is not willing to deliver the lecture on it; similarly, the *Para pramātā* keeps the *jñeya* within indifferently as he is lord of all attributes. Hence Saṁvida is Para Pramātā without any attachment with jñeyas.

126. ***Ajñya eva....*** Question is exact knowledge (*pramā*) is associated with *pramātā*. This exact knowledge evolves from *pramāṇa* which is subject of distinct knowledge. Then the question is how the learning would be earned without any distinct *jñeya*? He says the one who earned knowledge through experiences or the one who earned knowledge through certain *pramāṇa* of the form of *jñena* is ignorant and not *pramātā*. The one who is beyond all, doesn't need anyone to prove her/his supremacy. It is not learning in which any specific *jñeya* etc. is required. It was said in first chapter that erudite is the one who is omniscient and not the one who knows about one or two subjects, here the same is proved, omniscient is only Lord

Śiva and hence he doesn't need anyone to prove that he is supreme.

127. ***Tasyāṁ daśāyāṁ....*** If this is true, then how his all-pervading omniscience is hidden? He answers to it and says that prior *Siddha Pramātās* only have called the limited sentience of empirical soul as *pramāṇa*. The main reason behind it is contraction of *Śiva's* omniscience. He conceals his *sva* by the virtue of his *Svātantrya Śakti* and reveals *jñeya* distinctly. Actually there is nothing other than *Śiva*.

128. ***Ucchalntyapi saṁvittiḥ....*** Question is if she only is revealed as *pramātā, pramāṇa* and *prameya* then why she dosen't dusk like Sun? He clears this doubt and says that *Saṁvitti* splendours while being beyond course of time, she is complete and doesn't need anyone. The others earn the attribute of being eternal from *Saṁvitti*.

129. ***Pākādistu kriyā....*** He answers the above question too while answering another question. *Saṁvida* is *kriyā*, as *kriyā* has course of time why *Saṁvida* doesn't have? He answers it with citation. He says that when we cook food it is *kriyā* or action though it has certain duration of time. Once this *kriyā* concludes some result is attained due to it and even though it existed for a certain duration, it doesn't exist after completion. This is not the case with *Saṁvida kriyā*, she is eternal by nature and all worldly *kriyās* are her grace only. Hence even though *Saṁvida* appears as *pramāṇa*, *prameya* and *pramātā* she eternally shines.

130. ***Ithaṁ prakāśatattvasya....*** Thus, *Prakāśa Śiva* only dwells as Sun, Moon and Fire though his real *sva* is not revealed.

131. To 132. ***Eṣāṁ yatprathamaṁ....***Question is that how *Śiva* splendours as Sun, Moon and Fire in *vācaka* world while hiding his real form? The first vowel told above is short vowel hence it is Sun or *pramāṇa*. The second vowel is Long vowel because the extrinsic resorting starts with it due to evolution of *kṣobha* and bliss; it is called as *prameya*. The third vowel beyond short and long vowels is called as *pluta* or protracted vowel this is Fire. The *pramāṇa* follows *prameya* and is revealed as *pramātā*; this Fire is *pramātā* and these are revealed within *prakāśa*. This way the Lord is said to have three resorts.

133. ***Atra prakāśamātraṁ....*** As then also the *Para Prakāśa* doesn't ruin, it is called as *Bindu*. He says the same. The one who exists even when Sun, Moon and Fire splendours is called as *Śiva Bindu*. As said 3.111; it is free from the process of perceiving or is beyond the Sun, Moon and Fire, it is *Para Pramātā*.

134. ***Makārādanya evāyaṁ....***Question is that when the two objects under observation are same then the experience of their perception would also be the same, then why म and *Bindu* are different? He says that म is image of *Bindu* and not the letter, they both are different. Like र sounds like ॠ, ल sounds like लृ and ह sounds like अ but then also they are different letters. Having same sound would not mean the letters are one.

135. ***Ikāra eva....*** Question is र and ल are born of *icchā Śakti* and are excited by her, that's why their reflections are possible though म and ह are not provoked by anyone then how their reflections are perceived? *Mahāmaheśvara Ācārya Abhinavagupta Jī* says that when the इ adopts portion of र the sixth letter ऋ is evolved. Same way when म and ह adopt the vowel अ which is without sound, *Bindu* and *Visarga* are evolved. *Anuttara* only conceals his *sva* due to his *Svātantrya Śakti* and splendours like ह and म.

136. ***Asyāntaravisisṛkṣāsau yā....***Question is that is it *Anuttara* only who is revealed as *Visarga* due to excitement? He says yes. The *Kaulikī Śakti* mentioned in *ś*-67 who is indifferent from *Anuttara* only splendours in stages from *Ānanda* up to *Kriyā Śakti* due to excitement for extrinsic revelation.

137. To 140. ***Uktaṁ ca....*** These are not merely his thoughts. The same is said in *Śrī Triśirobhairava*. She is known as

Kaulikī Śakti, Parā. She is seven-teenth *Kalā* of the form half of the half of ह. She dwells in two stages first she is called *Parāparā Kuṇḍalinī* because she revealed as two *Bindus*. In this stage only she is revealed as *Prāṇa Kuṇḍalinī* where she is manifested as extrinsic world of the form of *Pramātā*, *Pramāṇa* and *Prameya*, while being indistinct with them. In this stage she satiates sixteen *kalās* like *antaḥkaraṇa* etc.In Cyclic order when she resorts in *sva*, she is *Parā Kuṇḍalinī* or *Śakti Kuṇḍalinī*. This only is seventeenth *Kalā*, of the form of *Saṁvit*. She is called as *Siva Vyoma* or *Parama Brahma* the pure *Ātmasthāna*. Hence the *Parā Parmeśvarī* only is the supreme reason behind the illusion of creation and destruction of world of the form of *Pramātā*, *Prameya* and *Pramāṇa*.

141. ***Svātmanaḥ svātmani....*** *Saṁvida* is complete. In that case, who dawns and who dusks? Why this illusion? And if it happens then who is the doer? He answers to this and says, "*Saṁvida*." She herself does all this without depending on *pramātā*, *prameya* and *pramāṇa*. She quivers on her own and not due to *māyā* or *prakṛti*. She doesn't quiver in any specific space and time plane. *Parā Saṁvida* only splendours from क up to ह.

142. ***Visraga evamutsṛṣṭa....*** He tells the same. When the *Visarga* is emitted it becomes gross and becomes double-humped *sparśa* 'ह', this is also called as *Haṁsa, Śūnya* and *Prāṇa*.

143. ***Anuttaraṁ paraṁ....*** A doubt may come in mind that it was said that this world is *Śakti* and *Śaktimāna* (powerful) is *Maheśvara* however here it is said in *ś*-3.141 that this deceit of expansion and creation is none other than *Visarga* of *Parmeśvara*! Why there is difference? He clears this doubt and says that *Visarga* is *Kaulikī Śakti* of *Akula* Lord.

144. ***Visragatā ca....*** Why *Śakti* is called by name *Visarga* here? He clears this doubt and says that this is *Kaulikī Śakti's* attribute of *Visarga* only due to which she expands herself from *Ānanda* आ up to *Kriyā Śakti*. Hence *Kaulikī Śakti* is called as *Visarga* here.

145. *Visraga eva....* Is it that *Visarga* only is responsible for this vivid display? He clears this doubt and says that the way there are infinite waves seen in sea though all of them are sea only, this display up to *Kriyā Śakti* is the vivid display projected within *Visarga* only and *Visarga* only splendours this way, all around. The difference is sited when there is display of *kārya-Kāraṇa*, however here only *Visraga* sustains.

146. *Ata eva*...Due to these reasons *Visraga* is called as of the form of ह *kalā*. ह *kalā* is half of half of ह, it is beyond the classification of vowels and consonants and hence it is called as *Avyakta* (unsaid) and is of the form of *Nāda* only. In *Śrīmat Kulguhvara śāstra Visarga* is called as *Kāma tatva*. As the desire resorts everywhere without any hindrance, *Visarga* of the form of ह *kalā* also resorts everywhere without any hindrance.

147. *Yattadakṣaramavyaktaṁ kāntākaṇṭhe....* He explains the same while quoting from the same scripture. This *Visarga* doesn't require any intrinsic or extrinsic effort for its origin and hence it doesn't evolve because of desire of anyone. It is eternal though when a lady does intercourse, it specially evolves from her throat. It shows that this is not only available for *Yogīs*, it is available for everyone. It is said to be of the form of *nāda* which while being extremely subtle, all-pervasive and pure is the presenter of *prāṇa tattva*. When it becomes gross, it becomes ह and this is the only difference between ह and *Visarga*. When a seeker looks into the iris of subject, she/he must enter in it through her/his own iris and then subject shall enter in the iris of seeker via her/his iris too and fro like oscillating swing ride; this way seeker can control over senses of all living beings.

148. *Ata eva visargasya....* He commences the explanation of origin of letters from क upto स. *Mahāmaheśvara Ācārya Abhinavagupta Jī* says that the way *Visraga* resorts in *Haṁsa* as ह, the gross form of *Visarga*;*Anuttara* etc. resort in letters from क to स.

149. *Anuttarātkavargasya sūtiḥ....* He says the same and tells that *Anuttara* only resorts as five letters of क-class; the way five *Śaktis* resort within *Anuttara*. It can also be said that the letters of क-class are the five *Śaktis* of *Anuttara*.This rule is applicable on the origin of all letters.

150. To 152. *Icchāśakteḥ svasvarūpasansthāyā....* च-class evolves from *icchā Śakti* resorting in self; ट-class evolves from throbbing ऋ of the form of fire; त-class evolves from resting लृ of the form of earth and प-class evolves from उ the *Unmeṣa*. Hence, letters starting from क-class up to प-class evolve from first five *bījas* like *Anuttara* etc. Lord *Pāṇinī* told the places of origin of letters like 'अकुहविसर्जनिसानां कण्ठः' on the basis of this principle only.

153. *Jñeyarūpamidaṁ pañcavinśatyantaṁ....* As twenty-five elements are said to have incarnated as letters from क up to म. Question is when the other elements are left and a few more letters can evolve, how it is said that the world ends here? He clears this doubt and says that letters from क to म are distinct while being *jñeya*. They are mentioned as cold and warm or joy and sorrow in *Śrīmadbhagvadgītā* by Lord *Śrī Kṛṣṇa*. He asks *Arjuna* to tolerate them so that he may not be effected by them. Other elements like six *kañcukas* are different from them, as they are indifferent from knower. Hence the *sparśa* letters comprise twenty-five elements from earth up to *puruṣa* only, they are discriminative world. Hence, the saying that world ends here is correct.

154. To 156. *Icchāśaktiśca yā....*Now he tells about the evolution of *antaḥstha* letters. He tells that when *icchā Śakti* of two types normal (इ) and excited(ई) inclines towards *Anuttara's* (which is of the form of *Cit*) different *Śakti* portion, there evolves य. When *Icchā Śakti* is moved by *jñeya*, her two forms evolve as speedy (ऋ) letter and steady letter(ऌ); when they incline towards *Anuttara's* (which is of the form of *Cit*) unlike *Śakti* portion, they become र and ल respectively. When *Unmeṣa Śakti*, which has two forms normal (उ) and excited (ऊ) incline towards *Anuttara's* unlike *Śakti* portion, it becomes व. The evolution of य is supported by *Pāṇinī's Sūtra* (*Iko yaṇaci* 6/1/77). Here व is seminal seed of Lord of water hence it is said that it showers the gist element of creation. य dries up because it is seminal seed of Lord of Air; र burns because it is seminal seed of Lord of Fire; ल stagnates because it is seminal seed of earth.

157. ***Icchaivānuttarānandayātā....*** Question is that union of *icchā Śakti* with *Anuttara* is one, then how different deliberations are evolved? Different action happens due to different work! He clears this doubt and says that, logic is true and applicable here also. He says *Icchā Śakti* quickly unites with *Anuttara*; when she acquires the deceit of speed, she becomes य the seminal seed of air. The brilliance of splendour of this union is called as र the seminal seed of fire and the stability of desire to be revealed like this is represented by ल the seminal seed of earth. Hence her union with *Anuttara* only deliberates in these forms due to deceit.

158. ***Idaṁ catuṣkamantaḥsthamata...*** He now tells why these four letters are called *antaḥstha*. He says that as they resort inherently within *Icchā* and *Unmeṣa* and are united with *pramātā* they are called as *antaḥstha*.

159. ***Sajātiyaśaktīnāmicchādyānāṁ ca....*** Question is what happens when *Icchā Śakti* unites with like ones? He says the deliberation evolves in this case also, though the deliberation is not a new letter however a long vowel evolves as per *sūtra akaḥ savarṇe dīrghaḥ*. In this case इ+इ=ई; इ+ई=ई and ई+ई=ई.

160. To 161. ***Anuttarasya sājātye....*** He explains the two situations evolved when the *Anuttara* unifies with *Anuttara*. If it is capable of producing *Ānanda*, then a long vowel would evolve due to connection as in case of*ḍaṇḍa+agram=ḍaṇḍāgram* while flawlessly following *dirgha sandhi* of *Saṁskṛta*. If union of two *Anuttaras* are not able to produce *Ānanda*, then their union would result into short vowel only, as in case of *sīmantam* while following Lord *Pāṇinī's sūtra 'ato guṇe'*.

162. To 164. ***Icchā yā....*** After narrating the topics came in to picture due to the need of subject, he now moves towards the primary topic and explains "*Uṣmāṇa* letters. He says *Icchā* is free from *karmas* when she is moved by desire she becomes three. One is her real form इ which is free from desire; second is budding and hence speedy ऋ and third is budded and hence steady ऌ. These three only evolve as श, ष and स respectively; due to their internal heat, by the virtue of their *Svātantrya Śakti*. It must be understood that *icchā Śakti's* sound of इ, च-class, य and श evolve from palate; ऋ, ट-class, र and ष evolve form head and ऌ,ल-class, ल and स evolve from teeth. स is the end of consonant.

165. ***Tata eva sakāreśminsphuṭaṁ....*** Hence he says that entire world splendours most distinctly in स. Three spheres of creation dwell in it and it is gist of nectar, nectar's reservoir etc. hence being *Amṛta bīja*, it is called as supreme abode of nectar by lineage of *Gurus*.

166. ***Kṣobhādyantavirāmeṣu tadeva....*** Does this स splendour anywhere? He clears this doubt and says that while being the supreme nectar it splendours as *sītkāra, sukha, sadbhāva, samāveśa* and *samādhi*, when the *karaṇa-cakra* evolves from and merges within ocean of supreme *Bodha Śiva*. When *karaṇacakra* evolves then new life begins and respiration starts which is represented by *sītkāra*. When it evolves it rests in that situation hence the *sukha* (joy) quivers and when it matures in that stage, its existence is experienced and the same is called as *sadbhāva*, when it moves to merge in *Brahma*, the merger is called as *samāveśa*. When body's *pramātā* thoughts etc. ends then only quivers the *Cit pramātā*. After this, only *Amā Kalā* the supreme *kalā* sports; exclusively. This way, स splendours in various forms in supreme abode of nectar or its own abode.

167. ***Tadeva Brahma....*** He says, "This way the existence of *Parama Brahma* is told." C.U. says that everything is *Brahma* only. *Śrī Parātrinśikā* calls स as third *Brahma*. The same is accepted by *Śrīmadbhagvadgītā* where the Lord says ॐ *Tat Sat* are three ways in which *Brahma* is remembered. In this *Sat* means the third *Brahma* स only.

168. To 169. ***Uvāca bhagvāneva....*** It is called as supreme elixir though it is called as *viṣa bīja* elsewhere. Lord *Śiva* himself tells it to *Śakti* intelligibly that it evolves without any friction; it is like kākacañcapuṭa and it is beyond contemplation and *dhāraṇā*. As it is beyond contemplation etc., it is eternal and resorts in certain objective. It has two humps.

170. ***Kāmasya pūrṇatā....***Question is that it is *Amṛta tattva* and is called as *Kāma tattva* elsewhere; why is this dispute? Also why *Kāma tattva* only is called as *Viṣa tattva*? He clears these doubts and says that completeness of *Kāma tattva* is experienced during copulation of two and nectar of *Visa tattva* is experienced when it is free of concealment of empirical soul. *Kāma tattva* is *prāṇa kalā* of body, due to which body stays alive or else it would enter into coma. It is स. *Visa tattva is* ह. Both of them are enemies of each other. No one can stop them other than free flowing great semen. They have similarity that both do business of breathing. Due to similarity they have unity also. They becomes one; when the *Kāma tattva* resorts in *sva* while being independent and when *viṣa tattva's* attributes of empirical soul ends and it evolves as complete and natural. This is the stage of nectar oozed growth attained during union.

171. ***Vyāptrīśaktirviṣaṁ....***Question is that what is the reason behind this extra ordinary cover that empirical experinces and actions cease due to it? He clears this doubt and says that omniscient and omnipotent *Māyā* who is concealed form of *Parmeśvarī*, covers the experiences and actions of empirical soul like poison. It is not merely the *Kāma tattva* or *Viṣatattva* it is *nirañjana* (spotless) also. He says that the spotless element of supreme abode only appears as *sāñjana* (स) who is accompanied by *Kriyā Śakti* and is *Viśvamaya*. The *Para* aura of Moon only is called as spotless. It can't be put in to deceit and as it owns *Kriyā Śakti* the spotless element is base of rest. As far as स is concerned, it is said that *Śaktimāna* is made known by *Śakti*. He quivers from *Śakti*. His directions are revealed by *Sivā*, or he is known by *Śakti*.

172. ***Icchā Kāmo viṣaṁ....****Kāma tattva* is represented as *Icchā Śakti*; *Viṣa tattva* as *Jñāna Śakti* and *Nirañjana tattva* as *Kriyā Śakti*. There union is called as *Śiva* the *Bhairava*. *Bhairava* only is *Parama Brahma*, hence the three elements like *Kāma tattva* etc. are called as *Amṛta bīja* only.

173. To 174. ***Atra rūḍhiṁ sadā....*** After discussing this episode, he moves to discuss the principle topic. He says the one who resorts firmly in *Viṣa tattva* ह, is free from ghost haunting, planetary effects and poison. He liberates from dualistic approach of thou and me and resorts in supreme *ahama* the *Parama advaya* stage which is absolute zero calm and pure; independent; beyond contemplation and *dhāraṇā*; only *Cit*; while possessing all the letters and being beyond all of them and is career of *viṣa* which conceals the empirical experiences and actions.

175. To 177. ***Nanvatra ṣaṇṭhavarṇebhyo....***The letters prior to ई don't produce any deliberation on their own and also ऋ and ऌ are eunuch because they too can't give birth to any other letter as they are not excited by *jñeya* however later it is said that they can give birth to other letters; in that case, how their attribute of being eunuch would survive?

He answers and says that they don't give birth though their *Icchā Śakti* gives birth to letters within herself which are of her form or indifferent from her. The excitement in eunuch letter produces impurities only and not any other letter. This impurity is body of *Icchā Śakti*. Nothing is possible without desire of the form of *prakāśa*, it only deliberates into various forms by the virtue of *Svātantrya Śakti*, hence it is correct that she only produces.

178. ***Jñyeārūṣaṇayā yuktaṁ....*** Are these eunuch letters completely eunuch? He says when the *icchā* meets with *jñeya* and there is devoid of attribute of vowel and consonant in it, the letter evolved is called as eunuch letter. As only desire dwells there, they have capability to produce another vowel however as the ṣaṇṭha dwell in a group, they can't produce any other vowel.

179. ***Etadvarṇactuṣkasya svoṣmaṇābhāsanā-vaśāt....***While moving to topic on agenda, he tells that श, ष, स and ह shine on their own and hence Revered and Venerable *Svacchanda Bhairava* calls them "*Ūṣmā* letters. Being developed form of *Visarga* the *Śakti* of *Anuttara*, they resort in *Anuttara*. They shine on their own and not as deliberation of *Anuttara* though they can't produce any other deliberation as *Anuttara* produces *Śakti* of the form of क-class.

180. ***Kādi-hāntamidaṁ....*** The letters from क to ह are not only classified as per their differences, they are indifferent too. They all are *Yoni*. Also not only seeds meet with each other to evolve a new letter, the *yoni* or consonants also do that. When the first and last *Yoni* letters क and स meet, a new letter the fiftieth *kūṭa bīja* क्ष evolves. This letter has essence of all *yoni* letters. This is representation of unity of *Anuttara* and *Visarga* as per revered *Śri Kṣemarāja*.

181. ***Pañcavinśakasaṁjñeyaprāgvadbhūmisusaṁsthitam....*** Question is that first twenty-five letters represent discriminative *jñeya*. What is the nature of two groups of four letters? He says that these two groups are representation of discrimination and indifference and they evolve from pre-set collative background of *jñeya* group of twenty-five letters.

182. ***Ādyaṁ catuṣkaṁ....*** Amongst them य represents air; र represents fire; व represents earth and ल represents water hence they are discriminative. Where as श, ष, स and ह are the form of *śākta* splendour of *icchā*.

183. ***Ithaṁ yadvarṇajātaṁ....*** All these consonants are made animated by *svara* or vowels. Before evolution they used to resort in vowel as their intrinsic *Śakti*. When they evolve or are *'vyakta'* in extrinsic world they are called as *vyañjana*. Then also their soul is vowel only.

184. ***Svarāṇāṁ ṣaṭakameveha....***The vowels are the root cause of origin of all letters. He says the same. First six letters only are the root cause of origin of all letters. These six letters are six rays of Sun called as *Dahanī, Pacanī, Dhūmrā, Karṣiṇī, Varṣiṇī* and *Rasā*. As the *Śakti* of burning resorts in Sun, these six letters are of the form of *Prakāśa*, all the letters are merely the splendour of sun.

185. ***Saurāṇāmeva raśmīnāmantaścāndrakalā....***Apart from Sun *kalās*, they have *kalās* of Moon also. He says that the three long vowels आ, ई and ऊ are revealed in the body of Moon.

186. To 187. ***Candraśca nāma....*** When all the elements of this world dwell separately, how Moon dwells in Sun? He says that Moon is no other object, it resorts in Sun. The Sun itself resorts as *bhoktā* and *bhogya*, in this discriminative world. The *prameya* and *pramāṇa* are one and as per rule that everyone rests in *pramātā*, *pramātā* itself is revealed in two forms, *prameya* and *pramāṇa*. In case of conflict of interest, how *bhoktā* and *bhogya* are one? He says that the way a pot is object 'to be known' though 'to know' it is not a *dharma* of pot, as its duty is to keep something within. If being *jñeya* would be pots *dharma*, then it would be the *dharma* of all existing objects and everyone would be omniscient. To know is the *dharma* or nature of *jñātā* (sentient). The resting of pot in *jñātā* or resting of Moon in Sun or resting of long vowels in short vowels is attribute of *jñeya*. Hence Moon's resort in Sun is correct.

188. ***Anuttaraṁ parāmṛśyaparāmarśakabhāvataḥ....*** Now he adds this with the prime topic of discussion and says that when *Anuttara* reveals himself (*Anuttara* is beyond gender though for convenience he is used) as *bhoktā* and *bhoga* and then unites. When the two forms of अ (*bhoktā* and *bhoga*) thus revealed unite; आ evolves. Same way *icchā* इ merges with इ then another long vowel ई evolves and when *Unmeṣa* उ merges with उ then another ऊ evolves.

189. ***Anuttarānandabhuvāmicchādye....*** If we consider that there are various *bhoktās,* our monistic principle would shatter. He says that only *Anuttara* is *bhoktā* and no one else. In case of conjunction letters *Anuttara* is prime and *icchā* etc. are secondary. In case of *antaḥstha* letters, *icchā* is prime and *Anuttara* is secondary, though in any case Anuttara is not *bhogya*. Hence it is proved that *Anuttara* is only *bhoktā*.

190. ***Anuttarānandamayo devo....*** He says that *Ānanda* and *Anuttara* are one, in that case *Ānanda* and *Anuttara* both are *bhoktā, jñātā* and *pramātā*. On the other hand, *icchā* etc. though were said to be *bhoktā* they are not. They are *bhogya* and hence while having an attribute of *bhogya* they have attribute of *Śakti*. As said earlier that this world is *Śakti* and *Saktimāna* is *Maheśvara*.

191. ***Bhogya bhoktāri....*** Again *Bhogya* and *Bhoktā*! Isn't this shattering of *advaya*? He says no, as said earlier *bhogya* resorts in *bhoktā*, hence the long vowels आ, ई and ऊ which are *bhogya* resort in *Cid, icchā* and *Unmeṣa* formed *Trika,* the gist of all six letters.

192. ***Tadeva tritayaṁ....*** A doubt is that how *Trika* in *advaya*?

This is breach of *advaya*. He clears this doubt while saying that these three *Anuttara, icchā* and *Unmeṣa* together are the *Svātantrya Śaktis* of *Parmeśvara*. From them only this *vācya-vācaka* world evolves.

193. ***Tenākṣiptaṁ yato....*** She launches this world and hence *Svātantrya Śakti* formed eternal Trika is the only mode to enter in *Parmeśvara*. This is why they are is called as *Śaivī mukha* or the gateway of *Śiva*.

194. ***Ityeṣa mahimaitāvāniti....*** This spread of world is her splendour and is indivisible from her. He says that it is not possible to tell about her might or size. No one can put limit to that unlimited Lord.

195. ***Tasmādanuttaro devaḥ....***The Lord splendours in the form of this world by the virtue of his *Svātantrya Śakti*. He unties with *Visraga Śakti* by the virtue of *Svātantrya* and attribute of being *Anuttara*. He is called as *Akula* and *Visarga* only is called as *Kaulikī Śakti*.

196. ***Evaṁ pañcāśadāmarśapūrṇaśaktirmaheś-varaḥ....*** If the Lord is of the form of world, he quivers in various forms. Isn't this loss of *advaya*? He says no, as all fifty letters from अ to क्ष resort within *Śakti* of *Maheśvara* where *Maheśvara* and *Śakti* are one. She is complete while keeping these fifty *Vimarśa saktis* within, hence deliberation is not more than fifty.

197. ***Ekāśītipadā Devī....*** He says that hence the *Devī* having eighty-one steps, resort within her. These eighty-one steps are eighty-one syllables associated to various letters, as great *Guru* told to *Mahāmaheśvara Ācārya Abhinavagupta Jī*. This is the reason why Lord discoursed eighty-one *Mantras*.

198. **To 199.** ***Ekāmarśasvabhāvatve śabdarāśiḥ....*** If the fifty reflections are prime then isn't this loss of *advaya*? He says no. When the Lord resorts without any desire from anyone. He is *Bhairava* and his nature is to influence others. He is eternal reflector. Hence as he is associated with *Śakti* who keeps various deliberations within, he is also called as group of words. When shadow of object influenced falls on him, he quivers as *Śakti* or *Mātṛkā*. When the same *Mātṛkā* unites with group of words (*Bhairava*) *Mālinī* evolves. This union of *Śakti* with *Śaktimāna* is like the union of salt in rice-water. *Mālinī* is called as the one having loosened *Yonis*, this happens when she is excited by seeds. Loosened *Yoni* (consonant) means their order is random where they start from न and end at फ. Though yes she also has fifty letters as mentioned earlier. The meaning of *Mālinī* is, "One who keeps this entire spread of creation within." Her seminal seed is म.

200. ***Ittham̐ nādānuvedhena....*** After telling about discriminative and indiscriminative forms of letters now he tells about the indiscriminative form of *Mantra* related to it. He says that when *Anuttara* अ unites with *Nāda* ह, their reflection is of the form of *Para Mantra*. Hence it is one *Para Pramātā Śiva* who exists as father and mother of this world of the form of fifty letters. *Śiva* only resorts as *Visarga*.

201. ***Visraga eva....*** Question is that her *Advaya* is explained using fifty distinct letters? He says no, actually these letters quiver from *Śiva Bindu* and again merge within him and he then dwells as *Anuttara Śiva Bindu* while keeping his *Śākta Visarga* within.

202. ***Aparicchinnaviśvāntaḥsāre svātmani....*** Is there any dualism during deliberation of *Aham̐*. He says that this splendour of dualism happens within his *aham̐*, he fastens this dualism and splendours as one.

203. ***Anuttaravisargātmaśivaśaktyadvyātmanī....*** Does *sva* of *Śiva* also behaves like empirical body where the *vikalpas* quiver due to reflection of *Aham̐*? He says when *Śiva* and *Śakti* of the form of *Anuttara* and *Visarga* respectively, unite then there is no individual existence. There dwells only the reflection of repose of *Prakāśa* in his *'sva'*. This only is called as *Ahaṁ*. *Ahaṁ* are of two types, one is empirical called as egoism and another is supreme *Ahaṁ* which represents *Śiva* the *Anuttara* resorting in his *sva*.

204. ***Anuttarādyā prasṛtirhāntā....*** When we talk of *Ahaṁ* of *Śiva*, in that case spread of fifty letters isn't producing dualism? He replies to this and says that this expansion from अ, आ up to ह when retreats and merges within *Anuttara* as per P.A.-2/2/71, he rests in his *sva*, this only is *Ahaṁ*. Hence the expansion is happening in *sva* and merging in *sva*, so there is no dualism.

205. ***Tadidaṁ viśvamntaḥsthaṁ....*** Question is that as per the rule of *Pāṇinī* when the reflection of letters is shown together in the form of *pratyāhāra* of अ and ह. Then why it is said that it rests in *Anuttara*? He clears this doubt and says that entire world resorts in *Śakti* and *Śakti* and *Anuttara* resort mutually within each other. The world dawns from and dusks in *Anuttara*. The Lord himself caskets the world using अ and ह in starting and end.

206. ***Tena Śrītrīśikāśāstre....*** The same is said in *Śrī Parātrinśikā*, the mother of all *Trika śāstras*. There only Lord *Śiva* says that first seeker must practice extrinsically, then by *Yoga* she/he shell merge all the worldly thoughts within her/his *Ahaṁ* of *Sva* and casket them between अ and क्ष and then perform intrinsic *yajña* where she/he shall offer oblations right from earth up to *Śiva*.

207. ***Saṁvittau bhāti....*** He concludes the topic and says that *Trika* of *Saṁvitti*, world and *Saṁvidā* who resort in *Anuttara* associate mutually in couples and then mix. Then evolves the *Ahaṁ* of *Bhairava* as a result. It is said that *Ahaṁ* is unmatched and resort of *Prameya* and *Pramāṇa*. This colourful world merges from where it evolves. This *Ahaṁ* is nature of *Para Bhairava*.

208. ***Visargaśaktiryā saṁbhoḥ....*** It was said earlier that *Kaulikī Śakti* resorting in *Akula* resort of *Parmeśvara* is *Visraga Śakti*. On the other hand, it is said that *Śakti* and *Śaktimāna* are one. Then how it is said that she resorts within abode of *Akula Parmeśvara Śiva*? He clears this doubt and says that it is absolutely true that she resorts within *Parmeśvara* and exists all around as *Bheda, Bhedābheda* and *Abheda*. The spread of this *Vācya-Vācaka* world which is the bliss is her virtue only.

209. To 210. ***Tathāhi madhure....*** Question is that existing world comprises of joy and sorrow both then how it is called as spread of eternal joy. He answers to it for the sake of clearing this doubt and says that when someone forgets about *sva* and unites with music then the quivering of vibration in heart due to it is called as *Ānanda Śakti*. This ecstasy is experienced by a *Yogī* too when she matures. Such eternal bliss which exists beyond the space and time only is called as heart of *Mahāciti* and other joy and sorrow are general *bhogas*, this also is experienced by her only and not this body. This quivering of vibration only is called as *Ānanda Śakti, Vimarśa Śakti* and *Svātantrya*. The one who spreads such joy in this world only is called as compassionate. Though this *Ānanda Sakti* only is the display of this world but she reveals her *sva* through compassionate ones.

211. To 214. ***Pūrvaṁ visṛjyasakalaṁ....*** Hence it is proved that this is might of *Visraga Śakti* only who pervades this world as *Bheda Visarga* or *Nara Visarga* in which the subject experiences extreme subjectivity and objectiveness of this world. This is stage where all-pervasive *Citi* drops to the position of *Citta* or empirical consciousness. When the discrimination slowly starts decaying and the subject inclines towards the liberation, her discrimination of the form of *grāhaka* vanishes and the empirical knowledge ceases, *sva* starts resting in *Saṁvdia* and distinguished *Śākta* shimmer is observed, this stage is said to be *Śākta Visarga*. When the *Citta* inclines towards the *Saṁvida* of *sva* and worldly objects merge within it, *Bodha* comprising of *Citi* splendours, due to complete absorption, contracted *Citta* merges within *Śiva*, then due to this *Citta* becomes

Citi while inclining towards *Saṁvida* of *sva* and finally the *Citta* completely annihilates. This annihilation of *Citta* only is called as *Citta pralaya* named *Śāmbhava Visarga*. All this is three level expansion of supreme Mother in the form of *Nara, Śiva* and *Śakti*. These only are three forms of her. Hence it is correctly said that she only pervades all.

215. To 219. ***Tattvarakṣāvidhāne'to....***The same is explained by Lord *Śiva*, in *Tatvarakṣāvidhāna*. He reads those words only with their meaning. He says that the *Visarga Śakti* splendours in three ways. *Citta Viśrānti* the *Nara Visarga* has *bheda* as prime. In this *Citi* merges with in *cetya*. The knowledge naturally contracts and *Citta* becomes eager to enjoy the false worldly pleasures. Second is *Citta Saṁbodha* the *Śākta Visarga* which has attribute of both *Sakala* and *Niṣkala* attributes hence its attribute has both *bheda* and *abheda*. Third *Visarga* is *Citta Pralaya,* this is *Śāmbhava Visarga* in which all worldly affairs merge and only true knowledge exists. Then all-pervasive and monistic being of *Parmeśvara* quivers in it. Hence it can be concluded that *Visraga Śakti* mentioned by names like *Kaulikī Śakti* etc. only splendours in these three forms.

220. ***Nirūpito'yamarthaḥ....*** These are not his thoughts only. He says that he has said all this as it is mentioned in *Śrī Siddhayogīśvarī tantra*. He explains the meaning of sayings in his own words.The *Visarga Śakti* mentioned as *Kaulikī Śakti* is soul of *Cid* and while being *Kuṇḍalinī* she is the seed from which this entire creation has evolved. Hence she only is of the form all living beings of this creation. She only gives birth to *Dhruva* (*Anuttara), Icchā* and *Unmeṣa* and then the other letters.

221. **To 222.** ***Ā ityavarṇādityādiyāvadvaisrgikī....*** He classifies these letters only and says that evolution of these letters have happened from *Visarga Kalā* which is of the form of ह. As per the *sūtra* of *pāṇinī* letters like क-class, ह and *Visarga* evolve from अ. This *Visarga kalā* is *Parāparā*. She

only splendours as various letters in this creation. Being *Para Pramātā* she only possesses and reveals this world. *Anuttara* only becomes ह and displays his forms as *Nara, Śakti* and *Śiva*. Being *Bindu* it only pervades in the world in five ways. The thirty-eight letters unite to make a lace of *Bindus*. The five forms of *Bindu* are (1) *Visarga* only is *Bindu* which is known as omniscient and omnipotent. (2) It is established as *Nara* in heart and as *Para* in extrinsic display. (3) It is established as *Śakti* in *Nāda*. (4) As *Para* in supreme stage. (5) As *Śiva* in *Dvādaśānta*. In body intrinsically also it is *Bindu* and being all pervading, it pervades in (1) heart (2) throat (3) Forehead (4) *Śaktyant* (5) *Dvādaśānta*. Even though it is of five types only three forms of it are prime viz. *Āṇava, Śākta* and *Śāmbhava*. As it is all pervasive it is said that even in extrinsic exposition also the *Bindu* stays one. This *Visarga Śakti* which is *Anuttara* only reveals herself up to ह and during dissolution, she ceases this display within her and reposes in her *sva*. Her presence in these forms only is the supreme truth of *Mātṛkās*, as it is said that there is no one above *Mātṛkās*. *Yogīs* who know this are bestowed with worldly pleasures and liberation and those empirical souls who are bound to the words which cause joy and sorrow, are bound by the same power.

223. ***Ādimantyavihīnastu mantrāḥ....*** After telling about the virile of letters he now tells about the virile of *mantras*. He says that *mantras* are like clouds of autumn (which never rain) for those who don't know the virile of *Mantra* which is *ahaṁ*.For them *Mantra* is without first letter *Anuttara* and last letter ह; the deliberator of *ahaṁ*. The same is explained in fourth Āhnika of this *śāstra* by him only from *ś*-192 to 194.

224. ***Gurorlakṣaṇametāvadādīmāntyaṁ....*** *Mahā-maheśvara Ācārya Abhinavagupta Jī* says that knowing the *Mantra* this way only is quality of *Guru*. He says while reading from *Śrī Siddhayogīśvarī Tantra* where Lord *Śiva* himself tells to

Devī that such a person who knows the meaning of *Mantras* by the virtue of first and last letter-the deliberation of *Ahaṁ*, is venerable like him and such person only is omniscient *Bhairava*. That great *Guru* showers grace and boons on his pupil while treating them like his kids.

225. ***Ślokagāthādi yatkincidādimāntyayutaṁ***....He says that such *Gurus* are not merely knower of the virile of *mantras* however while knowing that all the letters from अ up to ह are the deliberation of *sva*, they see all the *ślokas* given in *Purāṇas* or else-where, praising hymns and even meters as *Mantra* and earn them while cognising their meaning.

226. ***Visargaśaktirviśvasya Kāraṇaṁ***....*Mahāmaheśvara Ācārya Abhinavagupta Jī* says that the fact that expansion of this world is by the virtue of *Visarga Śakti* is not only narrated in *granthas* of our cult by Lord but is told elsewhere also. Lord incarnated as *Aitereya Muni* and explained all this in *Aitereya Upaniṣat* named *Vedānta* scripture.

227. ***Yallohita tadgniryadvīryaṁ***.... He explains the words of *Aitereya Upaniṣat*. That red (menstrual fluid) is fire the *Pramātā* and semen is sun and Moon-the *Prameya* and *Pramāṇa*. This red is the juice of food digested in body. Red produces semen due to joy, the way fire cooks the food. This is the one which is visible as brilliance of body parts and nourishes the body while being in it. Hence this red and semen are very sacred and one shall not hate them. अ the *Brahma* only spreads as this world when *Anuttara* अ and ह who are *Śiva* and *Śakti*; enter into union.

228. ***Tasyāpi ca***....This might of the form of the world is his only. He says that his *Paravīrya* comprises of *kalās* (attributes) of five principle elements. While becoming matter of consumption, it becomes food grain of the form of *tanmātrās*. The world is his feminine expansion only. In that case he becomes the matter of consumption and not consumer. He becomes the food grain and not the eater. In case of *caryā krama* too when the red meets with semen, the body comprising the five principle elements evolves. Which means that it is might of semen only that when it meets with red the body comprising five *kalās* (five principle elements) evolves. Earth and water become food grains (matter of consumption) for one who knows this fact (becomes the consumer or *Para Brahma*) all this produced by him.

229. ***Śabdo'pi madhuro....***How could these speech etc. be the spread of *Brahma*? He clears this doubt and says that all these delighting objects of world mesmerise and one would become identical with them while merging in them because they all are the form of *Brahma*. As the *Para Brahma* is desirous of creation of this multi-coloured world, his nature is multi-coloured. This is accepted by all.

230. To 231***Tadbalaṁ ca....*** Question is that whether this form is *Viśvamaya* or *Viśvottīrṇa*? He answers that this *Viśvamaya* form. He only dwells as power, valour, *prāṇa* and aura. He only is death and immortality. *Śrīmadbhagvadgītā* says he only is virile of virile and strength of all strengths. *Vīrya* causes the subjects, subjects perform the *yajñas*, *yajñas* are cause behind parjanya and parjanya cause behind crops. These crops produce food grains and subjects. This is *Viśvarūpa* form of *Visarga*.

232. ***Śabdarāśiḥ sa....***He says that *Visraga* Śakti reflects herself in various ways within her only, hence she is called as *Viśvarūpiṇī*. Visarga *Śakti* is of two types. When she is calm and is spread in phrases and sentences, she is called as *Mātṛkā* by empirical souls. They don't know that she is excellent *Mantra* while being mother of all *Mantras*, as she is the womb of all *Mantras* and *Vidyās*. When she is excited by vowels, consonants of her become eager to unite with vowels, in that case their sequence disturbs and hence she is called as *Mālinī* the*Viśvarūpiṇī*.

233. ***Bījayonisamāpattivisargodayasundaryā....*** Ques-tion is that due to this much only she is *Viśvarūpa*? He says that rays of *Mālinī* only are *Śiva* and *Śakti* of the form of seed and womb. When they mutually unite, *Visarga* world dawns. This stage is beautiful and matchless, it is called as *Viśvarūpa* by *Śrīpurvaśāstra*.

234. ***Eṣā vastuta....*** Till now it was told that there is no one existing other than *Saṁvida Anuttarā*, then in that case there can't be the existence of *Śiva* and *Śakti* as two; then what to say about *Viśvarūpa* form? He says that actually she is one. She only reflects the *Kāla Bhairava* within her so that he may create this world right from *Śiva* up to earth. Eternally there is no difference between *Prakāśa* and *Vimarśa* or *Vimarśa* and *Prakāśa*. There is no difference between *Śiva* and *Śakti*. Here the *Brahma* called as *Anuttara* is shown as feminine, actually *Anuttara* is beyond the gender discrimination, this *śloka* proves that also.

235. ***Tasya pratyavamarśo....*** If it is like this then let it be, then also *Viśvarūpa* being is not proved he says that *Yāmala* which was shown above is complete in itself, hence there is no chance of any symbolic representation in it, when it reflects limits due to its *Svātantrya*, she reflects as *Viśvarūpa*. It means the *Viśvarūpa* is limited reflection of *Yāmala*.

236. ***Vibhāgābhasane cāsya....*** Being *Viśvarūpa* she reflects in three forms which are denoted by words *Paśyantī*, *Madhyamā* and *Vaikharī*. Her reflection of self as *Ahaṁ* is called as *Parāvāk*, this form is beyond all the forms. When she desires to reflect herself extrinsically but there is no *vācya-vācaka* discrimination; in that case she resorts as viewer only in a subtle form while having *Cit* as prime; she is called as *Paśyanti*. When the *Vācya-Vācaka* world evolves though not distinctly; scene becomes prime due to increase in discrimination though she dwells between viewer and view, while being medium in size; she is called as *Madhymā*. When the sound evolves from *vikahara* (body) by the virtue of various intrinsic and extrinsic efforts the scene becomes prime due to discrimination; she becomes *Vaikharī*. She reflects herself as *Viśvarūpa* in three forms.

237. ***Tāsāmapi tridhā rūpaṁ....*** He says that not only *Paśyantī*, *Madhyamā* and *Vaikharī* are of three types, there are three classifications viz. gross etc. of each of them. He first of all tells about gross *Paśyantī*. He says that *sandarbha* formed due to mutual cohesion of musical *svaras* and the ups and downs of their tone are known as *alāpa*; they don't have letters within and is pure music. This attracts everyone and fills the bliss of melody. Hence this primal *nāda* only is gross *Paśyantī*, which is loved by all. This is different from *vaikahrī* as it doesn't have any letter; these letters make the sound stiff which is not liked by everyone.

238. ***Avibhāgaikarūpatvaṁ mādhuryaṁ....*** He says the same: Unanimity of that unison state (the state which doesn't have letters) is called as *Śakti* of melody. The sound which is distinct due to friction of *sthāna* and air etc. is called as stiff or it is *Vaikhari*.

239. ***Tadasyā nādarūpāyāṁ....*** He says that *Yogīs* who are submerged in the music of the form of *nāda*, the gross *Paśyantī* submerge in *Saṁvida* and hence quickly become identical with it. This is because this state is far away from extrinsic *Madhyamā* etc.

240. ***Yeṣāṁ na...*** Question is that there are few who don't experience the wonder of submerging of body etc. in music and hence not become identical with *Saṁvida*; why? Such people are heartless.

241. ***Yattucarmā'vanaddhādi kincittatraiṣa....*** After investigating the *Paśyanti* he now defines *Madhyamā* and says when the lather plated *mṛdaṅga* etc. is played while hitting them by hand sound of *ṣaḍaja* is experienced. These sounds are clearer than previous one but not completely clear due to absence of sound of letters. This is called as *Madhyamā*.

242. ***Madhyāyāścāvibhāgāṁśasadbhāva iti... .*** Question is that whether the passion for it is like that of*Paśyantī*? He says whatever portion of this sound has unison of *ṣaḍaja*, would evolve the passion in listener and he would become identical with that part. This shows the difference of it with *Vaikharī.*

243. ***Avibhāgo hi....*** What is the proof that (melodious) avibhāgaṁśa sound only is the reason behind attraction? He says when such a sound is heard on instrument the world mesmerises due to it. The self-experience only is proof in it.

244. ***Yā tu sphuṭatānāṁ....***He now narrates the *Vaikharī*. It is the one which is reason behind origin of distinct sounds which can be perceived by ears. As they are stiff by nature, listeners usually don't have attraction for them.

245. ***Asminsthūlatraye yattadanusandhānamādivat....*** After explaining the gross forms of *Paśyantī*, *Madhyamā* and *Vaikharī* he describes their subtle forms and says subtle investigation of *icchā* (desire) of *sva* to sing in three stages only is subtle form of them.

246. ***Ṣaḍajaṁ karomi....*** He gives example of them respectively as subtle investigation of desire to sing, play music and speak only are subtle forms of *Paśyantī*, *Madhyamā* and *Vaikharī*.

247. ***Etasyāpi tryasyādyaṁ....***After explaining the gross and subtle forms of *Paśyantī*, *Madhyamā* and *Vaikharī* he now explains the Para forms of them. He says that *Para Saṁvit* which exists prior subtle investigation of desire which is without any deceit or deceit to expose to extrinsic world (means the one which just evolved and is free from the deceit of type of song and instrument etc.; these instruments etc. also are the deceit only). The one who resorts in *sva* is that *Para* form. *Śiva* is *Cit* in this stage; in this stage only all the three splendour (like seed in fruit) while being identical with *Para Śiva*.

248. ***Vibhāgābhāsanāyāṁ ca....*** Classification of light which is complete is not possible, then how three forms evolved from it? He clears this doubt and says there are three *Śaktis* of *Prakāśa* only which are responsible for this division.

249. ***Anuttarā Parecchā....*** Who are they? He says that *Anuttarā* is *Para*, *Icchā* is *Parāpara* and *Unmeṣa Śakti* called as *Jñāna* is *Aparā Śakti*.

250. ***Āsāmeva samaveśātkriyāśaktitayoditāt...*** Hence he says that the comprehensions evolved as *Kriyā Śakti* due to mutual cohesion of six prime vowels only are known as twelve *Saṁvidas*. These are twelve because four neuter letters do not evolve as conjunction letter. As all merge in these *Saṁvidas*, in the reverse order of evolution and merge in *Para Pramātā*, there is nothing beyond them. Hence it is said that there is nothing left. These six only are prime *Śakti Cakra*.

251. ***Etāvaddevadevasya mukhyaṁ....*** He says that this only is prime *Śakti Cakra* and due to this only Lord of Lords is absolute *Śaktimāna* and *Bhairava*.

252. ***Parāmarśātmaktvena visargākṣepayogataḥ....*** These twelve vowels only are intelligibly called as twelve *Kālikās* as per the conduct of *Krama*. √*Kala* stands for launching (or reflecting), counting and going etc. The one who controls as per these meanings only viz. reflects the world in her; produces *Visarga* out of *Anuttara*, slays the creation at its end, counts it and knows all is known as *Śrī Kālikā*.

253. ***Śrīsāraśāstre cāpyuktaṁ....*** This is not only said in *Krama* conduct only, our brother *Śāstras* also says this. *Śrī Trikasara* says that the *Anuttarā* the one who is beautiful like conch, lotus and moon and who has four hands and heads sits elegantly in centre, being surrounded by twelve *Yoginīs* the difference between *Kālikā* and *Yoginī* is at the level of name only. *Śrī Trikasāra* also says that *Anuttarā Śaktis* etc. are evolved from these *Saṁvida Śaktis* only.

254 To 256. ***Tābhya eva....***From these twelve *Śaktis* only sixty-four *Śakti cakras* evolve. These are, from one cornered up to one thousand cornered. They are given various names as per their work by various general *Āgamas*. Their detailed worship rituals as per *Dvaita*, *Dvaitādvaita* and *Advaita* doctrine are given. Excellent *Śrīmat Triśirāśāstra* also discusses on it a lot and in details. He says that he is

not writing all this here to avoid lengthening of text and because they are of no use.

257 To 258 ***Tā eva....*** There comes a doubt that if this is true than *Śaktis* like *Aghorā* etc. who exist during the sequence of creation, operation and destruction etc. are the spread of these twelve *Kālikās* only? He clears this doubt and says that *Aghorā* is pure and without any impurities, she always has excessive *jñāna* and *Kriyā* when the impurities decay. She only gives birth to *Ghorā* and *Ghoratarā Śaktis* and become identical with them. He says that twelve *Kālikās* exist during both the situations when the cycle of creation doesn't exist and when it exists. These only are called as *Ghorā* and *Ghoratarā*. Hence it is proved that these twelve *Śaktis* only are called as *Aghorā, Ghorā* and *Ghoratarā*.

259. *Upādhyatītaṁ yadrūpaṁ....* The said lapse of cycle of creation etc. during nonexistence of deceit, is form of lack of evolution or form of lack of destruction? He clears this doubt and says that this form beyond the deceits is of two types. Prior to evolution of deceits, in this stage *Para tattva* resorts as ocean without waves and another is when those deceits pacify, in this stage also *Para tattva* resorts in tranquillity.

260. *Praśamaśca dvidhā....* He says that this *Praśama* is of two types, one is *Śānti* in which *Guru's* words are utmost and then seeker must follow the codes of conducts and occasional and daily rituals of *Samaya Dīkṣā* throughout his life. This is slow cooking process in which the seeker is liberated from deceit of creation etc. after death. This process is not natural as if it would be so, *Śāstras* would become useless. This is commenced by the virtue of *manda Śaktipāta*. Second one is *Haṭhapāka* (or forced cooking) in this the seeker contemplates the *sva* to be all pervasive and that this world is nothing else but him (*sva*). This stage is called as *Bhairava* state of mind. In this state *Ātmā* is enlightened by a flame which burns all extrinsic expansions. Due to this forcible cooking, fire of *Cid* evolves and the deceit of creation etc. is slayed. Seeker must always practice to slay this deceit of creation etc., *Rājānaka Jayaratha* says that this can be done in three ways in which first one is called as *Anullāsa*. In this seeker shall perceive that no display of deceit exists at all; this is quiet tough. Second one is *Śānti* which is life long process and the third one is *Haṭhapāka* the subject of *Tīvra Śaktipāta*. This is the way by which the deceits are quickly slayed.

261. ***Haṭhapākapraśamanaṁ yattṛtīyam....*** He says the same that third one the *Haṭhapāka Praśamana* is the best one to burn the fuel called *bheda*. This can quickly remove the *bheda*. Hence this only must be preached to pupil.

262. ***Nijabodhajaṭharahutabhuji bhāvāḥ....***Thus he says that *Bodha* burns various *bhedas* in his stomach-fire by the virtue of his *Svātantrya Śakti*. Being treated this way, these ignorant existents like creation etc. also become *Bodha*.

263. ***Haṭhapākena bhāvānaṁ....*** Question is that what happens then? He says that *Bodha* thus formed due to burning of *bheda* existents, becomes elixir and the *Saṁvitti Devtās* or causal *Devīs* eat it i.e. they reflect them as *Parabodha*. The state of *bhoktā-bhogya* doesn't exist in this stage, due to this only elixir is perceived.

264. ***Tāstṛptāḥ svātmanaḥ ....*** Then what? He says that these *Saṁvitti Devīs* become identical with *Cidvyoma Bhairava* and quiver like him only. The seeker who attains this state earn the supernatural repose in *Para Parāmarśa* while being alive.

265. ***Evaṁ kṛtyakriyāveśānnāmopāsābahutvataḥ....*** When these *Devīs* become identical with *Cidvyoma Bhairava*, what happens to their twelve forms? He clears this doubt and says that these twelve forms exist in that state also; as the actions like perceiving the face etc. by the virtue of Lord of eyes, exists even when these *Devīs* become identical with *Cidvyoma Bhairava*.

266. ***Āsādeva ca...*** Question is that they differ due to their action and their actions also are of twelve types (as the action of sense-organs is dependent on them), how it is said that they quiver up to sixty-four cornered *cakras*? He clears this doubt and says that they can expand and contract like lotus, due to their *Svātantrya* and hence they are spread in one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, sixteen, eighteen and *akṣauhinī* forms.

267. ***Alamanyena bahunā....*** His main intention is to sermon three main topics of *Śāmbhavopāya* which are *Viśva, Cit* and *Pratibimba* so that one may quickly attain the *nirvikalpa* state. He sermons other topics precisely to avoid the oblivion of *Viśva, Cit* and *Pratibimba*. He says that he begins to narrate the prime topic.

268. To 270 ***Saṁvidātmani viśvoayaṁ....*** Hence he says that the seeker who perceives that this entire world is his own *pratibimba* and it reflects indifferently within him only like a city is reflected in mirror (which is perceived by empirical souls as different entity), is said to have attained the stage of *Śāmbhavopāya*. While being identical with Lord *Śiva* and reflecting like Lord *Śiva* such seeker doesn't need to practice any other ritual like *japa, yajña* and fire-sacrifice etc.

271. ***Bhūyo bhūyaḥ....*** Great soul earns the *nirvikalpa* stage due to consistent practice and earns *Bhairavī* being which is also known as *jīvanamukta*.

272. To 273***Ita eva prabhṛtyeṣā....*** Question is that it was told in *Anupāya prakāśana Āhnika* that there is no solution or cause behind ever dawned first accomplished *Bhairava* then how *Nirvikalpa samāveśa* is an *upāya*? He says that he begins the discussion of *Jivanamukti, Anupāya* is stage without any discrimination, hence it has no solutions hence there is question like how is it done and who etc. Discriminative *upāya* and *upeya* are discussed in upcoming *Āhnikas*.

274 To 276 ***Nirvikalpe parāmarśe....*** He shows the *upāya* and *upeya* here. He says that seeker must connect the fifty types of letters told in *āhnika*-1 with his *Nirvikalpa*

deliberation of *Śāmbhavopāya*. If seeker perceives that earth is reflecting in *Saṁvida* of his *sva* with *Nirvikalpa* state of mind, he attains the *Bhairava*-hood. Then water etc. must also be contemplated like that. As Lord *Śiva* is supreme element and above all the concealments he is omnipresent and omniscient he must be perceived in last and thus the seeker earns the *Bhairava*-hood.

277. ***Tadapyakalpitodārasaṁviddarpaṇabimbitam....*** Question is if *Para Pramātā* is *Para tattva Bhairava*, then how process of seeing etc. could be the solution to attain the *Bhairava*-hood? He clears this doubt and says that when the seeker starts from the first element and reaches to last element and attains the *nirvikalpa Śāmbhavopāya* stage then seeker's all deceits contract, his *Saṁvida* becomes pure in all terms and seeker perceives that he is *Bhairava*. This way he becomes *Bhairava* indepen-dent of all. It means he quivers like *Saṁvida*.

278 To 279 ***Yathā raktaṁ....*** Question is that how earth etc. can be the cause to earn the *Bhairava*-hood? He says that the way when a red pot is perceived, its shape and size etc. are known along with it indifferently.When earth and water are perceived as reflection of *sva* in *Saṁvitti*, one by one; the seeker attains the complete *Bhairava*-hood and reflects like *Śiva*.

280. ***Matta evoditamdaṁ....***Question is that this world reflects like the community of elements like earth etc. then how *Saṁvida* of *sva* can be Nobel due to this? He says that when it is firmly perceived that this world has dawned from me, is my reflection and is indifferent from me where 'me' is *Para Bodha* then these three firm perceptions only are called as *Śāmbhavopāya*.

281. ***Sṛṣṭeḥ sthiteḥ....*** He says that evolution, operation and destruction of this world is bound to *Ahaṁ*. This is not merely his thought but is mentioned in *Spanda Kārikā* (1.2). *Kārikā* says that source and abode of world is free from bonds and unopposed *Saṁvida* of *sva*. Hence there is nothing indifferent from *Sva* though it looks like so.

282. ***Etāvataiva hyaiśvarya....*** Why *Saṁvida* is not called eternal and immeasurable instead of doer of creation like *Advaita Vedānta* belief, so that her distinguished characteristic may be proved asper other *darśanas*? He answers to this and says that what else could be distinguished quality of her other than calling her doer of creation? Whatever is said otherwise, would not prove that *Avidyā* is creator of this world. This only is distinguished quality of her.

283 To 285 ***Svātmanyeva cidākāśe....*** He explains that how the one who earned *Śāmbhavopāya* perceives the creation, operation and destruction of world. Seeker who has earned *Bhairava*-hood perceives that this creation is splendored in seeker's *Cidākāśa* of *sva*. Being *Viśvarūpa*, seeker only is operator and at last this entire world melts in the flame of ever dawned *Mahā Bodha*, while perceiving this, seeker attains tranquillity.

286. ***Anantacitrasadgarbhasaṁsārasvapnasadmanaḥ....*** The world which is created has various attributes when it is operational, then how dawn of tranquillity would happen in it? He says that this world is like dream house when the awaken state is surpassed then their might be a possibility of some remains. when the seeker reaches to the stage where he ascertains that he is *Śiva* while consistently practicing that seeker only is doer, the *Cid* fire within seeker's self, absorbs the entire world the way fire which caught house burns everything.

287. ***Jagatsarvaṁ mattaḥ....*** While perceiving that the evolution of world has happened from *Saṁvida* of *sva*, is limited approach, how seeker would attain complete union with *Saṁvida*? He says that there is only *Bodha* who resorts indifferently as creation, operation and destruction of world and this creation, operation and destruction of universe etc. is woven in *Bodha*. Seeker who ascertains this attains the *Śāmbhava samāveśa* and resorts in *Turīya* stage.

288. ***Tadasminparamopāye...*** Hence he says that there are a few who believe or are earner of this supreme solution called *Śāmbhava Advaita* by the grace of *Tīvra-tīvra Śaktipāta* only. These are merely two or three not even five or six who earn this. Other solutions like bathing etc. of *Āṇavopāya* etc. are not applicable here.

289. ***Snānaṁ vrataṁ....*** That he says. Thinking of bathing, purification of body, *Mantra* application, fire sacrifice (both *yajña* and *homa*), *japa* etc. are not done individually. All of them melt within *Bodha* and *Bodha* only dwells.

290. ***Parānugrahakāritvamatrasthsaya....*** How the precept or established in this level would shower the grace if the solutions like *Āṇavopāya* etc. are not applicable here? He says that power to bestow grace is distinctly present within them. When some eligible seeker sees them or talks with them, they are graced with *tīvra-tīvra Śaktipāta*. Then what is the need of any other solution?

291 To 292 ***Athāsau tādṛśo....*** If *Guru* doesn't find the seeker eligible for *Śāmbhava samāveśa* grace though sees that pupil has devotion in the feet of Lord *Śiva* with a hope of attaining the *Śāmbhava samāveśa, Guru* must confer *dīkṣā* using variegated *dīkṣā* rituals. Pupil's devotion in feet of the Lord itself is symptom of *manda-manda Śaktipāta*. Pupil of that desire doesn't take shelter of *Gurus* who are expert of *Āṇavopāya* as they would not be able to take the seeker to *Śāmbhavopāya* level. This is discussed in second *Āhnika's śloka* 44 and 45.

293. ***Bhāvinyo'pi hyupāsāstā....***Question is that even if a *Guru* accomplished in *Śāmbhava samāveśa* bestows solutions of *Āṇavopāya* then would the seeker earn *Śāmbhavopāya*? He says yes as the ultimate goal of this path is *Śāmbhavopāya*. If it is not earned nothing is earned. This is said in T.A. 1.227, in different worlds.

Iti kathitamidaṁ.... Thus he explains supreme *Śāmbhava jñāna* which reveals *sva*, well in details.

[redacted]

placed at first, hence the characteristics and process of earning Anupāya the Anuttara stage is mentio-ned in second āhnika which is followed by Nirvikalpa Śāmbhavopāya stage's characteristics and practices. Mahāma-heśvara is very keen to make us attain these stages hence he doesn't focus on any aspect other than the target. This shows that he is Guru of all with compassion and grace. This shows that he had earn the Anupāya, Anuttara Samāveśa and is a Jīvanamukta.

A glossary and central Idea of each śloka is added so that readers may be able to understand the subject properly before they read the Viveka or Sarveśvarī commentary.

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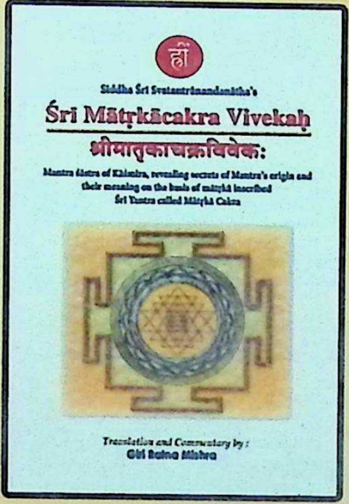
इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम्।
तन्मया तन्त्र्यते तन्त्रलोकनाम्यत्र शासने॥245॥

These four Jñānas are the great dawn of Siddhi and Mukti, they are explained elaborately by me in Śāstra named Tantrāloka.245.



ह्रीं

Śrī Mātṛkācakra Vivekaḥ

श्रीमातृकाचक्रविवेकः

Siddha Śrī Svatantrānandanātha's

Śrī Mātṛkācakra Vivekaḥ

श्रीमातृकाचक्रविवेकः

Mantra śāstra of Kāśmira, revealing secrets of Mantra's Origin and their meaning on the basis of mātṛkā inscribed Śrī Yantra called Mātṛkā Cakra

Translation and Commentary by:
Giri Ratna Mishra

About the Book

When the great Siddha Sri Swatantranadanath was ordered by Lord Shiva to correlate Matrikas (Sanskrit alphabet) with Yoga marg, he started doing so on the basis of Maaheshwar Sutras. Being failed to do, so he went into a cave of hill top called as kanakanchal and started his penance. By the result of which a Sri Yantra incarnated from sky and Siddha was able to understand this secret. The Siddha seer found that Matrikas are classified in four states called Jagrat or Awaken state; Swapna or Dream state, Sushupti or Deep sleep state and Turiya state or Fourth state and above all is Turiyateeta state which is house of all. He explored that they all are related to each other in a way that they reveal the secret of evolution and liberation of living being and secrets of Lord Shiva. He explained all this by the help of Sutras.

Being divided into five chapters, first four chapters of this book keep saying that Lord Shiva's power is frigid in nature however as he writes fifth chapter, he reveals a secret which is no less than a great suspense of this entire work.

With great command on subject, great seer had compile the entire mystic relation of Sri Tripura Sundari, Sri yantra, Matrika, Lord Shiva, Shakti, living being, four states with fifth one, Prameya, Pamana and Pramata and this world in such a beautiful manner that it looks more a Tantric symphony than a Tantric book.

The commentary of this work is lucid and is unique in nature because this commentary is without any excerpt from other books and is only based on the experiences of Yogins which is called as darshana and not philosophy. Being translated in English along with various diagrams and tables, this Kashmiri Mantra Shastra of Sri Vidya, is rare and only work of its type and is a must readout for those who want to know how mantras work.

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